being now more confident then ever that he was indeed their Messias, the Son of the living God: for so he was declared by his resurrection from the dead. Rom. 1. 4.

but some doubted] Till he came neer to them, shewed them the prints of the nails (John 20. 25.) and spake to them: so the Syriack interpreter giveth it, *dubitaverant, had doubted*: one sense for another. See Mark 16. 11. 13. Luke 24. 11. 37. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifested, they left posterity nothing rationally to doubt of.

v. 18. *All power*] Absolute power without restraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the same power with the Father from eternity, (Philip. 2. 7.) and now give the same in the fulnesse of time: now I have put off the forme of a servant, wherein I was to suffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8. &c.

in heaven] Which comprehendeth power of sending the holy Ghost, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. 4. Colos. 1. 16. power to give heaven to all his, chap. 25. 34.

in earth] Power to gather a Church out of all nations. Psal. 2. 8. Mark 16. 15, 16. and to rule over all. See Acts 20. 36. 42. Ephes. 1. 20, 21, 22. Revel. 17. 14. Dan. 7. 14.

v. 19. *go ye therefore*] Be not therefore afraid to execute your charge, which by a supream authority I commit to you; fear not the face of man, doubt not the successe: be ye my ambassadours to this purpose, administring this power among them.

teach all nations] Not onely Jews, but Gentiles also. See Acts 10. 34. 35. 47.

baptizing them] Administring to them the Sacrament of baptisme, to all nations, wherein were ever many children, not here excepted in the Apostles charge to baptize.

in the name, &c. εἰς τὸ ὄνομα, *into the name*, by that right initiating them, and receiving them into the profession of the service of one God in three persons, and of depending on Christ alone for salvation. See 1 Cor. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

v. 20. *to observe*] Obedience is requited of Believers. See Rom. 2. 13. faith without works is dead; it faith as once barren *Rachel*, Gen. 30. 1. *Give me children, or else I die.*

all things] Not some only, See Psal. 119. he that maketh choice of Gods commandments, which he will obey, and wch not, is his own servant not Gods: almost to be perswaded to be a Christian, is but as good as nothing: it is not enough to be baptized, but we must adorn the profession there made, by doing that which God commandeth: Christs speech comprehendeth (as *Theophylact* well noteth) διακονίαν καὶ πραγματικὴν ἐντολὴ, that is, contemplative and practical vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worship is a stranger to his Sanctuary, none such may come neer, Numb. 16. 40. it is as strange fire which came not from Heaven, God will not be served therewith.

I am with you always] Though your work be hard, I will assist you, and your successors in the ministery at all times, to the worlds end: *Or Christi evangelium est, in cœlo sedet, sed in terra hospi non cessat, non firmus sarcit, nam illi clamat, Aug. de temp. serm.* 205. the gospel is Christs mouth; he sitteth in Heaven, but ceaseth not to speak on earth; let us not be deafe for he crieth out. Lastly, here is comfort to all believers; for this sheweth, as *Jerom* saith, *se numquam à credentibus recessurum*, that he will never depart from believers: as more particularly for all the successors of the Apostles, the faithful Ministers: Christ thus speaks, lest our Ministery should seem to be executed, *humanis tantum operâ*, onely by the work of man, *Prosper de vocat. Gent.* l. 2. c. 2. To the Ministers may be applyed that which *Jehoshaphat* said to his Judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons*: it was Gods promise to him, who bare the figure and name of Jesus, Josh. 1. 5. *I will be with thee, I will not fail thee, nor forsake thee*: it is the promise of our Jesus, who leadeth us into our promised rest: Behold I am with you always unto the end of the world: be strong therefore and of a good courage, fear not the malice of persecutors; *ipse certamine agonis nostri, & coronat pariter & coronatur, Cyprian lib. 2. ep. 6.* Christ in our conflict both crowneth, and is crowned. Fear not the successe; it is Christ who giveth the increase, 1 Cor. 3. 7. God could have done this work without our Ministery, or by his angels; but he will give man the honour of this Ministration, where his own holy Spirit will work to make it effectual to the edification, and salvation of his elect: so fitted and prepared here, as were the materials of *Solomons* temple, that no noise of the builder shall be heard in rearing up the same there, where prophecies shall cease, love be perfected, and faith end in enjoying the promises of God in Christ.

Amen] This word is current in all languages, and is originally Hebrew: so *Jeremie* the Prophet said, אמן יהוה, *amen Jehovah*, Jer. 11. 5. The Hebrews used it after their prayers or blessings, therein wishing the success, truth, confirmation and confirmation of those things they prayed for: it is as much as *faxit Deus, certò fiat*. See Deut. 27. 15. which the 70 give γένοιτο, *so be it*. It is sometimes doubled for the greater confirmation. See Numb. 5. 22. so afterward in the primitive Church, the people used to answer, when their prayers ended, *Amen*. See 1 Cor. 14. 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain, and infallible truth. (See on John 3. 11.) Faithful is he that hath promised to be with us unto the end. Lord Jesus so be it. *Amen.*

ANNOT.

ANNOTATIONS

On the Gospell according to

S. *MARK*.

The ARGUMENT.

MARK *is remarkable for his brevity, and in many things doth as it were abbreviate* Matthew: *Yet not without some useful differences, which may serve for explanations of the former Gospel written by* S. Matthew *the Apostle. This Evangelist is thought to have been a Follower of* Peter, *and called his Son,* 1 Pet. 5. 13. *yet whether it was* John Mark *or no, who is mentioned as* Barnabas *his Kinsman,* Colos. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *Whose Follower soever he was, out of doubt the credit of the History dependeth not upon any mans Approbation, but upon Divine Inspiration; else could it not be Canonicall Scripture,* 2 Pet. 1. 21 *In Ecclesiasticall Histories, he is said to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good use of it.* Amen.

CHAP. I.

He beginning of the Gospel] That is, the beginning of the Evangelical story, of the first propagation of the Gospel, which was by the ministery of *John*; at whose preaching *Mark* begins his relations. See the argument on *Matthew*, and on Chap. 1. 1. there. *Epiphanius To.* 1. *lib.* 2. *hæres.* 51. *n.* 6. noteth well, that God gave every one his part: so that every one of the Evangelists had his peculiar task allotted him, and that somethings they recorded with one consent, so that they may all appear to have drawn, ἐξ ἑνὸς ἢ πηγῆς, from one and the same fountain, and other things omitted of the rest, some one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the Son of David*, to shew the truth of his humanity, and of Gods promises. *Mark* stiles him *the Son of God*, to set out his divine power and ability to save us. See on Luke 3. 38.

v. 2. *as it is written*] *John* went before Christ, as it was foresponken by the Prophets.

in the prophets] In the books of the Prophets *Isaiah* and *Malachi*, Matth. 3. 3. and Luke 3. 4. as also in the Syriack here, *Isaiah* is cited; the meaning is, in their prophecies. See Isaiah 40. 3. Mal. 3 1.

I send my messenger] The Prophet useth the present tense, though he spake of a thing to come, being as sure of it, as if it were present. So Hosea 10. 7.

before my face] A metaphor taken from the Princes Harbingers sent before them, to prepare for them.

prepare thy way &c.] By fitting the way and removing the lets to a fairer passage (so did *John*, by preaching repentance, prepare the way for the gospel of Christ.

v. 3. *the voice*] See on Matth. 3. 3.

in the wilderness] See on Matth. 3. 1.

prepare ye] See on Matth. 3. 3.

v. 4. *John did baptize*] See on Matth. 3. 1.

the baptisme of repentance] *John* did teach those whom he baptized, that this baptisme did wash away their sins, who truly believed and repented. See chap. 16. 16. *Jonas regni pœnitentia est cum fide, Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptism they professed and testified their repentance.

for remission of sins] εἰς ἄφεσιν, *&c. unto*, or that they might obtain remission of their sins: not by the external washing with water onely, which is the Ministers part, but by the inward Baptisme of Christ, by the Spirit of regeneration: nor is repentance the cause, but the inseparable condition of sins remission; which God also giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verse 8. only the blood of Jesus cleanseth us from all our sins. 1 John 1. 7. John 1. 29. See on Matth. 3. 11.

v. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all parts, and towns, some. See Luke 3. 10. &c. Jer. 9. 26.

confessing their sins] See on Matth. 3. 6.

v. 6. *clothed with camels hair*] Matth. 3. 4.

v. 7. *one mightier then I*] *John* doth, as a faithful Minister should do, lessen himself, to advance Gods honour, referring the whole power of his ministration unto him, who alone can make it effectual. See 1 Cor. 3. 7.

I am not worthy to &c.] His meaning was to express the condition of the meanest servant, who stoops to pull off his masters shoes; as if he said, I am unworthy of the meanest servants office in his family.

v. 8. *but he shall baptise you*] He sheweth that the whole efficacy of baptisme proceedeth from Christ, inwardly baptizing. See Matth. 3. 11.

v. 9. *and it came to passe*] Matth. 3. 13.

v. 10. *coming up out of the water*] John coming up, saw it. John 1. 33. 34. it is likely that he went into the water with Christ, as *Philip* did with the Eunuch, Acts 8. 38.

the heavens open] Or *cloven*, or *rent*, See on John 1. 32.

the spirit like a dove] See Matth. 3. 16. See on John 1. 32.

descending upon him] On Christ. See on Matth. 3. 16.

v. 11. *a voice from heaven*] See Matth. 3. 17.

v. 12. *Immediately*] Or shortly after.

the spirit driveth] Or sends away, as v. 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.

v. 13. *with the wilde beasts*] In the place where no man dwelt, Luke 1. 80. Acts 8. 26. alluding to Job 5. 22. in this triple neighbourhood of Christ, with Satan, wilde beasts, and Angels, it appeareth which God testified from heaven, that he is indeed the holy Son of God: that Satan tempted him, it was more, then for us to be taken. *Greg. Nazianzen orat.* 36. he tempted him, but could not prevail; this shewed him more then man: the wilde beasts were about him, and hurt him not, but acknowledged their subjection to him the second *Adam*, as unto the first in his state of innocency: and the Angels in their Ministery acknowledge him their Lord and God, who made them ministring spirits. Hebr. 1.

Angels ministred unto him] After the fourty dayes fast expired, and the temptations ended, Matth. 4. 11.

v. 14. *After that John was cast into prison*] After *Johns* imprisonment, Christ shewed himself more evedently in the office of the *Messias*.

Jesus came into Galilee] Matth. 4. 12.

v. 15. *the time is fulfilled*] The time foretold by the Prophets for the manifestation of Christ is fully come, Gal. 4. 4.

the kingdom of God is at hand] Christ did now by the preaching of the gospel, take possession of his kingdom.

repent ye] Faith and repentance are the summe of the Gospel. See on verse 4.

v. 16. *now as he walked*] Matth. 4. 18.

he saw Simon] He saw him before, John 1. 42. but now he called him to his apostleship.

v. 17. *I will make you fishers*] See Matth. 4. 19. Luke 5. 10. he saith not, ye shall make your selves, as they do, who intrude themselves into the ministery (as *Gregor. Nazianzen* saith, ἀνίπτοις χερσὶν, with unwashed hands; or as the same speaks, *orat.* 20. at once sowed and grown up (as the Poets feigned those gyants) in one day, we make them saints, and commend them to be wise and learned, who have learned nothing, neither have brought any thing towards the ministery before their will to be so. See Heb. 5. 4, 5. *Gregor. Nazianzen orat.* 1.

v. 18. *straiway they forsook*] See Matth. 4. 20. Luke 5. 11.

v. 19. *he saw James*] See Matth. 4. 21.

v. 20. *they left their father*] See Matth. 4. 22.

with his hired servants] That by them he might mannage his affairs, and they attend him.

v. 21. *went to Capernaum*] Matth. 4. 13. See on Matth. 11. 23. Luke 4. 31. See on John 2. 12.

v. 22. *astonished*] See on Luke 4. 32. and Matth. 7. 28.

v. 23. *there was in the synagogue*] Luke 4. 33.

of an unclean spirit] See on Luke 4. 33. Matth. 10. 1. unclean, faith *Euthymius*, *quasi immundicitiæ ac sceleribus*, &c. as rejoycing in uncleanneſſe and ſin. See on chap. 5. 2

v. 24. *let us alone*] ἐᾶτε it is a particle ἐκπλήξεως, of exclamation, proceeding from grief or aſtoniſhment, at ſome new, or unexpected thing, which trouble, and perplexeth; as much as *ah*. *Euthymius* interpreter giveth it, *ſine*, that is, *dimitte nos*; ſuffer, or let us alone: and *Suidas* giveth it by συγχώρει, *ſine, concede, permitte*, it is taken for an imperative of ἐάω, *ſino, permitto*, thence ἐᾶτε ἔασε.

Jesus of Nazareth] Becauſe he was bred there, though he were born at Bethlehem. See Matth. 2. 23. this was the ſubtilty of Satan, who well knowing, that Chriſt was, according to the prophecies born at Bethlehem; yet to perſwade the people, that Chriſt was not the Meſſias expected and promiſed, he calleth him Jeſus of Nazareth. See John 7. 42.

art thou come to deſtroy us] Did God therefore ſend thee into the world, to reſtrain us from doing miſchief, which is a torment to us? See Luke 8. 31. the devils know that they are already damned, but yet they ſhall not be fully tormented before the end of the world. See 2 Pet. 2. 4. Jude v. 6.

the holy one of God] So is he indeed the holy Saviour of the world, figured by the high Prieſts title, Exod. 28. 36. and foretold, Dan. 9. 24. but mark how inconſiſtent falſhood is, the devils plots entangle himſelf: if the holy one, then certainly come to caſt thee out: and here he confeſſeth Chriſt, in hope that none will believe that which the devil faith, but all in vain, they all believe Chriſt to be the holy Saviour, who are regenerate by his ſpirit.

v. 25. *Jesus rebuked him*] ἐπετίμησεν, rebuked him with threatning.

hold thy peace] Jeſus refuſeth teſtimony of the evil one: Satan is a lyar, John 8. 44. and the father thereof needs muſt his teſtimony render truth it ſelf ſuſpected with men: it is an uſual puniſhment of lyars, not to be believed when they ſpeak truth. The devil never ſpeaks truth, but to deceive. See Acts 16. 18. and Pſal. 50. 16.

come out of him] Thus Chriſt would rather ſhew himſelf to be that holy one of God, by caſting out the unclean ſpirits, then by their teſtimony; and appear ſuch in the effects of divine power, then the words of diluding ſpirits: Gods cauſe hath no need of ſin or ſinners to ſupport it. See on Luke 8. 41.

v. 26. *had torn him*] Or pulled him with grievous pain, as by caſting him into a convulſion fit, (which may be without renting) Luke 4. 35. ὃ σπαράξαν importeth: thence is σπαραγμὸς, *convulſion*. σπαράσσω ſeemeth compounded of σπάω *traho*, to draw, (whence is σπάσμα, *convulſion* or *cramp*) and ἀράσσω, *pulſo*, &c. ſo that it properly ſignifieth to tear or break, by drawing up together: this Chriſt preſent now permitted, that Satans malice might appear; but would not ſuffer him further to hurt, that the power of him that caſt out Satan might be known.

v. 27. *among themselves*] Or *within themſelves*, as Matth. 16. 7.

what new doctrine is this] Not blaming it, as Acts 17. 19. but acknowledging it to be ſtrange and extraordinary; in the matter of his teachings and the manner of the confirmation thereof by miracles, which none of their late teachers could do.

with authority] Not by prayer to God as a ſervant, but *ſuo jure*, by his own juriſdiction, command and power over them.

v. 28. *the region round about*] Not onely into Galilee, but alſo into all the countreys thereon bordering.

v. 29. *forthwith*] Matth. 8. 14.

James and John] It may be theſe dwelt together in one houſe, for they came with him.

v. 30. *Simons wives mother*] See Matth. 8. 14.

v. 31. *lift her up*] Matth. 8. 15.

v. 32. *when even was come*] Matth. 8. 16. the Sabbath then ending, the people were of opinion, that it was then lawfull to carry their ſick to be healed, which they conceived to be unlawfull on the Sabbath day.

v. 33. *All the city*] That is all thoſe at leaſt whom it concerned to bring their ſick; and probably a very great part of the citizens of Capernaum beſides, ſeeing the ſick born along, and hearing what was done for them by Jeſus, would go along to ſee the miracles.

v. 34. *Of divers diſeaſes*] This ſhewed his omnipotent power to repaire man.

ſuffered not the devils] For it belonged not to them to preach the goſpel. See Acts 16. 18. nor would Chriſt receive a teſtimonie from them. See on verſe 25. The Syriack gives it, *he would not ſuffer them to ſpeak, becauſe they knew him*: and therefore (as he well knew) would out of malice reveal him: as ſome of his Miniſters, wicked men, preached Chriſt of ill will. See Phil. 1. 15.

v. 35. *And there prayed*] He uſed to take the nights and mornings for prayer, not onely becauſe theſe are freeſt from diſtractions, and ſo moſt accommodate to prayer, but becauſe he might have the day free to preach, and heal the ſick.

v. 36. *they that were with him*] Probably, *Andrew, James*, and *John*, mentioned verſe 29.

v. 37. *all men ſeek for thee*] That is, many men enquire for thee, which it ſeemeth came to *Simon Peters* door, by reaſon of the wondrous works which he had there done in the evening paſt.

v. 38. *let us go into the next towns*] That he might heal their ſick, and inſtruct them alſo as well as the Capernaites.

came I forth] From God, John 16. 28. See Luke 4. 43.

that I may preach] Though prayer be a part of Gods worſhip, and an holy exercise, yet being advertiſed by the Apoſtles, that opportunity was offered to preach the goſpel, he aroſe from that for this.

v. 39 *he preached*] ἦν κηρύσσων, *he was preaching*: that is, by degrees, and in time, he preached through all. See Matth. 4. 23.

caſt out devils] As verſe 25. Matthew 4. 24. and 8. 16.

v. 40. *a leper*] See on Luke 5. 12.

v. 41. *I will be thou clean*] See on Matth. 8. 3. and on Luke 5. 13. he will alſo heal and cleanſe us, if we call upon him in faith.

v. 42. *immediately the leproſie*] See on Matthew 8. 3. and on Luke 8. 3.

v. 43. *ſent him away*] See Luke 8. 38.

v. 44. *ſay nothing*] Till thou have firſt been with the Prieſt to offer according to the Law for thy cleanſing: this might be to prevent the inconvenience which followed, verſe 45. See on Matth. 8. 4.

ſhew thy ſelf to the prieſt] Any of *Aarons* poſterity might judge of a leper, whether he were cured or not. Levit. 13. 2.

v. 45. *but lie went out*] From the preſence of Jeſus, Luke 5. 15.

to publiſh it much] He could not conceal what he had received: Chriſt did juſtly decline popularity, becauſe it ſomething hindred the courſe of the goſpel, by creating him untimely dangers: and the cured man did juſtly glorifie God, who had done ſo great a work upon him.

the matter] τὸν λόγον, the ſpeech: an Hebraiſm, the word is put for the thing done.

could no more openly] As he was wont, and as he would, without too much confluence of people, and hazard to himſelf, from the malitious Scribes and Phariſees.

CHAP. II.

Verſe 1. HE *entred into Capernaum*] See on chap. 1. 21. and Matth. 11. 23.

that he was in the houſe] Where he uſed to remain; for he choſe Capernaum to dwell in, and leſt Nazareth.

v. 2. *not ſo much as about the door*] Neither the houſe, nor entrance thereto was able to receive ſuch a multitude as came unto him.

preached the word] Of the kingdom, the goſpel which declareth the will of God for our ſalvation by Chriſt: thus Jeſus took the advantage of ſuch conventions, to publiſh the goſpel, which was his charge and office.

v. 3. *bringing one ſick of the palſie*] Matth. 9. 2. Luke 5. 18. Chriſt ſheweth by healing this man, that we by faith in him recover our loſt ſtrength.

which was borne] Like a living corpſe.

v. 4. *they let down*] They brake through the flat roof of the houſe, and ſo let down the man that was ſick of the palſie, into the lower room where Chriſt preached: becauſe they could not for the preaſſe of people, by any other way bring him into Chriſts preſence. See on Matth. 10. 27. Luke 5. 19.

the bed] The word ſignifieth a couch, ſuch as men uſe to reſt themſelves on in the day time.

v. 5. *ſaw their faith*] See on Matth. 9. 2. Luke 5. 20.

v. 6. *reaſoning in their hearts*] Reaſoning within themſelves, or thinking with themſelves: for he that thinks of a matter of doubt, wherein he pondereth the difficulties, or advantages, on the one part and the other, hath in himſelf, as it were, two parties, opponent, and reſpondent: See on Matth. 9. 3.

v. 7. *ſpeak blaſphemies*] See on Matth. 9. 3.

who can forgive ſins] Iſaiah 43. 25.

but God only] But one, even God.

v. 8. *when Jeſus perceived in his ſpirit*] See on Matth. 9. 4. by his Spirit, or divine omniſcience; not by inſpiration, as men may perceive things preſent, or future; but by his own Spirit, or the Godhead, which was in him, Coloſ. 2. 9.

why reaſon you theſe things] See on Matth. 9. 4.

v. 10. *the Son of man hath power on earth*] See on Matth. 9. 6. and on Luke 5. 24. that you may know by the miraculous effect which you ſhall forthwith ſee; that even he who now in the form of a ſervant and man of ſorrows appeareth to you, onely a Son of man, (being yet truly God alſo) hath power to remit ſins.

v. 11. *Ariſe take up thy bed and go*, &c.] See on Matth. 9. 6.

v. 12. *all amazed*] ἐξίσταντο πάντες, word for word, *paſt themſelves*; or out of their wits: the Syriack interpreter expreſſeth it, *they all wondred*, Matth. 9. 8.

and glorified God] See on Matth. 9. 8.

we never ſaw it on this faſhion] That is, never ſince God choſe us to be his peculiar people, and ſhewed his power and mighty hand among us.

v. 13. *He went forth*] From the Scribes convicted by this miracle, becauſe he ſaw, that all the mercy which he ſhewed on that people, was but as water to unſlacke lime, in that it did not extinguiſh, but incenſe the Scribes and Phariſees anger the more.

by the ſea ſide] Which was neer Capernaum.

all the multitude, &c.] The goſpell offends the proud, while the mean ſort of people profit by it, 1 Cor. 1. 26. who as they are more free from vain opinion of knowledge and excellency in themſelves, ſo are they more apt and ready to receive inſtruction from others.

and he taught them] This was the cauſe of his going out to the multitude: and he never omitted any opportunity of teaching them: this he calleth his meat and drink: John 4. 34.

v. 14. *as he paſſed by*] By the ſea ſide, where cuſtom-houſes commonly ſtood for the convenience of Merchants to enter their goods, and the officers to receive cuſtoms. Matth. 9. 9.

he ſaw Levi] Called *Matthew*, Matth. 9. 9. the Jews alſo had divers names (Matth. 10. 3.) as well as Heathens.

at the receipt of cuſtom] τελώνιον, the place where cuſtom was received, the *cuſtom houſe*.

and followed him] See on Matth. 9. 9.

v. 15. *and they followed him*] Jeſus, or *Levi*, whom the under officers followed. See on Matth. 9. 10. Luke 5. 29.

v. 16. *how is it that he eateth*, &c.] See on Matth. 9. 11. Luke 5. 30. and 19. 7.

v. 17. *they that are whole have no need*, &c.] See on Matth. 9. 12.

I came not to call the righteous, but &c.] See on Matth. 9. 13. Luke 19. 10. Matth. 18. 11. 1 Tim. 1. 15.

v. 18. *and the diſciples of John*] See on Matth. 9. 14. and on Luke 5. 33.

v. 19. *Can the children of the bride chamber*] See on Matth. 9. 15.

v. 20. *bridegroom ſhall be taken from them*] See on Mat. 9. 15.

v. 21. *of new cloth*] See on Matth. 9. 16. or *raw*, or *unwrought cloth*. So *Budaus* interprets *pannicuſli impoliti*.

v. 22. *new wine in old*] Another ſpeech to the ſame purpoſe: the ſum is, that all men may not be rigidly compelled to one and the ſame form of living: becauſe there are different conditions, and all things agree not to all men; ſpecially that we ought to ſpare the infirme, leſt we ruine where we intended to repair, and oppreſſe with too much weight, where we ſhould build up: it is no ſmall ſkill, to know the ſtate, condition, and qualitie of our flocks, that we may attemperate our doctrine to their capacity. See 1 Cor. 3. 1, &c.

v. 23. *through the corn fields on the Sabbath*] See on Matth. 12. 1.

v. 24. *why do they on the Sabbath*] See on Matth. 12. 2. they erred, becauſe they diſtinguiſhed not between things abſolutely forbidden, and indifferent things.

v. 25. *them that were with him*] See on Matth. 12. 3. and on Luke 6. 3.

v. 26. *How he went into the houſe of God*] The place where the tabernacle and the ark was; for the temple was not then built.

in the dayes of Abiathar] Called *Abimelech*, 1 Sam. 21. 1. and ſometimes *Abiathar*. Compare 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

the high prieſt] He was of the houſe of *Ithamar*: but *Eli* being elder then any of the houſe of *Eleazar*, kept the title in himſelf and his ſtill *Solomon* put out *Abiathar*, 1 Sam. 2. 31 35. 1 Kings 2. 27. or it may be that *Abiathar* was preſent with his father *Abimelech*, and is named, as better known by his long prieſthood.

the ſhew bread] See on Matth. 12. 4.

and gave alſo to them which were with him] To prevent an excuſe which might be brought in reſpect of the dignity of *Davids* perſon.

v. 27. *the ſabbath was made for man*] For mans ſake; that it might be ſet apart for the publick worſhip of God, mans edification in the uſe of Gods ordinances, and his reſt, as alſo for the reſt of that which God had made ſubordinate to him.

v. 28. *Son of man is Lord alſo of the Sabbath*] He means that Chriſt, as God, ſanctified the Sabbath, and had power thereof, for the altering it to another day (as he did from the ſeventh day from the creation, to the ſeventh, beginning at his reſurrection, which was before the firſt day of the week) or that any man may in caſe of neceſſity get food on the Sabbath-day.

alſo of the Sabbath] Or *even of the Sabbath*.

CHAP. III.

Verſe 1. HE *entred again*] Matth. 12. 9.

a withered hand] Dead and uſeleſſe. See on Matth. 12. 9. 13. and on Luke 6. 6.

v. 2. *And they watched him*] The Phariſees who were preſent, watched to entrap him, v. 6. ſuch auditors Gods Miniſters often meet with all, *inſomnis malitia*, malice is reſtleſſe. See on Luke 6. 7.

v. 3. *Stand forth*] He bids him ſtand forth, that the miracle might be the more manifeſt.

v. 4. *or to do evil*] It is good for me to ſhew mercy in healing this man, it is evil to neglect him, when I can heal him, (for he that faveth not, when he may and can, killeth) the queſtion is, which think you may I do on the Sabbath-day? Matth. 9. 12. he faith poſitively, *it is lawful to do well on the Sabbath-dayes*. Probably he firſt aſked the queſtion, and then reſolved it his ſelf.

v. 5. *with anger*] Men when they have wrong done unto them, are angry; but with ſinful affection: but Chriſt is angry without ſin (as we ſhould be) becauſe he is angry only at ſin. See Epheſ. 4. 26. *Gregory* expreſſeth it well, *ſic culpam inam inſequor, ut te diligam*, I ſo purſue (or puniſh) thy fault, that I love thee.

stretch forth thy hand] See on Matth. 12. 13.

whole as the other] So Matth. 12. 13.

v. 6. *Pharisees went forth*] See on Matth. 12. 14.

v. 7. *multitude from Galilee*] See on Matth. 12. 15.

v. 8. *Idumea*] A country inhabited by the *Edomites*, the posterity of *Esau*, who was also called *Edom*, *Jacobs* brother: it bordered on the land of Israel, to the southward.

from beyond Jordan] That is, from those countreys which lay from Jerusalem, beyond the river Jordan. See Matth. 4. 25.

Tyre and Sidon] These were cities on the Mediterrane sea, bordering on Galilee, to the west of Canaan. See on Matth 11. 21.

a great multitude] See on Matth 12. 15.

v. 9. *should wait on him*] Should alwayes be ready to receive him.

lest they should throng him] As Luke 5. 1. see here verse 10.

v. 10. *he had healed many*] See on Matth. 12. 15.

pressed upon him] *Rushed*, or *fell* upon him, thronging him.

to touch him] See Matth. 12. 19.

as had plagues] Diseases, whereby God afflicteth men, as it were correcting them with whips.

v. 11. *and unclean spirits*] In them, into whom they had entred: they who were vexed with unclean spirits.

thou art the Son of God] See Matth. 8. 29.

v. 12. *that they should not make him known*] Jesus came into the world, that he might be known to the salvation of the elect; and it is life everlasting to know him (See John 17. 3.) but he would not admit the testimony of unclean spirits: his doctrine and miracles sufficiently manifested him to the world: the truth needeth neither lies, nor liars to support it. See on chap. 1. 25. neither would he yet be manifested to those Gentiles, now about him; before he had made himself more known to the Jews, to whom he was sent.

v. 13. *goeth up into a mountain*] Matth. 10. 1.

v. 14. *he ordained*] Chose, and appointed twelve to be converfant with him.

twelve] See on Matth. 10. 2 Luke 6. 13.

to preach] To Judea first, and afterward to the world, chap. 16. 15. As his calling them hereto sheweth their dignity, so also their duty; which was, first to be with Christ, to learn and observe his holy will, and then to preach the same to others.

v. 15. *power to heal sicknesses, &c.*] To the end that such admirable power might be as a seal to their Apostleship, for the confirmation of their doctrine.

v. 16. *Simon he named Peter*] See on Matth 10. 2. Luke 6. 14, and on John 1. 41.

v. 17. *Boanerges*] Βοανηργὲς. Syr. בני־רגשי *benai-regeshi, filii fragoris*, which being their mother tongue, in which Christ spake, some think the name here used by the Evangelist, to be corrupted Syriack; as but few words which are strangers to the Greeks, are unacorruptly written in their letters. The name is compounded (faith *Drusius, ad vet. N. T. com. 1.*) of בני *bni*, *filii*, which they anciently pronounced *bane*, and רעם *raham*, (of רעם *tonuit*) as Psal. 77. 18. קול רעמך *kol rahamecha, the voice of thy thunder*; which the 70 give, as the Evangelist here, βροντῆς. The Greeks wrote רגש־ רגשי, turning the last letter (מ) *m*, into (σ) *s*, as was usual with them. So *bane*, and *reges* (whose first vowel point, omitted) make *boanerges*, whereof the Greek (neer the found of their βοῦν of βοᾶω) make *Boanerges*, and this בני־רגשי, *benai regeshi*, is according to the Hebrew manner of speaking, put *thunderers*: as they faid also, בן־מות, *ben meveth, filius mortis*, 1 Sam. 20. 31. בן בריתי *ben berithi*, a son of the covenant, also, a son of peace, that is, peaceable. Some think this name compounded of בני and רגש, *commotus fuit*, or רגש, *ragash, fremuit*. Christ thus named them, either because their voice should be heard in the world about, or because they should preach more powerfully or vehemently then others.

v. 18. *Thaddeus*] He had three names, *Lebbeus, Thaddeus*, and *Judas*, See Matth. 10. 3. Luke 6. 16. by the two former he is distinguished from *Judas* the traitor.

v. 19. *Judas Iscariot*] See on Matth. 10. 4. and John 6. 71.

this distinguisheth him from *Judas* the brother of *James*, mentioned Luke 16. 16. Jud. 1.

into an house] Or home.

v. 20. *the multitude cometh together again*] After he returned from the mount to the house, they presently flocked unto him.

not so much as to eat bread] For the importunity of the multitude, desiring to hear, see him, and to have their sick healed.

v. 21. *his friends*] *οἱ παρ' αὐτοῦ, they that were of him*, Syr. אחיהון־דהא, *achienauhi*, his consens or kinred: it is of אחון, *ach*, a *brother*, they so used to call kinsmen: now they that were distracted, or thought to be so, were to be provided for by their kinsfolk: we may not conceive, that all his brethren or kinsmen thus mistook him: for some of them, as *James* and *John* were his disciples, and better instructed.

he is beside himself] Gods Ministers are often censured thus, 2 Kings 9. 11. Acts 26. 24. 2 Cor. 5. 13. therefore went they out from Nazareth, where his kindred dwelt, into Capernaum, where Jesus now was, to lay hold on him, and carry him away from the multitude, that they might take care of him, as of a distracted man; for they did not yet all believe in him, John 7. 5.

v. 22. *he hath Beelzebub*] Syr. *Beelzebub is in him*: they could not for shame say he was mad, whole divine wisdom had so often convicted them, and put them to silence before the multitude, therefore they blasphemously impute that to the spirit of Satan, which was the work of God. See Matth. 9. 34.

v. 23. *called them unto him*] From them who thus murmured among the people, shewing them, that he knew all that they had faid, though they were bodily absent, which was an argument of his deity.

in parables] In similitudes taken from things more known and familiar to them.

Satan cast out Satan] How can one devil have power to dispossesse another? See Matth. 12. 25. 26.

v. 24. *if a kingdom*] If the people of an earthly kingdom be divided into factions, and intestine contentions. See on Matth. 12. 25.

v. 25. *if an house be divided*] See on Matth. 12. 25. for, as *Greg. Nazianzen* faith, *orat.* 34. strife is φθορὰ οἰκιῶν, the beginning of dissolution, the nerves and sinews of society, is *happy concord*.

v. 26. *if Satan rise up against himself*] Unity is such a bond of Society, that not so much as Satans kingdom can subsist without it. See on Luke 11. 17.

v. 27. *into a strong man house*] See on Matth. 12. 29. and Luke 11. 21. 22.

v. 28. *verily I say unto you*] Matth. 12. 31.

all sins shall be forgiven] They onely are without hope of pardon, who do maliticusly and constantly oppose Christ whom they know. See Heb. 6. 6. and 10. 26. the sin against the holy Ghost, is *duritie cordis, ad finem usque vitæ &c. Augustine ep.* 50. hardnesse of heart, and impenitency into the end of this life: understand it with resisting a known truth, out of destinate malice.

v. 29. *he that shall blaspheme against the holy Ghost*] He that contrary to the inward motion of his conscience enlightened by the holy Ghost, and convinced of the truth of the Gospel, shall out of meer malice and contempt oppose it.

is in danger] ἔνοχος ἐστὶν, that is, as the Syriack gives it, *is guilty of*, or liable to eternal damnation: τῇ ἀεὶ ἔνοχος, that is, *execrable, devotus manibus*, as *Budæus* interpreteth it.

v. 30. *because they faid, he hath an unclean spirit*] The Evangelist sheweth the cause of our Saviours speaking here concerning the sin against the holy Ghost, which the Scribes and Pharisees here committed, by their wilfull and malitious attributing that to *Satan*, which they could not but know was the finger of God, and work of his holy Spirit.

v. 31. *there came then*] Matth. 12. 46. *then* or *therefore*, because he spake this, they thought him mad, as verse 21. and would pull him out of danger: the Evangelist returneth to the history begun, verse 21. they came to him as he was in this serious contest with the Scribes and Pharisees.

and his mother] Probably his unbelieving kindred giving information of his danger, might perswade his mother to come with them, that they might thereby the more easily perswade Jesus to withdraw himself from the multitude. See on Matth. 12. 46.

his brethren] By brethren the Hebrews understood all that were of the same stock and kinred. Gen. 13. 8.

v. 32. *behold thy mother*] See Matth. 12. 48.

v. 33. *who is my mother, &c.*] See on Matth. 12. 48.

v. 34. *behold my mother*] See on Matth. 12. 49. the spiritual kinred ought principally to be accounted of. See Galat. 6. 10. Psal. 16. 3.

v. 35. *Whosever shall do the will, &c.*] See on Matthew 12. 50.

CHAP.

CHAP. IIII.

Verse 1. *He began again to teach*] Matth. 13. 1.

by the sea side] The sea of Tiberias: See on Matth. 13. 1.

sate in the sea] In a ship which was put off a little from the shore.

the whole multitude] See on Matth. 13. 2.

v. 2. *many things in parables*] See on Matth. 13. 3.

v. 3. *a sower to sowe*] The same doctrine of the gospel which is every where sowed by faithfull ministers, hath not the same successe every where; God mercifully opening the hearts of some hearers, and justly hardening the hearts of others, so that the same word proveth a savour of life to some, and a savour of death to others. This is the scope of this parable. See on Matth 13. 3.

v. 4. *Some fell by the way side*] See on Matth. 13. 4.

v. 5. *on stony ground*] See on Matth. 13. 5.

v. 6. *Sun was up*] See on Matth. 13. 6.

v. 7. *among thorns*] Matth. 13. 7.

v. 8. *on good ground*] Matth. 13. 8.

v. 9. *He that hath an ear, &c.*] Matth. 13. 9.

v. 10. *with the twelve*] Matth. 13. 10. These with others that followed him.

v. 11. *Unto you it is given*] Matth. 13. 11. To you that fear God, I will interpret the parables. See Psal. 25. 14. which not being unfolded are hidden mysteries.

unto them that are without] To strangers, and such as are none of ours. 1 Cor. 5. 12.

v. 12. *That seeing they may see*] Matth. 13. 14.

v. 13. *Know you not this parable*] This so much expressed in particulars, to make it more easie? how then will ye understand the hardest?

v. 14. *He that soweth*] For the meaning hereof, See on Matth. 13. from verse 18. unto the 24. verse.

v. 19. *The cares of this world*] The unnecessary and distracting cares about secular affairs.

and the deceitfulnesse of riches] 1 Tim. 6. 17.

of other things] About other things.

v. 21. *to be put under, &c.*] Matth. 5. 15. The light of knowledge is given to the edification of our selves and others. See 1 Cor. 12. 7.

a bushel] The word in the originall may signifie a lesse measure.

v. 22. *for there is nothing*] Matth. 10. 26. See on Luke 8. 17.

v. 23. *He that hath an ear*] So verse 9. Here repeated to intimate our extream dulnesse, and negligence in hearing the word of Christ.

v. 24. *Take heed therefore what ye hear*] βλέπετε, properly see; but here, *take heed*, or be very carefull: three cautions are very necessary in hearing; take heed first, whom ye hear; hear not Satans seducing Ministers. See Deut. 13. 3. 8. Jer. 23. 16. Matth. 24. 23. 26. It is very dangerous to listen to the tempter. Mark 24. 24. Secondly, Take heed what you hear: sin first entred by the ear, when the woman would hear the tempters delusions; and yet evil words corrupt good manners. 1 Cor. 15. 33. Thirdly, take heed how ye hear. See on Luke 8. 18.

with what measure ye mete] Matth. 7. 2. The more use we make of Gods ordinances, the more grace God will give us.

v. 25. *For he that hath*] Matth. 13. 12.

v. 26. *So is the kingdom of God*] God doth as it were, sow, and reap in the Church, though men observe it not.

v. 27. *and should sleep*] Though he seemeth not to regard or look after the seed sowed; or though the seeds-man the Ministers work cease, when he hath done his part.

he knoweth not how] It is the Ministers part to sowe with all diligence, and leave the successe to God: for that secret power and providence whereby the seed cometh insensibly to blade and ear, cannot be discerned by man, onely it is known by the fruit and effect, as they say, *non in fieri, sed in facto esse*, grown, not growing.

v. 28. *of her self*] By a certain power implanted in the creature (by that omnipotent word of God, who faid at first, *fiat*, let it be so) whereby it moveth or alteretheit self, by a natural course without mans help. See Gen. 1. 11.

v. 29. *fruit brought forth*] καρπὸς ὁ καρπός, this substantive being of the nominative case, it appeareth that here is an Hebraisme, as if it were said, according to the signification of verbs in *Hithpael* (in which they signifie, *actionem ejusdem in se ipsum*) when the fruit hath given, or produced it self. *Euthymius* well interpreteth it, *cum maturuerit*, when it is grown ripe.

v. 30. *wherunto shall we liken*] Matth. 13. 31.

v. 31. *it lesse then all the seed*] Christ would hereby shew, that of small beginnings God effesteth admirable things in his Church, which sheweth the greatnesse of his power above mans.

v. 32. *it groweth up*] Matth. 13. 32.

v. 33. *many such parables*] Matth. 13. 34.

as they were able to hear it] According to the capacity of the hearers: for hearing is here put for understanding; as, 1 Cor. 3. 1. So Christ accommodated his discourse to the present hearers apprehensions: as, John 3. 12. which he well knew.

v. 34. *he expounded all things*] λύειν, he dissolved, or opened by explication. See the like phrase 2 Per. 1. 20.

v. 35. *and the same day*] Matth. 8. 23.

v. 36. *they took him*] They carried him away, setting sail, or rowing, and putting off from the shore: for he had preached, being aboard the ship, all this while, v. 1.

as he was in the ship, &c.] He had no rest, nor refection all the day, and departed at even, without going ashore again at that time.

v. 37. *there arose a great storme*] See on Matth. 8. 24. Luke 8. 23.

v. 38. *asleep on a pillow*] He thus seemed to leave them to hazard, that they might learn, πανεφαμῶς φέρειν, to bear tentations, saith *Theophyl.* had he waked, either they would not have feared, or prayed: he permitted them to this fear, to awaken their devotion by his sleeping: that they might in the issue be more sensible of his power, commanding sea and windes.

carest thou not that we perish?] This speak they out of their fear and infirmity: it is true the humanity sleepeth; but the Deity, (which keepeth Israel) neither slumbers nor sleeps.

v. 39 *rebuked the winde*] See on Matth. 8. 26. ἐπετίμησε, it is an Hebrew manner of speaking, as Psal. 106. 9. גער בים *jighebar bejam, he rebuke d the sea*: the 70 give it in the word here used ἐπετίμησε, &c. (See also Nahum 1. 4. Zech. 3. 2.) The Syriack interpreter giveth it, *repressit ventum*, he repressed the winde.

and said unto the sea, peace, and be still] σιώπα, peace; this is his word of rebuke: Syr. רגיר רגיר, their גער *zeghar* importeth, *increpavit*, or *silentium imposuit*; *as it were with threatning words: in which sense they seem to use their* גער *gebar* 1 Tim. 5. 1. he stilleth the raging of sea and windes. See Psal. 107. 29. this sheweth the deity of Christ: he but speaketh to the deaf sea and stormy windes and they obey him: he speaketh to the dead, and they hear him: more deaf then sea or dead men, are obstinate sinners who cannot hear and obey Christ, so long crying to the turbulent railers, and seditious quarrellers, *peace, and be still*.

there was a great calm] This present calm sheweth the presence of the Lord of the creatures; naturally the sea rageth long after the winde ceases; but here it was presently smooth and calm.

v. 40. *that have not faith*] That is, firm confidence in my power and providence, which sleepeth not. Psal. 121. 4.

v. 41. *feared exceedingly*] Because he did not appease and rule the waters, as *Moses* with a rod, or as *Elias* *Jordan*, by prayer: 2 Kings 2. not with the Ark, as *Joshua*: Joshua 3. he seemed to them ὑπὲρ ἄνθρωπον, above, or more then man; therefore they feared his presence, whom they had not yet duely understood, or observed with due reverence of such a Majestie present. See Matth. 8. 27.

CHAP. V.

Verse 1. *They came over*] Matth. 8. 28.

of the Gadarens] Gergasa and Gadara were near, and the coast named from either: this was a city of Arabia, over against Tiberias and Galilee. (Luke 8. 26.) beyond Jordan, joyned to mount Gilead, or Galaad (*Jer. de loc. Hebr.*) in the lot of the tribe of *Manasses*: *Joseph. de bel. Jud. l. 3. c. 2.* called it *Gadarida*. *Suidas* faith it is the same which was called Antioch, and Seleucia. See on Luke 8. 39.

v. 2. *with an unclean spirit*] ἐν πνεύματι ἀκαθάρτῳ, *in an unclean spirit*: it is an Hebraisme signifying, with, or by. See Exo. 6. 6. I will redeem you בזרוע נטויה *bizroah* &c. in a stretched out arm: that is with or by, &c. Here it may import that the spirit held him fast, as it were locktup, and bound. Matth. 8. 28. Two are mentioned: but it seems this here, was the most notorious; and so he onely named.

v. 3. *among the tombs*] See on Matth. 8. 28. and on Luke 8. 27.

no man could binde him] No man could keep him bound, with whatsoever they bound him: as, verse 4.

v. 4. *plucke asunder by him*] See on Matth. 8. 28.

v. 5. *night and day*] So importunate a tyrant is Satan where

where he getteth dominion: so tormenteth he the damned souls. Rev. 14. 11.

in the mountains and in the tombs] They had their tombs generally in mountains, or desart places. Gen. 23. 9, 10. 2 Kings 23. 16. not in the cities; perhaps left they should be defiled by touching them: See Numb. 19. 16. Great families had the more large and stately tombs, hewed out of rocks, or built up and arched with stone or brick, so that they might receive many bodies.

crying and cutting himself] Crying, he was terrible to others passing by him; cutting or beating himself with stones, he was cruel to himself: so wretched a slavery it is, to serve Satan, whose onely delight is to make us hurt our selves and others: consider this, you that take pleasure in sin. See Rom. 6. 12. 16.

v. 6. *and worshipped him*] A great token of Christs divine power, that the very devils are in subjection to him, or that he should suffer any man in his power, to worship him.

v. 7. *What have I to do with thee*] See on Matth. 8. 29. Because the disciples in the ship doubted saying, what manner of man is this? here is a more evident testimony of his divinity, over the very enemies, the devils: *Theophylact*, mark deity, from the very enemies, the devils: *Theophylact*, mark how inconsistent Satans words and actions are; he worshippeth him, and yet asketh what he hath to do with him?

I adjure thee by God] So faid the high priest. Matth. 26. 63. the meaning of this place is: I desire thee to swear to me by God, that thou wilt not torment me. So Luke 8. 28. I beseech thee torment me not. See 8. 29. in which sense it was common in fear or danger, to desire to be secured by the oath of him that had power over them: so faid *Rahab* to the spies; Joshua 2. 12. swear unto me by the Lord, I pray you, because I have shewed you mercy. See Gen. 21. 23. & 25. 33. Jud. 15. 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor power, he interposeth the name of God, hoping thereby to prevail.

v. 8. *For he said*] Or, *for he had said*: Christs bidding him go out, was the cause of the adjuration: verse 7. It is the devils torment to be cast out of possession, where he thought all his own: the kingdom of Christ is his torment, whose onely pleasure is to destroy bodies and souls.

v. 9. *What is thy name*] Christ asketh his name, to shew the greatnesse of the possessed's misery, and wonderfull deliverey; not that Christ might inform himself, but that the standers-by might know their multitude. *Theophylact*, *Euthymius*, &c.

my name is legion] A great multitude, like a Roman legion of souldiers. See on Luke 8. 30.

v. 10. *He besought him*] Either the chief devil there present, or else the man overmastered by the spirits, and causing this petition to be uttered by his voice.

out of the countrey] Not that Satan loveth one countrey better then another, who hateth all mankinde; but that he desireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greatest hope of destroying souls.

v. 11. *nigh unto the mountain*] This country is for the most part hilly; for the mountains of Galaad run through it. See on verse 1.

v. 12. *All the devils besought him*] Which were in the possessed.

send us into the swine] This sheweth, as Satans malice, who will be hurting beasts, rather then not hurt at all; so under what restraint his fiercest malice is, who cannot meddle with the meanest beast, without leave of God first obtained. See Job 1. 10.

v. 13. *Forthwith Jesus gave him leave*] Among many other reasons, this was one, to shew the power of Christ in saving this man from the possession and tyranny of so many devils as appeared, so quickly precipitating a numerous herd of swine into the sea: that the devils are presently heard, and Gods servants sometimes long delayed, and sometimes obtain not what they ask at all; sheweth that God sometimes granteth in judgement, and denieth in mercy, or delayeth that which he will give, to our greater advantage.

down a steep place into the sea] *Strabo* saith *l. 16.* that in Gadaris there is a lake of water so bad and unwholsome, that if the beasts drink thereof, they loose their hair, hoofs, or horns: the herd running here violently down, shew that Satan would have so driven this man, had not God restrained Satan, and preserved the man, to become such an admirable instance of his mercy: mark how Gods gracious preservidence watcheth over men, whom he might seem to have given over to utter destruction: who could seem more desperate then this wretched soul, with a legion of devils in him? what could Satan seem to himself more secure of, out of hell? yet God even then had such a mercifull care of him, as to limit Satans power, that he might reserve him then to be pulled as a brand out of the fire, when his conversion might best serve to advance Gods glory: trust in God, and despair not, you afflicted souls, whatever you suffer for the present: God hath an eye toward you, and even then preserveth his Elect, when Satan thinketh he is most secure of their destruction.

v. 14. *They went out to see*] Possibly the thing seemed incredible to them; or they desired to see him who had done so admirable a work; or that they might intreat him to leave them: as, verse 17. See on Matth. 8. 33. and Luke 8. 34.

v. 15. *they come to Jesus*] Matth. 8. 34. They come to Jesus, that he might go from them: how much better affection did the Samaritans shew toward him? John 4. 40. 43. to serve Satan, whose onely delight is to make us hurt our selves and others: consider this, you that take pleasure in sin. See Rom. 6. 12. 16.

v. 6. *and worshipped him*] A great token of Christs divine power, that the very devils are in subjection to him, or that he should suffer any man in his power, to worship him.

v. 7. *What have I to do with thee*] See on Matth. 8. 29. Because the disciples in the ship doubted saying, what manner of man is this? here is a more evident testimony of his deity, from the very enemies, the devils: *Theophylact*, mark how inconsistent Satans words and actions are; he worshippeth him, and yet asketh what he hath to do with him?

I adjure thee by God] So faid the high priest. Matth. 26. 63. the meaning of this place is: I desire thee to swear to me by God, that thou wilt not torment me. So Luke 8. 28. I beseech thee torment me not. See 8. 29. in which sense it was common in fear or danger, to desire to be secured by the oath of him that had power over them: so faid *Rahab* to the spies; Joshua 2. 12. swear unto me by the Lord, I pray you, because I have shewed you mercy. See Gen. 21. 23. & 25. 33. Jud. 15. 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor power, he interposeth the name of God, hoping thereby to prevail.

v. 8. *For he said*] Or, *for he had said*: Christs bidding him go out, was the cause of the adjuration: verse 7. It is the devils torment to be cast out of possession, where he thought all his own: the kingdom of Christ is his torment, whose onely pleasure is to destroy bodies and souls.

v. 9. *What is thy name*] Christ asketh his name, to shew the greatnesse of the possessed's misery, and wonderfull deliverey; not that Christ might inform himself, but that the standers-by might know their multitude. *Theophylact*, *Euthymius*, &c.

my name is legion] A great multitude, like a Roman legion of souldiers. See on Luke 8. 30.

v. 10. *He besought him*] Either the chief devil there present, or else the man overmastered by the spirits, and causing this petition to be uttered by his voice.

out of the countrey] Not that Satan loveth one countrey better then another, who hateth all mankinde; but that he desireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greatest hope of destroying souls.

v. 11. *nigh unto the mountain*] This country is for the most part hilly; for the mountains of Galaad run through it. See on verse 1.

v. 12. *All the devils besought him*] Which were in the possessed.

send us into the swine] This sheweth, as Satans malice, who will be hurting beasts, rather then not hurt at all; so under what restraint his fiercest malice is, who cannot meddle with the meanest beast, without leave of God first obtained. See Job 1. 10.

v. 13. *Forthwith Jesus gave him leave*] Among many other reasons, this was one, to shew the power of Christ in saving this man from the possession and tyranny of so many devils as appeared, so quickly precipitating a numerous herd of swine into the sea: that the devils are presently heard, and Gods servants sometimes long delayed, and sometimes obtain not what they ask at all; sheweth that God sometimes granteth in judgement, and denieth in mercy, or delayeth that which he will give, to our greater advantage.

down a steep place into the sea] *Strabo* saith *l. 16.* that in Gadaris there is a lake of water so bad and unwholsome, that if the beasts drink thereof, they loose their hair, hoofs, or horns: the herd running here violently down, shew that Satan would have so driven this man, had not God restrained Satan, and preserved the man, to become such an admirable instance of his mercy: mark how Gods gracious providence watcheth over men, whom he might seem to have given over to utter destruction: who could seem more desperate then this wretched soul, with a legion of devils in him? what could Satan seem to himself more secure of, out of hell? yet God even then had such a mercifull care of him, as to limit Satans power, that he might reserve him

ans, then she cometh to Christ; then nearer health, when (in respect of man) she seemed furthest from it: God doth moft readily help the most helplesse; so when men under sail lose sight of the land, they are fain to look up to heaven for stars to sail by.

v. 28. *if I may but touch his cloths*] See on Matthew 9. 21.

v. 29. *she felt in her*] *Knew*. verse 33.

that she was healed] See on Matth. 9. 22.

v. 30. *knowing in himself*] That is, he knowing what miracle he had wrought: the thought fhe had obtained this favour which Christ knew not of; it was not meet fhe fhould go away with that errour; neither that Gods glory in this miracle fhould be obscured: therefore he asketh who touched him; as fhe knew fhe was healed: so Christ knew that his power had healed her.

virtue had gone out of him] As light or heat, goeth out of the sun, not by diminution of the cause, but by production of the effect: so power went out of Christ; yet ἀμειόσ⊖ μένων, the same remaining in Christ *undiminished*: as *Theophylact* expressheth it.

v. 31. *his disciples said*] Not knowing the present miracle, nor what Jesus meant hereby.

layest thou who touched me?] Among this multitude thronging him, he distinguished this one, whose faith touched him: nothing is hid from him.

v. 32. *He looked round about to see*] This he did, that fhe might voluntarily confesse the benefit fhe had received, to Gods glory, and the confirmation of *Jairus* and others faith; not that he was ignorant who, or where fhe was.

v. 33. *fearing and trembling*] ὡς κλέψασα τὴν ἴασιν, faith *Theophylact*; as, having stollen a cure. See Luk. 8. 47.

v. 34. *thy faith hath made thee whole*] To the commendation of the effects of faith, he faith, thy faith hath healed thee, when it was his power which healed her: so faith faveth us, not by any merit of faith, but by his merit whom faith apprehendeth.

go in peace] This is a form of blessing; mark here, unto what true happinesse, bitter, desperate, and long afflictions bring Gods children, to whom such bitter means are sanctified.

be whole of thy plague] Or continue whole: as, Dan. 1. 21. let it not return on thee: for fhe was healed before Christ spake: *of thy plague*, that is thy infirmity, as *Euthymius* well interpreteth.

v. 35. *from the ruler*] From his house; properly, not from him, but to him, for he was now with Christ.

why troublest thou the Master] To go to thy house, for fhe is dead.

v. 36. *be not afraid*] As if I could not raise thy dead to life again; which thou shalt see done.

onely beleeve] Have confidence that I both can and will releeve thee: thus he comforteth him, and cherisheth his weak faith.

v. 37. *save Peter, and James, and John*] Luke 8. 51. These onely he admitteth. Matth. 17. 1. they were unworthy to see his power, who disbeleeved and derided his truth, as the wicked Jews did.

v. 38. *them that wept and wailed greatly*] This also setteth off the excellency of the miracle, in that therewas no hope of life left in her to mans judgement: onely the Lord of life could help here.

v. 39. *The damosell is not dead*] See on Luke 8. 52. *mortua est vobis, mihi dormit*, *Jerom*, fhe is dead to you, but onely sleepeth in respect of my power: for the Lord of life could as easily awake her from death, as sleep.

v. 40. *they laughed him to scorn*] Being affured that fhe was dead. Luke 8. 53.

But when he had put them all out] Such as mock and scorn Christ, are unworthy to be witnesses of his mercy.

and them that were with him] The three disciples mentioned, verse 37. who were enough to witnesse the truth: the rest of the Jews he left without: as, for their unworthinesse, so for his avoiding ostentation.

v. 41. *Talitha cumi*] These are Syriac words, which the Evangelist retaineth and interpreteth, קומי טליתא To shew that Christ spake in their then vulgar tongue: not as *exorcists* whispering or muttering strange and unknown words, but speaking plainly to expresse his divine power, able to raise the dead to life.

v. 42. *Straightway the damosell arose*] That quickning voice, (John 5. 28, 29.) recalled her soul. See Matth. 9. 29. See on Luke 8. 55.

v. 43. *Something should be given her to eat*] To shew that fhe was not onely revived, but also fully recovered. So Luke 8. 55.

CHAP. VI.

Verse 1. HE *went out from thence*] Matth. 13. 54.

into his own country] Nazareth, where he was bred: as, verse 3. not Bethleem where he was born.

v. 2. *From whence hath this man*] See on Matth. 13. 54.

What wisedom is this?] That is, whence is this wisedom? whence hath this man this wisedom? as, Matth. 13. 54. the expression of their doubt is not improper, considering that the fountain *whence* wisedom is, sheweth *what* it is. See Jam. 3. 15. 17. Matth. 21. 25. if it be from above, from heaven: it is good, holy and happy: but if of men, earthly, sensuall, devilish.

even such mighty works] δυνάμεις, They mean such admirable works, as spake him more then man.

are wrought by his hands] That is, by him, as *Vatablus* interpreteth: hands are put for power sometimes: as, Psal. 28. 5. &c. 19. 1.

v. 3. *Is not this the Carpenters son?*] See Matth. 13. 55, 56.

are not his sisters] After the manner of the Hebrews, who by brethren and sisters understand, all their kinsfolk.

v. 4. *A Prophet is not without honour*] See on Matth. 13. 57. and on John 4. 44.

but in his own country] He may possibly be dishonoured elsewhere, but for the most part his own country afforderh him least honour.

v. 5. *Not many mighty works*] See on Matth. 13. 58. Not because he was infirm, but because they were unbeleeving, as *Theophylact* well noteth: he would not there do great great works, which must have been to their further condemnation: *he could not*, that is, they were not capable.

v. 6. *And he went round about*] Matth. 9. 35. Luke 13. 22.

v. 7. *and he called*] Matth. 10. 1.

over unclean spirits] To cast them out of the possessed: left men fhould contemn the preaching of obscure and unlearned fisher-men, he furnisheth them with this power, for the confirmation of their doctrine.

v. 8. *that they should take nothing*] Nothing to hinder them: otherwise we must know, this precept was peculiar to them, and bindeth us not from making necessary provisions for journeys, no more then their command in the next place bindeth us: he would teach them faith *Theophylact*, contempt of money, and riches. τὸ ἀφιλοχρήματον, that is, ἀφιλοχρηματίαν.

v. 9. *but sandals*] These were in stead of shoes, being onely a pair of soles, bound to, or buckled over the foot, which were, and are still in use, in hot and dry countreys.

not put on two coats] That is, they fhould take no change of garments with them to trouble them, or hinder their work of preaching the Gospel.

v. 10. *there abide*] See note on Matth. 10. 11. and Luk. 9. 4. left they fhould seem inconstant for their ease, or belly sake.

v. 11. *Whosoever shall not receive you*] Matth. 10. 14.

shake off the dust] Acts 13. 51. Luke 9. 5. 10.

more tolerable for Sodom] He doth not say, *tolerable*, but more *tolerable*: to shew, that as there are degrees of sinnes, so fhall there be of punishments: and that the Lord is a severe revenger of the contempt and neglect of his word and ordinance, as appears in the example of Sodom, on which, as *Salvian* faith, he sent down *gehennam è cœlo. lib. 1. de gub. Dei.* Hell (that is fhowers of fire and brimstone) from heaven. 2 Pet. 2. 6. Gen. 19. and again, *l. 4.* He faith the Sodomites were lesse damnable then, *Evangelia negligentes*, as appeareth in the Jews rejection to this day.

v. 12. *preached that men should repent*] So *John Baptist* preached, Matth. 3. So Christ. Matth. 4. Repentance is the key of Christs kingdom, as hath been noted.

v. 13. *they cast out many devils*] As occasion was presented, by them who brought the possessed to them, or as they otherwise met with them.

and anointed with oil] Jam. 5. 14. Though the Evangelist in his usuall way of brevity, mention not Christs command to the Apostles, to anoint with oil: yet is it more then probable, that Christ did so command them, else they would not have done it. This might then be used as a *symbolum* and pledge of the divine grace, by the power whereof, they healed: and principally to strengthen the faith of the sick, whose common errour is, so much to depend on second causes, that they can hardly beleeve they can be healed, without the concurrence and use of some such outward means, as they fancie: which we see in *Naaman*, 2 Kings 5. 11. and many others. Therefore oil being in great use, especially in those countreys (though Christ had neither furnished them with the art of *Physicians*, in the use of ordinary and naturall means, but the power of doing miracles,

by extraordinary and supernaturall vertue; neither might they so use any externall means, whereby to obscure the evidence of Christs power given them to heal) yet thus would Christ comply with the infirmity of some, and exercise the faith of others, who should see such admirable effects of means so weak; so faith *Jerom*, *infirmitatem fidei virtute corroborat*, he strengthened the infirmity of faith by his power: they who now use oil, anoint their sick, and make it a sacrament, should first consider, and shew us where Christ instituted it for a sacrament (for that appertaineth to him alone) next, if they pretend from that of Saint *James* 5. 14. let them either shew us the like effect following, as is here specified, and whereof the Apostle speaketh, verse 15. *and the Lord shall raise him up*, or shew us cause, why a' now naked and effectlesse signe should be used, and outlive the gift of healing in the Church: or why they commonly use it where their sick are past hope of recovery.

v. 14. *Herod heard of him*] See on Matth. 14. 1. The Gospel comforteth the godly, but vexeth the wicked.

was risen from the dead] See on Matth. 14. 2. and Luke 9. 7. So wretched was the conscience of this wicked man, ὅτι τὸν νεκρὸν φοβεῖται faith *Theophylact*, that he feared a dead man.

mighty works] The power of working miracles.

v. 15. *It is Elias*] See on Matth. 16. 14. and on Luke 9. 7.

v. 16. *John whom I beheaded*] Caused to be beheaded: See on Matth. 14. 2. Luke 3. 19.

v. 17. *Herod had sent forth*] See on Matth. 14. 3. Luke 3. 19.

v. 18. *It is not lawfull*] Levit. 18. 16.

v. 19. *a quarrell against him*] Or *an inward grudge*, and therefore watched opportunity to be revenged.

v. 20. *feared John*] See on Matth. 14. 5.

heard him gladly] The tyrant was contented to hear Gods word, that at least he might seem holy, but the feed fell upon stony ground.

v. 21. *a convenient day was come*] See on Matth. 14. 6. This day was fitting to *Herodias* malicious designe; when wine and luxury would make them daring to any mischief: mark how vigilant malice is.

v. 22. *the daughter of Herodias*] Which *Herodias* had not by this *Herod Antipas*, but by *Philip* his brother: *Josephus* calleth her *Salome*. See on Matth. 14. 6.

danced] See on Matth. 14. 6.

pleased Herod] See on Matth. 14. 6.

v. 23. *he sware unto her*] See on Matth. 14. 7.

unto the half of my kingdom] This was spoken to assure her of obtaining that which she would ask, supposing she would ask much lesse: here is a shamefull example of a debauched Prince, not only giving so dishonourable a pattern of imitation to his family, and subjects; but also so evident a testimony of his own levity, and precipitate dotage, in his making so improportionable and indefinite a promise, so unworthy a merit: mark the injustice of the wicked; *John* preached to save *Herods* soul; that was valued so much worse then nothing, that it was requited with death: an immodest dancer, for pleasing an intemperate company, is thought worthy of great reward.

v. 24. *she went forth*] To consult with her mother: it seemed the women sate not then at table with them.

v. 25. *I will that thou give me*] Seeing thou hast given me a free choice, I desire onely that thou give me, &c. for head *Herodias* instructed her in her own bloody arts: so quickly do children learn their parents evil qualities: evil, to which do children learn their parents evil qualities: evil, to which corrupted nature is prone, is easily learned, but any good, hardly.

v. 26. *exceeding sorry*] In appearance at least. See on Matth. 14. 9.

for his oaths sake] See on Matth. 14. 9.

which sate with him] See on Matth. 14. 9.

v. 27. *sent an executioner*] Or one of his guard: the word signifieth one that beareth a dart; and the kings guard was so called, because they did bear darts: others say they were called so, because they did cut off mens heads with a sword.

and beheaded him] See on Matth. 14. 10.

v. 28. *The damsel brought it to her mother*] See on Matth. 14. 11.

v. 29. *and laid it in a tombe*] See on Matth. 14. 12.

¶ v. 30. *And the Apostles*] Luke 9. 10. It may be they were afraid at the tidings of *Johns* death, and durst not preach abroad any longer, but came back to Christ, as to tell him what they had done, so to know what they should do. See on Matth. 14. 12. There *Johns* disciples relate their grief and losse, to Christ; here the Apostles give Christ an accompt of their ambassy: so rivers return to the place whence they went out. *Jerom eccles.* 1.

v. 31. *Come ye your selves*] Having dismissed the people, he retireth with his Apostles.

apart into a desert place] To refresh your selves after your travell.

and rest awhile] So had Christ a tender respect to their infirmity, that by a little rest, they might be enabled to their future Ministry.

no leasure] Or fit *opportunity*; as, verse 21.

v. 32. *departed thence*] See on Matth. 14. 13.

v. 33. *ran on foot*] Ran on *foot together*. See on Matth. 14. 13.

v. 34. *was moved with compassion*] See on Matth. 9. 36.

v. 35. *The day was now spent*] See on Matth. 14. 15. and on Luke 9. 12.

v. 36. *Send them away*] See on Matth. 14. 15.

v. 37. *give ye them to eat*] See on Matth. 14. 16.

shall we go and buy] This is a kinde of distrustfull speaking, of a thing which they conceived impossible, or very difficult. So Numb. 11. 21, 22.

two hundred penyworth of bread] Which according to the value of their peny, is about twenty five crowns; fix pound five shillings; the Roman peny being seven pence half-peny. See Matth. 18. 28.

v. 38. *how many loaves have ye?*] See the same history. Matth. 14. 17. &c. Luke 9. 13. John 6. 9. He asketh not this as if he were ignorant, but to make them the more fensible of the following miracle; having before surveyed their slender store, and greatnesse of the multitude, so that they might evidently perceive, in this defect of naturall means, a divine hand and power of God supplying them.

v. 39. *by companies*] Word for word, *by banquets*, *banquets* after the manner of the Hebrews, who have no distributives: as, chap. 6. 7. now he calleth the rows of them that fare, *banquets*. See on Matth. 14. 19. and on Luke 9. 15. John 6. 10.

v. 40. *Sate down*] *Fell down*.

in ranks] The word signifieth, the beds in a garden: *by beds*, *and beds*; that is, they fate down in rows one by another, as beds in a garden.

v. 41. *looked to heaven*] See on Luke 9. 16.

v. 42. *were filled*] See on Matth. 14. 20. and on Luke 9. 17. John 6. 12.

v. 43. *twelve baskets full*] *Elias* was miraculously fed at *Sarephath*, but we read of no remainds: *Moses* fed Israel with Manna, but the worms eat the remainder: but Jesus as the Lord of the creatures, ᾧ ἐξεστὶ δίδειν πᾶσι faith *Theophyl.* maketh it superabound in the remainder.

of fragments] Of broken bread and fish.

v. 44. *about five thousand men*] See on Matth. 14. 21. Luke 9. 14. John 6. 16.

v. 45. *to the other side*] Over against Bethsaida, but on the same side of the water; for the lake was crooked. See Matth. 14. 22.

unto Bethsaida] Or, *over against Bethsaida*.

v. 46. *When he had sent them away*] That is, the people, verse 45. for his disciples were gone before, and he stayed some time after, to dismisse the people.

into a mountain to pray] See on Matth. 14. 23. Luke 9. 18. John 6. 15. Prayer requireth quiet: *Theophylact*.

v. 47. *When even was come*] See on Matth. 14. 23.

ship was in the midst of the sea] See on Matth. 14. 24.

v. 48. *toyling and rowing*] A lively image of the Church, tossed to and fro in this fluctuant world.

About the fourth watch] See on Matth. 14. 15.

would have passed by them] Seemed to them as if he would have passed by them.

v. 49. *a spirit*] φάντασμα, an apparition; as, Matth. 14. 26. *a spectrum* δόκιμος δαιμόνιος *Suid.* such as we seem to see in dreams.

v. 50. *He went up unto them*] For their better security, and that he might shew himself present, which in their fear they could not otherwise have easily beleeved.

v. 51. *beyond measure*] Because they saw the winde obey him, and the sea calmed.

v. 52. *considered not the miracle*] These miracles seemed new and strange unto them, because they had not well considered the former.

v. 53. *When they had passed over*] See on Matth. 14. 34.

v. 54. *Straighway they knew him*] See on Matth. 14. 35. Christ being rejected in his own country, and arrived sodainly among them of whom he was not expected, is received to their great profit.

v. 55. *ran thorow that whole region*] That is, the people of those parts, every one gave knowledge to his friends, who were sick and infirm, that Christ was come, to the end that they might bring their sick, or come to Christ to be healed. See on Matth. 14. 35.

to carry about in beds] See chap. 2. 4. they carried them about, as they had intelligence of the place where Jesus was, untill he had healed them.

v. 56. *into their streets*] into their markets, open places and ways; preferring this Christ would be intreated to cure them: who onely when his word could do it.

border of his garment] See on Matth. 14. 36.

as many as touched him] As many as touched Jesus, or the hemme of his garments: they touched it for his sake, by whose power they hoped for health.

were made whole] See on Matth. 14. 36. They who wishall beleeved in him; otherwise it would nothing advantage them to touch his sacred body: so did they who strook him, bound him, scourged, crucified him, all this but further condemned unbelievers: the main is faith in Jesus; so, they who now touch him, are saved no lesse then these were.

CHAP. VII.

Verse 1. THen came the Pharisees] Matth. 15. 1. συμφέρει] were congregated, as the Syriac gives it: they came together with one consent: so that however some more perniciously active then others, might call them together, yet they well knew each others minde, and willingly came together, to take counsell against Christ.

v. 2. *eat bread*] Bread, after the manner of the Hebrews, importeth any kinde of meat. See on Luke 11. 3. and Luke 14. 1.

with defiled hands] κοιναῖς χερσὶ with *common hands* for the Pharisees would not eat with unwashen hands, supposing themselves defiled by touching of that which was (not sacred) or common. See Matth. 15. 11, 12.

v. 3. *oft*] Or diligently, as they who wash by rubbing their hands with water. *Greek, πυγμῇ* which the Syriac giveth דבטה לאיד *dabbeti loith*, it commeth of the Hebrew דבר among other things, signifying *neglexit*: and in the Syriac by an *antiphrasis* בטל *betal* is *curæ fuit*, *curavit solicitus*. See chap. 4. 38. Rom. 12. 17. 2. Tim. 2. 15. Luke 10. 34. so also בטילאיתא *batilaith*, diligently, carefully, curiously; as, Luke 1. 29. *Theophylact* interpreteth, συγκὰ by ἀγκῶνα, up to the elbow: an expression taken from common use of those who tuck up their clothes to the elbowes, that they may wash wellest clean; with so much care did the superstitious Pharisees observe traditions of men, so little caring for the commandments of God.

holding the traditions] Observing diligently κρατοῦντες with might and main, holding fast concerning traditions, see note on Matth. 15. 2, 3.

v. 4. *from the market*] Or any other civill affairs; they would not eat, before they had washed themselves left they should be defiled by commercing with strangers: See Joh. 18. 28.

the washing of cups] By these words, are understood all kindes of vessels which are appointed for ordinary use.

pots] *Sextarius* is about a pint and an half.

tables] Or *beds*.

v. 5. *Why walk not thy disciples*] Why live not; an usuall manner of speaking among the Hebrews, with whom a way often was put for a course of life. Psal. 119. 5. Psal. 128. 1. Psal. 1. 1. See on Matth. 15. 2.

v. 6. *Well hath Esaias prophesied*] That speech of *Isaiah*, spoken against the hypocrites of his time, fits you as well as if he had prophesied of you by name.

of you hypocrites] Hypocrisie is commonly joyned with superstition.

this people] Isaiah 29. 13. Matth. 15. 8.

v. 7. *in vain do they worship me*] That which they do pretending to serve me, is vain. See on Matth. 15. 9.

v. 8. *laying aside the commandment of God*] The inventions of superstitious men, do not onely not fulfill the law of God, but also utterly destroy it.

v. 9. *full well*] An *ironicall* speech, meaning, you do very ill in so doing.

reject] Or frustrate, or make void, despise; so ἀθετεῖν importeth. Luke 10. 16.

v. 10. *Honour thy father*] Exod. 20. 12.

who so curseth] See on Matth. 15. 4.

let him die the death] Let him surely die. Exod. 21. 16. See on Matth. 15. 4.

v. 11. *Corban*] See on Matth. 15. 4. and on Luk. 21. 4.

v. 12. *ye suffer him no more*] They did not forbid him to do any more for his parents, but they pronounced him innocent, if he did no more: or they tell him he hath given all to God already; and therefore may give nothing to his parents: or, so much, that he cannot; but their sons offering should bring a blessing upon them.

v. 13. *of none effect*] See on Matth. 15. 3.

by your tradition] See verse 2.

v. 14. *When he had called*] See on Matth. 15. 10.

v. 15. *from without a man*] See on Matth. 15. 11.

v. 16. *If any man have ears*] See on Matth. 11. 15. and 13. 9. &c.

v. 17. *this parable*] See on Matth. 15. 15.

v. 18. *Are ye without understanding*] See on Matth. 15. 16.

v. 19. *purging all meats*] Cleansing the body by carrying away that which could not be turned into nourishment.

v. 20. *That which cometh out of a man*] See on Matth. 15. 18.

v. 21. *from within*] Gen. 6. 5. and 8. 21. Matth. 15. 19.

out of the heart] See on Matth. 15. 19, 20.

v. 22. *covetousnesse*] All kinde of craftinesse, whereby men gain by the losse of others.

wickednesse] Or malice; as, Rom. 1. 29.

an evill eye] See on Matth. 20. 15.

blasphemy] Evil speaking or detraction.

v. 23. *come from within*] discovering themselves by evil actions, proceeding from the heart.

and defile the man] See on Matth. 15. 20.

v. 24. *into the borders*] Matth. 15. 21. Into the uppermost coasts of Palestine, which were next to Tyre and Sidon. See on Matth. 11. 21.

v. 25. *A certain woman*] See on Matth. 15. 22. They that know they want Christ, will lay out for him.

v. 26. *a Greek*] Or Gentile.

a Syrophenician] *Phenicia*, is that region of *Asia* and *Syria*, in which was Tyrus and Sidon; whence the inhabitants were called Syrophenicians, inhabitants of that part of Syria, which is called Phenicia. *Matthew* following the old custom of the Hebrews, calleth her a Canaanite. See on Matth. 15. 22.

v. 27. *to cast it to dogs*] The meaning is, that though Christ might do good unto the Gentiles, yet might it not be to the prejudice of the Jews. See on Matth. 15. 26.

v. 28. *yes Lord*] That is, truth Lord; for it is enough for the whelps, if they can but gather up the crumbes that are under the table; I crave no more: that which thy Israel may spare from their wants, will sufficiently relieve me.

eat of the childrens crumbs] See on Matth. 15. 27.

v. 29. *for this saying*] For so excellent a faith; so admirably expressing it self in confidence and humility: all which importeth not her merit, but his mercy crowning his own graces in her, who had given her such faith, and such thoughts to be expressed. See on Matth. 15. 28.

v. 30. *her daughter laid upon the bed*] Quietly, not tossing to and fro in torments, as before: for the unclean spirit was cast out by the power of Christ, though in respect of his humanity, he were absent.

v. 31. *again departing*] Rather *going back from*: for it appears not in the story, that he had been there before; or else, *again* signifies the working of another miracle.

of Decapolis] It was a little country so called, of ten cities, which the four governments did run between, and compasse. *Plin. l.* 3. c. 8. they are thus reckoned. 1. Damascus. 2. Opoton. 3. Philadelphia. 4. Raphana. 5. Scytopolis. 6. Gadara. 7. Hippon. 8. Pella. 9. Galasa. 10. and Canatha. *See Plin. lib.* 5. *c.* 18.

v. 32. *one that was deaf*] This seemeth a naturall disease, and therefore the more admirable was the cure: here again appears the faith and charity of those, who brought him to Christ, confident that he both could, and would cure him, though no meer man could have prevailed against so great a defect of nature.

v. 33. *put his finger in his ear*] By these externall means, he pleased to comply with the faith of infirm spectators; he could as easily have cured him by his word. *See on chap.* 6. 13. though he did not this without a mysterie, (as some note) intimating that the finger of God onely can supply such naturall defects.

and spit] See on John 9. 6.

v. 34. *and looking up*] To shew that he referred all to Gods glory. chap. 6. 41. Matth. 14. 19. John. 11. 41. and 17. 4. and that this was done by a divine power.

Ephatha, that is, &c.] He sighed, out of commiseration of mans miseries. *See* chap. 1. 41. The word here used is *Syriac* אתפתח *ethpathach*, which the Evangelist interpreteth, *be opened*: of the Hebrew word פתח *pethach*. (*Joh. Buxtorf. Jun.*) *aperuit*.

v. 35. *His ears were opened*] That is, restored again, or formed to a naturall faculty of hearing.

his tongue was loosed] The tie-bond, or impediment to his tongue, or speech was loosed, or taken away: so the work of Christ appeared in curing both infirmities at once, and presently.

v. 36. *so much the more*] So chap. 1. 45. and Matth. 9. 31.

Christ would have had it concealed to a seasonable time, but they, out of an importune zeal, were carried away with an immoderate fervour to publish what they saw: for it seemeth Christ charged them that brought him to be cured, to be silent.

v. 37. *beyond measure*] As principally, at the effect of his power in healing; so, that for all this he neither desired any retribution of any thing, neither would have so much as applause with men; which by his command he would have suppressed.

he hath done all things well] Here seemeth a secret opposition of some ill opinion, or report of Christ's enemies: as if they had said, they are wicked and injurious, who can speak evil of this man, he hath done nothing, but good, and well: it is a wonder why the Pharisees blame, and accuse him; as an evil doer, when all that he doth, is for our good: the life, preservation, and welfare of man: and then they instance in the particular cures, which they had seen done, as a certain evidence hereof. Matth. 15. 30. reckoneth up more.

CHAP. VIII.

Verse 1. *THe multitude*] Which followed him, some to hear the Gospel, some to see his miracles, some to be cured, some for other ends. Matth. 15. 32.

having nothing to eat] They being in such a place, as that they could not accommodate themselves with victuals, and having been three dayes with him.

v. 2. *I have compassion*] See on Matth. 15. 32. Christ is the same yesterday, to day, and ever; so that still he hath compassion on us in all out wants.

v. 3. *They will faint by the way*] ἐκλυθήσονται; to the letter, they will *fall in sunder*, or *be dissolved*; for when men fall in a swoon, there is a kinde of dissolution of the sinews: See on Matth. 15. 32.

v. 4. *here in the wilderness* See on Matth. 15. 33.

v. 5. *How many loaves have ye?*] See on Matth. 15. 34.

v. 6. *to sit down &c.*] See on Matth. 15. 35.

took the seven loaves] See on Matth. 15. 36.

v. 7. *a few small fishes*] Matth. 15. 36.

v. 8. *so they did eat*] Matth. 15. 37.

v. 9. *four thousand*] Matth. 15. 38. besides women and children.

v. 10. *parts of Dalmanutha*] See on Matth. 15. 39.

v. 11. *and the Pharisees*] Matth. 16. 1. The obstinate enemies of the Gospel; giving no credit to the miracles already done, require new; but Christ being herewith displeased, departeth from them.

came forth] The Pharisees came out of their houses, on purpose to encounter with him.

seeking of him a signe from heaven] That they might hereby know that he was sent from God: not that they might learn and beleeve in him, but to tempt him.

v. 12. *he sighed deeply in his spirit*] Being very sorry for these mens hardnesse of heart, and unbelief.

there shall no signe &c.] *If a signe be given:* See Psal. 95. 11. The Hebrews use such elliptical expressions of oaths, or imprecations; [illegible] *im*. by an *aposiopesis* and sodain restraining the speech, as in passion: sometimes they speak more large, and mention a revenge from God. as, 2 Sam. 3. 35. Psal. 132. 3. so here, εἰ δοθήσεται, *if it shall be given*; that is, it shall certainly not be given, it is a kinde of oath, or protestation.

v. 13. *he left them*] Matth. 16. 4.

v. 14. *the disciples had forgotten*] Matth. 16. 5.

v. 15. *Beware of the leaven*] See on Matth. 16. 6.

leaven of Herod] The contagious doctrine of the Herodians mentioned; Matth. 22. 16.

v. 16. *They reasoned among themselves*] Disputed among themselves what our Saviour meant by the word *leaven*.

because we have] Matth. 16. 7. The Lord blameth our negligence, who forgat to take bread with us: possibly they might think of his going again into the desert for some time.

no bread] They whose mindes are too much fixed on earthly things, do not quickly apprehend the heavenly, though never so plainly set forth unto them.

v. 17. *because ye have no &c.*] Or, saying it is because, as, Matth. 16. 8.

v. 18. *see ye not*] See ye not my works which I have done before your eyes.

hear ye not] My doctrine, wherein I have taught you to depend on the providence of God for things necessary to this life? Matth. 6. 25.

v. 19. *I brake the five loaves*] Matth. 14. 17. and 16. 9. chap. 6. 43.

v. 20. *And when the seven*] Verse 8. Matth. 16 10.

v. 21. *that ye do not understand*] How cometh it to passe, that ye do not understand things so plain and evident? Christ in all this speech reproveth, as with admiration, the incogitancy of his disciples, in that they did not so seriously as they ought, minde those things which they saw and heard of him: whereice it came to passe, that they yet understood not (after so many miracles seen) those things which plainly spoke his power, providence and wisedom: and it is as if he said; I appeal to the testimony of your own senses, whether you do not stupidly mistake: what have your eyes seen in my former works? what have your ears heard? Is all lost? Possibly he here awakeneth them to better attention, and casting off that sleepy thought of flesh and blood which clouded their understandings, by fixing to much on second causes; not without a secret allusion to that which he said to the Jews. chap. 4. 12.

v. 22. *Bethsaida*] A little fishier town, on the sea of Galilee, over against Dalmanutha; See Matth. 11. 21. John 1. 24.

bring a blinde man unto him] Led unto him; being well assured by that which they had seen or heard of him, that if he but touched him he should recover.

v. 23 *by the hand and led him*] See chap. 7. 33. To avoid the opinion of those, who might else think, that he did these miracles, to gain popular applause. See John 9. 6.

spit on his eyes] See on chap. 7. 33.

He asked him if he saw ought] This he said to exercise his faith; for Jesus well knew how much he had healed; and it was not impotency, but his will to heal this man, not (as many others) all at once, but by certain degrees; for causes best known to himself.

v. 24. *I see men as trees, walking*] He perceived some motion, but could not as yet discerne that they were bodies of men which he perceived; a true resemblance of illumination, which encreaseth in us by degrees.

v. 25. *and made him look up*] He commanded him to try once more, whether he could see well or not.

v. 26. *tell it to any in the town*] Possibly he dwelt in some out part, next the fields: the often repetition of the like charge, sheweth, that the time was not yet come, that he would manifest himself; but would by small and more private beginnings collect his church, of those who should beleeve to eternall life. See on verse 30.

v. 27. *Jesus went out*] See on Matth. 16. 13. Luke 9. 18.

v. 28. *John the Baptist*] See on Matth. 16. 14.

one of the Prophets] Or one of the other Prophets; as, Matth. 16. 14.

v. 29. *thou art Christ*] See on Matth. 16. 16.

v. 30. *That they should tell no man of him*] To wit, that he was the Messias. See on Matth. 16. 20.

v. 31. *Son of man must suffer*] See on Matth. 16. 21. Christ suffered all that he suffered, for us; not unwillingly, nor unawares, but fore-knowing it.

be rejected of the Elders] Psal. 118. 22.

and after three dayes rise again] See on Matth. 16. 21.

v. 32. *openly*] Not before the people, for they were not present. verse 34. but in plain terms, before the disciples.

began to rebuke him] See on Matth. 16. 22.

v. 33. *looked on his disciples*] That he might instruct them by his rebuking *Peter*.

get thee behinde me] See on Matth. 16. 23.

v. 34. *Whosoever will come after me*] Matth. 10. 38.

let him deny himself] That is his own naturall or carnall affections. See on Matth. 16. 24. Luke 9. 23.

v. 35. *will save his life shall lose it*] See on Matth. 16. 25. Luke 9. 24.

v. 36. *What shall it profit a man*] See on Matth. 16. 26. Luke 9. 25. *illud solum est lucrum, ubi fructus perpetuus. Ambrosius l. 4. epist. 44.* That onely is (true) gain, where there is perpetuall fruit thereof: most foolish of all men are they, who purchase the transitory pleasures or riches of this world, with losse of eternall and true happinesse.

v. 37. *in exchange for his soul*] To redeem it from destruction; as if he said, no worldly possessions, no riches, can redeem, or be a price of redemption for a lost soul. See on 1 Pet. 1. 18. Psal. 49. 6, 7.

v. 38. *shall be ashamed of me*] Matth. 10. 33. See on Matth. 16. 27. Luke 9. 26. Shall refuse to own or acknowledge me: See Rom. 1. 16. or shall be ashamed of my sufferings; or think it a shamefull thing to suffer persecution for the Gospel and confession of my Name. See 1 Cor. 1. 23.

in this adulterous and sinfull generation] See on Matth. 12. 39. So he calleth those who forsook God by idolatry, which is a spiritually fornication. Rev. 17. 2. or the degeneracies of *Abraham*: or such as the Apostle, Hebr. 12. 8. calleth *bastards*.

when he cometh in the glory &c.] This he mentioneth to intimate the greatnesse of that glory wherein he (who now came

came in the form of a servant. Phil. 2. and man of sorows. Isaiah 53.) should come again to judge the living and the dead.

the holy Angels] Where with he shall appear in judgment. See Dan. 7. 9, 10. Rev. 5. 11. Rev. 20. 12. See on Matth. 25. 31. They are here called holy Angels, to distinguish them from the impure and evil angels; so also to let the hearers know that they ought not to be scandaled, when they should see wicked men ashamed of the crosse and humility of Christ: seeing that the holy Angels should administer unto him in his state of exaltation and glory, which shall be true and eternall; left otherwise Christ be ashamed of them (that is, will not own them as his) hereafter. Matth. 7. 23.

CHAP. IX.

Verse 1. *VErily I say, &c.*] See on Matth. 16. 28.

taste of death] Shall not have experience of death, or shall not die; as Hebr. 2. 9. Matth. 16. 28. John 8. 52. the Hebrew word [illegible] *tabam, gustavit*; by a *Metaphor* is transferred to the soul, and signifieth, *cognovit, sensit experiri sibi*. So Psal. 34. 8. Prov. 31. 18. in the like manner, the Greeks used their word, γεύσασθαι, Hebr. 6. 4. γεύσωμεθ' ἀλλήλων, let us try, or have experience of each other: so the Latines used their *gustare, gustare ejus sermonem volo, &c.* a proper and proportionable expression here, of the bitter effect of *Adams* tasting the forbidden fruit: he died (with his posterity) by so tasting, and we so taste by dying.

v. 2 *after six dayes*] Matth. 17. 1. Luke 9. 28.

v. 3. *his raiment*] If did as it were sparkle, the heavenly glory of Christ, (which should within a few dayes be again eclipsed and obscured by his crosse and passion) avouched by the conference of *Moses* and *Elias*, and his Fathers voice from heaven, in the hearing of his three disciples, witnesses hereof: this was manifested unto them, *ne timerent opprobrium crucis, Jerom*; left they should fear the shame of his crosse.

v. 4. *Moses and Elias*] See on Matth. 17. 3. Luke 9. 30. because the people said, that Christ was either *Elias*, or one of the Prophets, he sheweth them, τὸν προφήτας τῶν τριῶν φάνη, *Theophylact.* the chief of the Prophets, that they might understand what the Lord differeth from his servants: also because the adversaries calumniated him, as an enemy to the Law and Prophets: here he hath testimony of *Moses*, & one of the chief prophets: all this was extream necessary for the confirmation of the Apostles, who were to preach the gospel to the world, left their faith should have staggered at the adversaries importunate pretences of zeal to the Law and Prophets, to overthrow the doctrine of the Gospell.

v. 5. *it is good for us*] Matth. 17. 4. This *Theophylact* thinks they said, fearing left Christ would go down again, and die; they thought, if the Jews should come up against him to the mount, they should be safe, having with them *Moses*, who triumphed over the Egyptians, and *Elias*, who commanded fire from Heaven to consume the fifties.

v. 6. *for they were sore afraid*] For the extraordinary glory which they saw: the apparition of *Moses* and *Elias*, and the sudden fear which startled their mindes, in expectation of some change to doubtful events; they were almost besides themselves with fearful amazement.

v. 7. *there was a cloud*] See on Matthew 17. 2. Luke 9. 34. 35.

v. 8. *Save Jesus only*] See on Matthew 17. 8. Luke 9. 36.

v. 9. *Tell no man*] See on Chap. 8. 30. See on verf. 10.

v. 10. *they kept that saying, &c.*] They divulged it not until a seasonable time; for to Christs prohibition is to be understood; not simply that they should never tell it, but not until he were risen again from the dead, as Matth. 17. 9. the reason possibly might be, left in his passion, eclipsing all his glory for the time, the hearers unbelief of such a relation, should dangerously have shaken their faiths towards the rest of the gospel.

what the rising of the dead should mean] They understood that there should once be a resurrection from the dead, John 11. 24. but so much did they yet dream of a temporal kingdom, that they could not understand what he should mean by his resurrection from the dead, shortly to be, while yet he lived: how, and when this should be, they admired, thinking, as *Euthymius* saith, that this was but some parable.

v. 11. *Why say the Scribes*] If it be true that the Scribes say, that *Elias* must first come, how can the Messias suffer, seeing *Elias* is not yet come to restore all things?

v. 12 *restoreth*] Or fulfilleth, Mal. 4. 5, 6.

how it is written] Concerning the suffering of Christ, Isaiah 53. Psal. 22. so shall it be, so shall he suffer.

and be set at nought] He telleth them beforehand, how ignominiously the unthankfull Jews should use him, left they should be troubled when they should see it; therefore he sheweth from Scriptures, that these very things were foretold.

v. 13. *but I say unto you*] The foolish opinion of Rabbins is here refelled, concerning the coming again of *Elias*.

that Elias is indeed come] And you are witnesses thereof, who saw him in person with me on the mount; but *John Baptist*, who came in the spirit of *Elias*, they have slain, and after him now the Messias will they slay also.

as it is written of him] The name of *Elias* given unto *John*, portended, that he should also finde an *Ahab*, and a *Jezabel* to persecute him for his reproving their sins.

v. 15. *when they beheld him were greatly amazed*] Some think, that the divine Majesty which shined in him on the mount, did yet appear when he came to the multitude; as the glory of *Moses* face returning from the mount, Exod. 34. 29. to the astonishment of the people beholding him; with this difference, that Christ appeared to them as amiable, as *Moses* terrible, Exod. 34. 30. *Theophylact, Euthymius*, &c. therefore they came running to him to salute him: it seemeth his approach silenced the insolent Scribes contention with the disciples in the absence of Jesus.

v. 16. *what question ye with them?*] That is, *among your selves*, or with my disciples: he asketh not as ignorant of their oppositions, but taketh occasion hereby, to interpose for the defence of his, and the Gospel which they professed.

v. 17. *one of the multitude*] The Scribes for fear of conviction, and the disciples for shame held their peace: but the man, who was the occasion of the controversie, answered for all: as if he had said, I brought my son hither, supposing thou hadst been present, but thy disciples could not cure him.

a dumb spirit] That is, making my childe dumb, hindring his speech, *Euthymius*.

v. 18. *wheresoever he taketh him*] Be it never so dangerous a place, fire, water, precipice, as verse 22. it taketh him as it teareth, and bruiseth, and bruises.

teareth him] Or *dasheth him*, casting him down, as verf. 20. with an inward torment, as if he would split him, or rent his bowels. See on Chap. 1. 26.

and he foameth] Or, *so that he foameth*: which foaming and gnashing of teeth, were signes of vehement torture, and hot pains.

and pineth away] With extreamity of pain, and grief of minde.

and they could not] Hence probably arose the conflict: the disciples either not confident to attempt casting out the unclean spirit; or attempting without successe; the Scribes presently insulted, and jeered them; having such blasphemous calumnies ready in their mouths against Christ himself, they were not to seek for some impious objections against the disciples and their doctrine: therefore Christ, who permitted them for their unbelief to this seeming foil, cometh in due time to rescue them, and defend his own cause.

v. 19. *Bring him to me*] See on Matth. 17. 17. Luke 9. 41.

v. 20. *when he saw him*] So soon as Jesus had looked on the boy that was brought unto him, the devil began to rage in this manner.

the spirit tare him] ἐσπάραξεν, σπαραγμόν, as much as ῥήσσειν, v. 18. there given *dasheth him*: to wit, as it were with violent convulsions-tormenting him; for so the Greeks use σπαραγμὸς. See on Luke 9. 42.

v. 21. *how long is it ago?*] He asketh not because he knew not, but that the spectators might well understand, how inveterate, and habitual this evil was; and that he had long since destroyed him, had he not been restrained by the same divine power, who now cast him out.

v. 22. *into the fire*] Asv. 18. Gr. *both into the fire*, or *even into the fire*.

if thou canst do any thing] εἰ τι δύνασαι, which the Syriack interpreter giveth, *quod possis, what you are able*, help me: he measured the power of Christ with humane reason, not yet apprehending his omnipotency.

v. 23. *If thou canst believe*] That is, *if thou canst believe*, I can do this thing for thee; if thou canst believe, fear not.

all things are possible to him, &c.] Christ can, and will do any thing which is good, for them that trust in him.

v. 24. *said with tears, Lord I believe*] Conceiving from Christs speech good hope of his childes recovery, if the obstruction and let thereto, were not in himself, in sense of his own weaknesse, and his childes misery, he seriously professeth his faith; for as *Jerom* said, *Epist. 9. Lib. 2.*

Nemo mendacia plorat; no man lying weepeth, or weeping lyeth.

help thou my unbelief] Supply with thy goodnesse, what is defective in my faith. That which God giveth, he oft times gives by certain degrees, as the conditions of the gifts and receivers require: some men, *accepta fide, diffidentia non carent, Prosper de vocat. Gent. lib. 2. cap. 11.* having obtained faith, yet want not some diffidence, as he well knew, who faid, *I believe, help thou mine unbelief*; and they who faid, *Lord encrease our faith*, Luke 17.

v. 25. *that the people came running together*] Toward him, to see what would be done.

v. 26. *rent him sore*] The nearer the power of Christ is to cure, the more furiously doth Satan rage: see on Chap. 1. 26. this Christ permitted Satan to do; not that he hath any pleasure in the misery of any of his, but to the end that the multitude (seeing *a quibus calamitatibus liberandus esset, Euthymius*; from what calamities he was now to be delivered, and the horrid cruelty of the Devil) might the better conceive the power and mercie of Christ, delivering the possessed, which no art, care, nor power of man could do.

v. 27. *and he arose*] When the standers by faid he was dead in that terrible fit, Jesus took him by the hand, *cast out* the devil, and the young man was presently well again: there is no estate so desperate, whence the hand of Christ cannot raise. *Let thy hand help me*, faid *David*, Psal. 119. 173. and Psal. 21. 5. *Into thy hands I commit my spirit*; though the Saint fall, he shall not utterly be cast down, *for the Lord upholdeth him with his hand*, Psal. 37. 24. blessed are the people who have the Lord for their God: serve him, and fear not the malice of Satan: Christs hand of divine power is as neer thee now in every distresse to lift thee up, as was that sacred hand of flesh neer this afflicted young man then, to raise him when the standers by supposed him to be dead.

v. 28. *why could not we?*] See on Matth. 17. 19.

v. 29. *but by prayer and fasting*] See on Matth. 17. 21. we have need, not onely of faith and prayer, but also of fasting and extraordinary humiliation, to cast Satan out of his possession.

v. 30. *and they departed thence*] He and his disciples: Matth. 17. 22.

and passed thorow Galilee] Passed *aside thorow*, Chap. 11. 20. and 15. 21. 29. they went by by-wayes, out of the common rode into, and thorow Galilee, because he would be private with his disciples. See Chap. 2. 23.

v. 31. *for he taught his disciples*] Therefore he withdrew himself, as to prepare for his approaching Passion, so also to prepare and instruct his disciples, against the scandal thereof: and to fit them to preach the gospel to the nations of the world.

v. 32. *they understood not that saying*] Concerning his suffering, which they thought could not befall their expected Messias, of whom they had so many glorious promises. See Chap. 8. 32.

v. 33. *and he came*] Matth. 18. 1.

and being in the house] Where he was wont to make his abode.

v. 34. *who should be greatest*] In the temporal kingdom of the Messias, which they yet expected. Acts 1. 6. See on Luke 9. 46.

v. 35. *If any man desire to be first*] In my kingdom, they that have highest places, must not look for most honour, but take most pains for the salvation of others.

v. 36. *when he had taken him in his armes*] ἐναγκαλισάμενος, that is, as Luke 2. 28. interpreteth, ἐδέξατο εἰς τὰς ἀγκάλας, he took him into his armes, to shew him for a pattern of that which he would have his be: a childe is not ambitious of honour, he enviteth not, is not covetous, nor revengful.

v. 37. *one of such children*] One like these little ones, v. 41.

receiveth not me, but him that sent me] He doth not onely receive me, but also him that sent me.

v. 38. *and John answered him*] Luke 9. 49.

we forbade him] Out of perverse zeal to their Masters honour; as Joshua envied *Eldad* and *Medad*, Num. 11. 27, 28.

v. 39. *for there is no man*] See 1 Cor. 12. 3.

in my name] God who is the author of an ordinary vocation, worketh also extraordinarily so often as it pleaseth him; but an extraordinary vocation pretended to, must be justified by an extraordinary commission, & appear by some extraordinary approbation: as Amos 7. 14, 15. and here; and also by the doctrine which they preach.

lightly] ταχύ, lightly, quickly: he shall finde much to do, first to quiet his own conscience.

v. 40. *He that is not against us*] He that opposeth not the gospel, but preacheth, or professeth it.

is on our part] Not that Christ esteemeth them his, who are indifferent, neither hot, nor cold (Rev. 3. 16.) neither true friends, nor professed enemies; but to teach them who are his, a candid charity, interpreting all things to the best, where appeareth no manifest argument to the contrary. Neither doth that (Matth. 12. 30) *He that is not with me, is against me*, conclude any thing against this: for there he principally respecteth the mindes of men; here the actions; here the Apostles, there himself: there he pronounced them his enemies, who did not with faithful and sincere hearts joyn themselves to him, there being no mean between Christ and Belial; here he admonisheth his disciples to take none for enemies who did not declare themselves such; specially those who did any thing which might serve to advance the gospel, and cause of Christ: interpret nothing in the worst sence, where a better may be made.

v. 41. *for whosoever*] Matth. 10. 42.

he shall not lose his reward] This sheweth how profitable it is to further the work of the Gospel: that endeavour shall not misse of a reward.

v. 42. *whosoever shall offend*] Matth. 18. 6. God is so severe a revenger of offences, that a man were better suffer any thing here, then he at an occasion thereof.

that a millstone, &c.] See on Matth. 18. 6. & on Luke 17. 2.

v. 43. *and if thy hand*] Matth. 5. 29. and 18. 8.

offend thee] Or cause thee to offend.

to go] ἀπελθεῖν, *to go away* from this world.

v. 44. *their worm dieth not*] Isaiah 66. 24. the worm over biting the conscience of the damned: that is, the memory of evil done, *Jerom, Theophylact*: the remorse of conscience, *Euthymius*: the immortal torment thereof, continually afflicting them: grief of minde, *Augustin. de C. D. lib. 21. cap. 9.* this is that secret tormenter, which with silent stripes teareth the wicked, endlesse, and hopelesse cast-away.

the fire is not quenched] The fire is, *poena inextinguibilis, Jerom in loc.* an endlesse pain, *immortalis mortis*, of immortal death, as *Bernard* calleth it, *in psal. qui habitat.*

v. 45. *Cut it off*] See on Matth. 5. 29, 30. and 18. 8.

v. 46. *where their worm*] See on verse 44. this repetition declareth our great need, often to be warned of the judgement to come. See also verse 48.

v. 47. *offend thee*] See on verse 43. and Matth. 5. 30. and 18. 9.

v. 49. *Every one shall be salted with fire*] As every meat-offering in the law was to be seasoned: so must we be with the graces of God's Spirit, which are cleansing like fire, Matth. 3. 11. to burn up the drosse of sin. It is an allusion to the manner of sacrificing. See Levit. 2. 13. no unleavenen oblation could be acceptable. The moral is opened, Eccles. 5. 1. 4. and Rom. 12. 1. fait was prescribed them (to resist corruption) *Jerom* interpreteth it to be wisdom; because faith he, there is no good work without wisdom: as also their fire; the fire of the altar which came from heaven, that is, love and zeal: to offer with strange fire was abomination, Levit. 10. 1. &c. Matth. 5. 23. 24. See the moral, Jam. 3. 17. salted with fire may seem an improper speech, as also baptized with fire, Matth. 3. 11. but because both were used in sacrifice, and both are cleansing, Christ fitted one word to both: intimating, that though the word of God were as sharp as fait, or the afflictions grievous (therefore sometimes are they fitled fiery trials) yet men must be contented hereby to be bettered and made more pure (See Isaiah 1. 25.) it being incomparably better and easier for them so to be seasoned and refined now, that they may be a pure and acceptable sacrifice to God, then to be left to Hell fire eternally.

v. 50. *salt is good*] Matth. 5. 13.

but if it have lost his saltness] If Ministers who should season others, have lost their ability thereto; who shall mend them?

have salt in your selves] Keep grace, yet lose not peace: Hebr. 12. 14. See Matth. 5. 13. Colos. 4. 6. we must season our selves, as well as others; left we be like the water of baptisme, *peccata baptizatorum diluens*, saith *Gregory, hom. 17. in evang.* washing away the sins of the baptized, and then be cast away our selves. See 1 Cor. 9. 27.

and have peace one with another] Be ye cleansed from the corrupt humour of ambition, and carnal affectation of superiority: then shall ye be wise, and so love one another, that all men may know that ye are my disciples, Joh. 13. 35. ambition is an evident madnesse; and dissention (the undoubted issue thereof) extream folly, if it be so, to ruine our selves: restlesse ambition was the devils ruine, and his master-piece on man.

CHAP. X.

Verse 1. HE *arose from thence*] ἀναστὰς, *arising*, or he arose and went from thence: in the Hebrew נסע, *jasaah*,

Jasaah signifieth, fitting, tarrying, or dwelling: so also קדם *kom*, which the Syriac here useth; he arose, or stood up to go away. See Matth. 19. 2.

by the farther side of Jordan] In respect of some creek: for *Jury* and *Galilee* were on the one side of *Jordan*.

v. 2. *to put away his wife*] ἀπολῦσαι, *to loose his wife from him*: for the wife while the husband liveth δέδεται *is bound to him*, Rom. 7. 2. in opposition hereto, is often fee ἀπολύειν, Luke 16. 18. or ἀπολῦσαι, Matth. 19. 8. among other things signifying *absolutum dimittere*, to dismiss one being unloosed, or discharged from bonds, as Matth. 27. 21. 26. John 19. 10. understand their question to be, as Matth. 19. 3. whether it were lawful for a man to put away his wife on every occasion, they made no question but he might for some.

v. 3. *what did Moses command you?* This Christ best knew, who gave the Law by *Moses*; but thus in all controversies he would reduce them to the Law of God, hereby taking occasion to expound *Moses* by *Moses*, the Law by the Law, one Scripture by another, (as appeareth v. 6, 7, 8.) For Genesis 2. 24. it is faid, Therefore shall a man leave his father and his mother, and shall cleave unto his wife.

v. 4. *Moses suffered to write a bill*, &c.] Deut. 24. 1. See on Matth. 19. 7.

v. 5. *he wrote you this precept*] See on Matth. 19. 8. this γράφειν is as much as διατάττεσθαι, v. 4. to permit, as *Matthew* hath it. For *Moses* commanded not dimission of the wife; but (as a civil Magistrate) permitted it, to avoid murder and cruelty: rather charging the unreconcileable, with a command to write and publish the dimission of their wives, then any ways approving that which was according to Gods law and institution: so our law restraining interest to eight *per cent.* rather cautioneth against extortion, then approveth usury.

v. 6. *from the beginning*] Of the world, cap. 13. 19. when matrimony was instituted.

God made them male and female] One man and one woman; that two united into one flesh, might be the fountain of propagation to all mankinde.

v. 7. *leave his father, &c.*] See on Matth. 19. 5.

v. 8. *one flesh*] Gen. 2. 24. As they were one, (the woman being made of a part of man) so would God have them but one, in holy unity.

v. 9. *what therefore God hath joyned*] See on Matth. 19. 6. God is the Author of this bond, therefore man may not at his pleasure dissolve it.

v. 10. *asked him again of the same*] Of that which he had taught concerning indissolubility of marriage, it being a point which the *Scribes* and *Doctors* had never taught the people, therefore they yet understood it not.

v. 11. *shall put away his wife*] Matth. 5. 32. and 19. 9.

committeth adultery] Except he put her away for adultery, Matth. 19. 9.

against her] Whom he hath put away.

v. 12. *and if a woman, &c.*] If a woman shall go from her husband, and take another man, she is an adulteresse.

v. 13. *brought young children*] See on Matth. 19. 13. Luke 18. 15.

v. 14. *he was much displeased*] ἠγανάκτησεν, he grieved, had indignation, or took it very ill: the Syriac gives it אתכאיש *ethkeeh leh*, which *Trostius* gives the *indignatus est*. The word כעס *baasih* (whence it cometh, and which out of the Syriac we translate *he had indignation*, Matth. 26. 8. Matth. 14. 4.) properly signifieth *fatuit*: and by a Metaphor, *gravis, ingratus fuit ambitui*, as Genesis 21. 11. it was *grievous, unwelcome, displeasing*, or *odious*: so that this gives us to understand, that Christ abhorred and abominated (as a loathsome and odious thing which he could not endure to hear or see) this perverse zeal of theirs, which (though probably out of a good meaning) prohibited children to be brought unto him: So the Greeks expresse an odious word κόπρος ἀνωφελὲς, Ephes. 4. 29. *rotten, stinking, rancid*, or *corrupt communication*, such as good men loath to hear: by this we may conjecture, how acceptable their zeal is to Christ who forbid Infants baptism, whereby they are brought to Christ, and implanted into him, Romans 6. seeing he giveth this reason, *for of such is the kingdom of God*, that is, the kingdom of Heaven, Matth. 19. 13. The impediment which is commonly objected Christ taketh away, vers 15. where he faith, *Whosoever doth not receive the kingdom of God as a little childe, hee shall not enter therein*: which is in effect as if he had faid, the tender age of children is so far from barring children from the kingdom of God; that, except they who are of ripe years become like little children, their baptism shall not advantage them to give them admission into the kingdom of Heaven. If the inheritance of the kingdom be theirs, that which is thereto subordinate must be theirs: such is baptism, which (as the *Ark* in the deluge) saves us, 1 *Pet.* 3. 20. 21. if theirs, then it is odious to Christ to keep them from that which implanteth them into him. See on Luke 18. 16.

v. 15. *as a little childe*] We must be like children in humility, simplicity and innocency, if we desire to enter into the kingdom of Heaven.

v. 16. *he took them up in his armes*] See on c. 9. 36.

and blessed them] In the Syriac רבך ארון *wbarech imun*, of the *Hebrew* ברך *barach*; which signifieth to bend the knee, 2 Chron. 6. 13. Psal. 95. 6. to pray; for the Syriac word ברך *berech* or ברך *berech*, signifieth the same, Acts 20. 36. Matth. 27. 29. Rom. 11. 4. &c. thence metonymically it signifieth *he blessed*, Mark 8. 7. Matth. 14. 19. &c. that is, according to the fence of the Hebrews, he prayed for, or pronounced a blessing on them. 2 Sam. 8. 10. Exod. 12. 32. *Pharaoh* faith ברכתם גם־אתי *wberachtem gam ethi, ye shall also bless me*, that is, as the Chalde giveth it, *pray for me*. Concerning Infants we must know that God comprehended them in the Covenant as well as their fathers, and therefore Christ blessed them.

v. 17. *that I may inherit life*] Two things are to be eschewed by them who will have that blessed, that is, 1. Opinion of their own merits: 2. Love of riches. These two undo many souls: both these were in this young man. See on Matth. 19. 16.

v. 18. *why calleth thou me good*] See on Matth. 19. 17.

v. 19. *thou knowest the commandments*] Christ answereth to his question and sense: hee faid, *what good shall I do?* thinking he must be faved by the works of the Law, which is indeed to decline and wave free-justification by faith in Christ: therefore Christ to convince his conscience, remitteth him to the Law, by which is the knowledge of sinne, Romans 7. 7. but no justification from sinne, Romans 8. 3. See on Matthew 19. 16, 17. and on Luke 18. 20.

v. 20. *all these have I observed*] See on Matth. 19. 20. Luke 18. 21.

v. 21. *loved him*] ἠγάπησεν αὐτὸν, *loved, kissed*, or cheerfully and in a friendly manner received him, as truly pitying him, who having with so much care outwardly kept the law of God, which many did not; yet did but deceive himself with a vain opinion of righteousnesse, as if he were perfect, or neer thereto; when yet without faith in Christ he could not possibly be saved.

Sell what thou hast] This is no *Evangelical counsel*, but a precept; though not binding all particularly to fell all and give it away to the poor: yet in the general it bindeth every one to be willing to leave all at Gods command, or where his honour requireth it.

v. 22. *went away grieved*] With a sad heart and heavy countenance, *afflicted*, as the Syriac Interpreter hath it. See Matth. 19. 22. Luke 18. 23.

v. 23. *shall they that have riches*] See Matth. 19. 23. Luke 18. 24. That is, why trust in riches (as here Christ interpreteth v. 24.) the vulgar fault of rich men.

v. 24. *that trust in riches*] See Psalm 62. 11. 1 Tim. 6. 17. The danger is not in riches, but the abuse thereof: this he faith to his Disciples whom he fileth children, because so he accounted them in his love and care of them, that they might understand the mysteries of eternall life.

v. 25. *easier for a camel*] See on Matthew 19. 24. Luke 18. 25.

v. 26. *who then can be saved*] See on Matthew 19. 25. Luke 18. 26.

v. 27. *with men it is impossible*] See on Mat. 19. 26. Luke 18. 27.

v. 28. *then Peter began*] See on Matth. 19. 27.

we have forsaken all] Matth. 19. 27. Luke 18. 28.

v. 29. *or wife, or, &c.*] The meaning is, that God is a bountiful rewarder, and that the want of that which for his sake we forgo, shall be recompensed with better spiritual supplyes.

v. 30. *shall receive an hundred fold*] Either of temporal blessings when afflictions and persecutions are over, as *Job* did receive more then he lost; or in a blessed support in midst of troubles; as experience of Gods mercies, the Mother of Hope, Rom. 5. 4. and the quiet fruits of righteousnesse at last, Hebr. 12. 11. Such a gain, is losse for Christs sake, they shall finde blessings temporal and eternal, as *Jacobs* sonnes parting from *Egypt*, found in their sacks both corn and their money again, wherewith they had purchased it.

v. 31. *but many*] Matth. 19. 30.

v. 32. *they were in the way*] Matth. 10. 27.

Jesus went before them] The Disciples abhorred this journey to *Jerusalem*, knowing that the high priests & elders malliced him to the death, therefore to animate his timorous

Disciples, he manifested himself a cheerful leader of the way, by his grace, countenance, and gesture: to let them know that he feared not death, but now that the hour was come, offered himself thereto.

they were amazed as they followed] Not yet understanding why he would call himself again upon such apparent dangers.

they were afraid] Full of thoughts, as misdoubting their own safety.

he took again the twelve] See Matth.20.17. and on Luke 18.31.

what things should happen unto him] The often repetition of this one lesson, sheweth, how slow they were to understand it, how unwilling to learn it.

v. 33. *behold we go up to Jerusalem*] This is our last journey thither.

v. 34. *shall mock him*] See Matth.20.19.

v. 35. *and James and John*] Matth.20.20.

saying] By their mothers mediation, Matth.20.20. See the like Matth.8.5. compared with Luke 7.3.

v. 36. *that I should do for you*] See on Matth.20.21.

v.37. *that we may sit on thy right hand, &c.*] See on Matth. 20.21.

v. 38. *ye know not what ye ask*] See on Matth.20.22.

v. 39. *ye shall drink indeed, &c.*] See on Matth.20.22,23.

v. 40. *is not mine to give*] Not mine in the sense wherein you desire this priviledge; that is, as being *an earthly Monarch*: the heavenly rewards are not here to be distributed in such respects; nor is my kingdom or glory of this world.

v.41. *when the ten heard it*] The other ten Apostles. See on Matth.20.24.

v.42. *exercise lordship, &c.*] Princes and Rulers according to Gods ordinance rule over their subjects in this world: but I have no such temporal kingdom here, neither must ye expect it, but be humble like me whom ye ought to imitate. See on Matth.20.25. Luke 22.24, &c.

v. 43. *shall be your minister*] or *let him be*, your servant. See on Matth.20.27.

v. 44 *of you will be the chiefest*]Matth.20.27.

v. 45. *the son of man came not to be, &c.*] See on Matth. 20.28.

v. 46. *blinde Bartimeus*] See on Matth. 20. 29, 30. and Luke 18. 35. This Evangelist nameth the blinde man as being well known about *Jericho*. בר *bar*, signifieth in the Syriac, *a son*: so that which we say *Bartimeus*, is as much as the son of *Timeus*: as also *Bartholomeus* was the son of *Ptolome*. So *Barnabas*, and other names are compounded. See on Luke 18.35.

v. 47. *heard that it was Jesus*] See on Matth.20.30.

v. 48. *hold his peace*] See on Matth.20.31.

cryed the more] See on Matth.20.31. and Luke 18,39.

v. 49. *Jesus stood still*] See on Matth. 20.32.and on Luke 18.40.

they call] Probably the Disciples who were confident of the cure, because Iesus would have him called to him.

be of good comfort] θάρσει, *be confident*, be of good cheer. So Matth. 9. 2.22. He calleth thee, who cureth all that come unto him for help.

v.50. *casting away his garment*] His upper garment, some Cloak or Mantle, &c. so joyful was he that Christ called him, that he cast away, or off, what ever might hinder him, and came cheerfully to Christ.

v. 51. *what wilt thou that I, &c.*] See on Matth. 20.32. and on Luke 18.41.

Lord that I may receive my sight] ῥαββουνί, or ῥαββουνί, for so were their eminent Doctors called. See John 20.16. See on Matth.20.33. and on John 1.38.

v. 52. *thy faith hath made thee whole*] See c. 9.23. Mat.9. 2.22. Mat.8.13. faith the fountain of prayer and confidence, and constancy, obtaineth of God a supply of all our wants and defects.

immediately he received sight] See on Mat. 20.34. and on Luke 18.43.

and followed Jesus in the way] Not led as before, but seeing as the rest of the multitude: probably he went along rejoycing, to see him of whom he had received so gracious a favour, and above all, that he might hear the word of Christ to edifie and confirm him more.

CHAP. XI.

Verse 1. *Into Bethpage*] See on Matth. 21.1. and on Luke 19.29.

of his disciples] This *autis* sheweth that they were two of his own Disciples, that is, Apostles: for many others followed him to learn of him, and so might be called Disciples also.

v. 2. *the village over against you*] See on Matth 21.2.

never man sate] For holy uses (some say) they made choice of beasts, that had not been before imployed otherwise.

v. 3. *if any man say*] See on Matth.21.3.

v. 4. *they went their way*] See on Matth.21.6.

v. 5. *what do ye loosing, &c.*] As if they said, why medle ye with other mens goods? why do ye that which is not lawful?

v. 6. *and they shall let them go*] The owners hearing what the Lord had bid them say, presently permitted them quietly to carry away their beasts for the use of Christ.

v. 7. *cast their garments on him*] See on Matth.21.5,7.

v. 8. *spread their garments*] See on Matth. 21.8. Luke 19. 36. John 12,13.

v.9. *Hosanna*] See on Matth.21.9. Luke 19.37,38. John 12.13. He often came to *Jerusalem*, but never with such acclamations and shew of Majesty: formerly he came privately, because he would decline their envy; but now that the time of his passion was come which himself had determined λαμπρότερον ἔρχεται, he cometh more gloriously, that they might know him to be truly God, and the expected Messias; if not, that it might be to their greater condemnation, saith *Theophylact*.

blessed is he that cometh in the name of the Lord] Well be it to him that cometh to us from God, or that is sent of God.

v. 10. *blessed be the kingdom, &c.*] Be it now happy and prosperous as we have long expected.

v. 11. *when he had looked round*] As being Lord of that house, he appeared, as viewing what was amisse and to be amended or reformed, which he presently did, casting out profaners from the temple.

v. 12. *he was hungry*] See on Matth.21.18.

v. 13. *seeing a fig-tree*] Matth.21.19.

if happily] Or to see *if happily*, as Genesis 3.22.

he found nothing but leaves] A true *Emblème* of an Hypocrite, who makes a shew of godlinesse, but yet is fruitlesse and neer the curse, Matth.3.10. Hebr.6.8. Isay 5.5,6.

for the time of figs was not yet] *Israel* was represented by this barren tree, Isai. 5.7. Luke 13.8. which brought forth only flowes of holinesse, observation of ceremonies (that law affording them onely shadows, but no fruit) but not the substance of godlinesse, which is the fruit which God looks for. In the Letter we must consider, that the time of new fruits could not yet be, it being but the first moneth, as it was called after the captivity נִיסָן *Nisan* (which answered partly to our March, and partly to April) in the tenth day whereof the *Paschal* Lamb was to be taken, and on the fourteenth day the *Passover* (to which they were now going to *Jerusalem*) was to be eaten, Exod. 12.3,6. therefore so soon in the spring the fig-tree could not bear any of that years fruit: and certainly Christ did not irrationally go at an unseasonable time to seek fruit thereon: So that it may most probably be concluded, that he sought some figs of the old store which use to hang on all the yeer, specially in those hot countreys: So that in the Letter, albeit the tree could not yet yeeld any new fruits, because the time was not yet come, yet might it have shewed some remains of the former fertility. And in the type, if the Jewes (hereby represented) might finde excuse for their not yet believing in Christ, before the fulness of that time was come; yet were they unexcusable, that they neither brought forth to the Lord fruits of righteousnesse according to their first covenant under the Law, which said, *Do this and live*: Nor according to the second covenant under grace and the Gospel, which said, *Believe and thou shalt be saved*: therefore Christ came this once to the fig-tree, not so much for his own sake, (who well knew, both it, and how otherwise to have supplyed his own wants) as for the Apostles whom he would fore-instruct concerning the rejection of the Jews, to whom he came, three yeers seeking fruit, Luke 13. (which may import the time before the Law, under the Law, and now under the Gospel) and found none. This, Christ necessarily instructed them in, in regard that it must have been so small scandal and grief to the Apostles, that their kinred, the *Israel* of God, must for their unfruitfulness be under the curse (like this withered fig-tree) and withered and consumed for their rejecting the Gospel, whereof they were to be preachers, as may appear Rom.9.2,3. Therefore as God instructed *Jonah* by the withered gourd; so here Christ enformeth his Disciples by this soon withering fruitless fig-tree. See on Matth.21.20.

v. 14. *Jesus answered*] That is according to the Hebrew manner of speaking, hee began thus to say on this occasion.

never man eat fruit] Possibly this was because he knew that this tree had not yet born fruit, or that it bare little, and

and was so unprofitable to the owner; but however, the Lord of all creatures might justly dispose of it, who (what ever right he gives men in his creatures) may justly give, and take at his pleasure.

his disciples heard] They were to be witnesses of what was done on the morrow; neither would they have admired, not much observed the power of Christ herein; if they had not heard, when he had thus cursed it.

v. 15. *and they came*] Matth. 21.12.

and began to] That is, did cast out; for he had done it once before, John 2. 15. See the like phrase, chap. 10. 32.

to cast out them that sold] Christ sheweth indeed, that he is the true king, and high Priest, and therefore the revenger of the abuses of the temple.

v. 16. *that any man should carry any vessel*] That is, any common ones, such as they brought into the temple, who made it a market place.

v. 17. *My house shall be called*] Shall generally be so accounted and taken.

of all nations the house of prayer] πᾶσι τοῖς ἔθνεσιν, *unto all nations*, this was perfectly fulfilled in the Church of Christ, gathered of all nations, which began from this Temple, out of which founded that Gospel, which was spread over the world. See Isaiah 2. 3. and 56. 7. See on Matth. 21.13. and on Luke 18. 10. and 19 46. and on John 2.16.

a den of thieves] Thus he calleth it, ἀλλὰ τὸ φιλοκερδές, *Theophylact*, for their covetousnesse: for theeves seek gains, by any, though never so unjust ways.

v. 18. *how they might destroy him*] They had long before determined to do it, now therefore they consult how they may, with least danger to themselves, because they feared the people would take his part.

v.19. *he went out of the city*] That he might not so much as seem to give any occasion of tumult to the city, prone thereunto.

v. 20. *in the morning*] Matth. 21. 19.

dried up from the roots] Such was the power of Christs word. See on Matth.21.20.

v. 21. *saith unto him, Master*] Matth. 21. 20. it appeare that all the disciples admired, and spake of it; it may *Peter* first noted and spake of it, and then the rest.

v. 22. *Have faith*] Or *have the faith of God*: See on Matth 21.21.

v. 23. *shall say unto this mountain*] See on Matth. 21. 21.

v. 24. *what things ye pray for, and ye desire*] Matth. 7.7.

believe that ye receive them] That is, *shall receive*: he speaks in the preteriture tense, to shew the certainty of it, as 1 John 5. 15. See on Matth. 21. 22.

v.25. *When ye stand praying*] So they used sometimes to do when they prayed in the temple, Luke 18. 11, 13 though here it seemeth a composing themselves to pray.

forgive] Matth. 6. 14.

if ye have ought against any] Any just cause of offence.

v. 26. *your trespasses*] παραπτώματα, your fallings, offences, or errours, it is of παραπίπτω, *incido* or *offendo*, Syr. *delitta vestra*, your sins, which we commit by stumbling at some offence or example. See Gal. 6. 1. Matth. 6. 12. 14. Luke 11. 4.

if you do not forgive] See on Matth. 6. 15.

v. 27. *as he was walking*] Matth. 21. 23.

there come to him the chief priests] See on Matth. 21. 23. the Gospel hath been long since assaulted by them that pretend ordinary succession, and much care of religion, they having chief authority in the Church of Christ: the best things are obvious to abuse.

v 28. *by what authority*] Which thou didst yesterday in the temple, verse 15. See on Matth. 21. 23.

v. 29. *I will ask you one question*] ἕνα λόγον, one word, or thing. See on Matth. 21. 24.

v.30. *The baptisme of John*] See on Matth. 21. 25. Luke 24. 4.

was it from heaven &c.] That is, from God, as Luke 15.18. which if they confessed, who had him once in much honour, then they should condemn themselves of obstinacy, who would not receive his testimony concerning Christ.

v.31. *with themselves*] Or among themselves; for it is likely that they advised one with another, what to answer. See on Matth. 21. 25. Matth. 16. 7.

v.32. *Of men*] Here is an ellipsical speech, as Luke 13.9. See on Matth. 21. 26. Luke 20 6.

they feared the people] Who had an high esteem of John, here is a just reward of an evil conscience; they are afraid of those, of whom they should be feared, and honoured.

v.33. *we cannot tell*] See on Matth. 21.27. & on Luke 20.7.

neither do I tell you by what, &c.] He saith not, *neither can I*, but *neither do I*; or, I will not satisfie you in your demand. Christ justly denyeth to give them more knowledge, who maliciously dissemble that which they have.

CHAP. XII.

Verse 1. *He began to speak*] Matth. 21. 33.

by parables] He spake one parable, whereof we read at this time. So מְשָׁלִים *meshalim*, Ezek. 14.8. is translated, *a proverb*.

planted a vineyard] Isaiah 5. 1, &c. See on Matth. 21. 33. Luke 20. 9.

went into a far countrey] See on Matth. 21. 33.

v. 2. *at the season*] When the fruits used to be gathered.

v. 3. *beat him*] See on Matth. 21. 35. Luke 20.10.

v.4. *another servant*] That is, one Prophet after another, whom they stoned, and unworthily entreated; as if they had been malefactors.

v. 5. *and many others*] That is, in his mercy and long-suffering he sent many Prophets, whom they still abused, and persecuted. See 2 Chron. 36. 15. &c.

v. 6. *Having yet therefore one Son*] As if he said, there being no more left which God saw probable to be done for their conversion, as he expresseth, Isaiah 5. 4. *what could have been more done to my vineyard, that I have not done to it?* He gave them his onely Son, John 3.16. certainly God himself, *rich in mercy*, Ephes. 2.4. hath nothing greater to give.

his wellbeloved] See Matth. 3. 17. and 17. 5. 2 Pet. 1.17.

v. 7. *This is the heir*] See on Matth. 21. 38. and on Luke 20. 14.

v. 8. *killed him and cast him out*] See on Matth. 21.39. and on Luke 20. 15.

v. 9. *What shall therefore the Lord*] See on Matth. 21. 40. and on Luke 20. 15.

he will come] This answer is attributed to the chief priests and elders, Matth. 21. 41. See note thereon. They could see their own faults, as men see their faces in a glasse; looking from themselves they see themselves: we see our own sinnes best in another person. See 2 Samuel 12. 5, 6, &c.

unto others] The calling of God is not without exception, tied, to person, place, or time, when one nation or people abuse his mercies long bestowed upon them, he giveth it at his pleasure to some others, who shall render him better fruits.

v.10. *head of the corner*] See on Matth. 21. 42.

v. 11. *This is the Lords doing*] Psal. 118. 23.

v. 12. *to lay hold on him*] They were very desirous to do it.

v. 13. *and they send*] See on Matth 22. 15, 16.

v. 14. *thou regardest not the person of men*] Gr. *thou lookest not upon the face*. The Areopagites did judge in the dark, that they might not be moved with any mans outward shew: these here pretend, that Christ did not so judge by outward appearance, that the truth should thereby suffer any prejudice

but teachest the way of God in truth] the way that God hath appointed us to walk in.

v. 15. *a peny*] See Matth. 18. 28.

v.16. *Whose image is this*] See on Matth. 22. 20.

v. 17. *render unto Cesar*] See on Matth. 22. 21. and on Luke 20. 25.

to God the things that are Gods] The Gospel joyneth the authority of the Magistrate, or Prince, with the service of God. See on Matth. 22. 21.

they marvelled] See on Matth. 22. 22.

v.18. *Then come the Sadducees which say, &c.*]See on Matth. 22. 23. and on Luke 20. 27.

v. 19 *If a mans brother die*] See on Matth. 22. 24. and on Luke 20. 28.

v. 20. *seven brothers*] Matth. 22. 25. Luke 20.29.

v. 21. *the second took her*] Matth. 22. 26 Luke 20.30,31.

v. 22. *seven had her*] Matth. 22. 26 Luke 20. 31, 32.

v. 23. *Whose shall she be*] See on Matth. 22. 28. and on Luke 20. 33.

v. 24. *Ye know not the Scriptures*] See on Matth. 22. 29.

v. 25. *neither marry &c.*] See on Matth 22. 30.

as the angels] See on Matthew 22. 30. and on Luke 20. 36.

v. 26. *the God of Abraham*] See Matth. 22. 32.

v.27. *Not the God of the dead*] See on Luke. 20. 38.

v. 28. *one of the Scribes*] See on Matth 22. 35.

v. 29. *The Lord our God is one*] Deut. 6. 4. this εἷς ἐστιν, *is one*, excludeth pluralitities of essence, or natures, not of persons.

v.30. *love the Lord thy God, &c.*] See on Matth.22.37,38. Luke 10. 27.

with all thy strength] As much as possibly thou canst: the measure of love to thy neighbour, must be thy self; but the measure wherewith we must love God, must be to love him without measure.

v.31. *the second is like*] Of the like importance in respect of

thy salvation; for thou canst not be saved without love to God and thy brother, & what shal it then profit us, if loving our selves we hawk our neighbours? or what again shall it advantage us, if loving our neighbours, we neglect our selves? *Greg. hom. 17. in evang.* love thy neighbour as thy selfe: but love both in God.

v. 32. *thou hast said the truth*] ἐπ' ἀληθείας &c. *thou hast spoken in truth*: the Syriack giveth it, as we, *thou hast sayd the truth*. He came to prove Christs wisdom, and hearing it, giveth testimony thereto.

v. 33. *more then all whole burnt-offerings*] More excellent and more acceptable to God, 1 Sam. 15. 22. these ceremonies never pleased God, without the other duties which we owe to him, and respectively also to our neighbour. See Isiah 1. 13. 16. 17. Hos. 6. 6. Mich. 6. 8, 7.

v. 34. *answered discreetly*] ἐννοήσας, as it were from νοῦν ἔχων: he answered as one having a ready minde, as we vulgarly say, with his wits about him, or learnedly and skilfully: for fo the Hebrew חכם, *chacham* signifieth, and thence is the Syriack word חכימאיתא *chimeith*, here used, derived.

v. 35. *then Christ is the Son of David*] Christ demeth not that which he voucheth here of the Scribes, but proveth his Deity by the words of *David*. See on Matth. 22. 42.

v. 36. *said by the Holy Ghost*] See on Matth. 22. 43. ἐν τῷ πνεύματι ἁγίῳ, in or by the holy Spirit: he intimates that it was not so much *David*, as the holy Ghost that spake by *David*. See 2 Pet. 1. 21.

The Lord said] Psal. 110. 1.

v. 37. *the common people heard him gladly*] Many of the common people, or the greater part of them, while he taught them, cheerfully and attentively hearkened to that he spake.

v. 38. *Beware of the Scribes*] βλέπετε, Look to: as, chap. 8. 15. Matth. 23. 5. The manners of all Ministers, are not incautiously to be followed as examples of our lives.

in long clothing] ἐν στολαῖς, a *stole*, is a kinde of vesture or robe, long to the heels, which anciently the Persians used to wear: the Latines did more specially take it for a womans garment: στόλιον, was a short coat fuch as Philofophers commonly wore: but in this place it feemeth to fignifie that fringed garment, mentioned Deut. 22. 12. כסות כנפיך *chefuth*. See on Matt. 23. 5. and on Luke 20. 47.

salutations in the market] See on Matth. 23. 7.

v. 39. *chief feats*] See on Matth. 23. 6.

v. 40. *devour widows houses*] They spoil those whom Gods law gave a speciall charge to preserve. See 2 Tim. 3. 6. and on Matth. 23. 14.

receive greater damnation] That is, more then ordinary punishment in hell: because they not onely served fin and Satan, in their contempt of Gods laws, but also made a prey of his holy worship, to serve their unhallowed desires and impieties: counterfeit sanctity, is double iniquity.

v. 41. *sate over against the treasury*] See on Luke 21. 4.

money] χαλκὸν, Here is a *metonymie* of the *matter*: brasse, is here put for any kinde of money, whether of brasse or other mettall, which the Romans used, as do some nations now: fo they used the word *æs, gravis ære*, full of money, *æs alienum*, debt: the Syriac hath a word here מעיר מבא *harephano*, hereby fignifying any kinde of small money.

into the treasury] Or cheft, wherein to they put their beneficence. 2 Kings 12. 10, 11. 2 Chron. 24. 8.

v. 42. *two mites*] It was, (fay fome) a feventh part of one peece of that brasse money. See on Luke 21. 2. though the well knew the slendernesse of her stock, and how little those her two drops, could adde to greater floods of others benificence, yet she would not want will, though she did ability to her minde: nothing despairing, but that God would accept the will which he had given, who had not given her wealth.

v. 43. *He called unto him his disciples*] He called them apart, probably; that neither his disciples might be ignorant how God accepteth the will of those who cheerfully give, though they cannot bountifully; nor the widow might fear, to move her to any vain glory (a weed which will grow on the leaft ground) nor the people to envy.

this poor widow hath cast in more] See on Luk 21. 3. this was an epitome of great wealth; much in Gods gracious acceptance, who as *Gregory* faith, *hom. 5. in evang. cor, non fub-stantiam pensat*, weigheth the heart (of the giver) not the value of the gift: fo rich men give, fecure of their wealth, to bear it; but poor men, of Gods favour, to fupply them with more: it is our affection, not our ftore, which commendeth our gifts to God, who can never be covetous, nor leffe gracious in accepting the beft we can prefent. See 1 Cor. 8. 12.

v. 44. *but fhe out of her want*] Out of her exceeding fmall ftore, 2 Cor. 8. 2.

all her living] That is, all the means fhe had to live on: all that for prefent fhe had to fuftain her life: fo βίος fignifieth, both life, and livelyhood: fhe gave all, who had no more left her to give, or to relieve her felf; but muft work for more; whereas others gave of that abundance, or ftore, which lay by them, whereof they had not fo much as prefent ufe.

CHAP. XIII.

Verse 1. *As he went out of the temple*] Matth. 24. 1.

fee what manner of ftones] How beautifull, Luke 21. 5. and large, verse 2. *Jofephus antiq. lib. 15. c. 14.* reporteth, that they were white hard ftones, of a very great magnitude: no doubt it was a very ftrong, beautiful and magnificent ftructure; but no ftrength can refift, nor worldly magnificence appeafe Gods anger againft obftinate finners. Becaufe he had faid, their houfe (the temple in which they fo much gloried) fhould be left defolate, they admiring that fuch a goodly fabrick fhould be demolifhed, fhew him ὑποκίνησιν, the comelineffe thereof. *Theoph.*

v. 2. *Sweft then thefe great buildings*] Thou thinkeft, they fhall ftand for ever, becaufe of their ftrength, beauty and magnificence; which, in relation to fecond caufes, might poffibly be; but as, except the Lord build the houfe, their labour is but vain that build it, Pfal. 127. 1. fo alfo, except he keep it.

one ftone upon another] That is, it fhall be utterly deftroyed. See Matth. 24. 2. thus he foreftews their miftery, and therewith their many comforts, in the midft of their calamities.

thrown down] καταλυθῇ, diffolved, or deftroyed, as chap. 15. 29.

v. 3. *on the mount of Olives*] See Matth. 24. 3. it feemeth it was where they had the temple in fight.

v. 4. *Tell us when*] See on Matth. 24. 3.

v. 5. *left any man deceive you*] See on Matth. 24. 4.

v. 6. *come in my Name*] See on Matth. 24. 5. many feducers pretending to my office, name, authority, or doctrine, that thereby they may feduce unftable fouls: errour and impiety can no wayes deceive, but under fome fhew or fhadow of vertue.

I am Chrift] That is, he whom ye look for. See Matth. 11. 3.

v. 7. *When ye fhall hear of wars*] See on Matth. 24. 6. now are thefe times foretold; for now alfo, as *Cyprian l. 2. ep. 2. madet orbis mutuo fanguine*, the world is wet with mutual blood.

the end fhall not be yet] See on Matth. 24. 6.

v. 8. *Nation fhall rife &c.*] See on Matth. 24 7.

thefe are the beginnings] Ye fhall have greater forrows afterward.

of forrows] See Matth. 24. 8. ὠδίνων, here is a Metaphor taken from a womans travell, whofe pains greaten by degrees, unto the birth.

v. 9. *take heed to your felves*] βλέπετε ἑαυτοῖς, the Syriack giveth it, *refpect your foul*: the meaning is, take heed of the dangers which fhall then befet you.

they fhall deliver you up] The enemies of the gofpel fhal deliver you up to fecular powers, that they may perfecute you: fo they did to *Herod, Agrippa, Nero, &c.*

for a teftimony] For a teftimony againft themfelves, not leave them without all excufe of their unbelief and difobedience, who having heard the gofpel fo evidently preached by you, yet regarded it not.

v. 10. *the gofpel muft firft be publifhed*] Before ye be thus perfecuted: fo was it before Jerufalem was deftroyed. See Rom. 10. 18. See on Matth. 24. 14.

among all nations] To the Gentiles, as well as to the Jews. To fome nations it was not preached until after the deftruction of Jerufalem, many were remote, and fome then undifcovered.

v. 11. *when they fhall lead you*] To the Magiftrates. See on Matth. 10. 19. and on Luk. 12. 11. and on Luk. 21. 13. 14.

it is not you that fpeak, &c., Gods Spirit will guide your tongues: this was a fpecial promife to the Apoftles.

v. 12. *brother fhall betray brother*] One of a blinde zeal they will accufe each others, and complain of each other to the Magiftrate; fo forgetting all laws of nature, as if their religion taught them to be cruel and unnatural: let him that readeth confider our prefent condition.

v. 13. *ye fhall be hated of all men*] Of moft men with whom you fhall converfe: or of all worldly men; or of fome of all forts. The like manner of fpeaking, fee Phil. 2. 21.

for my Names fake] For profeffing me to be the Saviour of the world.

endure unto the end] That fhall conftantly endure afflictions and perfecutions, for profeffing the gofpel. See on Matth. 24. 13.

v. 14. *the abomination of defolation*] *Theophylact* thinketh, that was his ftatue who deftroyed the city. See on Matth. 24. 15.

v. 15. *on the houfe top*] See on Matth. 24. 16. and on Luke 21. 21. let him make haste away, and not ftay to fetch anything out of his houfe, left fo doing he be ftiut up with the befieged, and fo perifh.

v. 16. *to take his garment*] See on Matth. 24. 18.

v. 17. *with childe*] See on Matth. 24. 19. they cannot fly.

v. 18. *in the winter*] See on Matth. 24. 20.

v. 19. *fhall be affliction*] One affliction fhall follow another, and one calamity another. See on Luke 21. 22.

from the beginning of the creation] That is, of the world created, as chap. 10. 6.

v. 20. *except the Lord had fhortned*] Except he had fhortened this war of the Romans with them; none of the Jews would have been left alive. See on Matth. 24. 22. *Theoph.* So is this καὶ εἰ μὴ ἐκόλουσε κύριος &c. *all flefh fhould not be faved*, after the Hebrew manner, put to fignifie *no flefh*, as Pfal. 143. 2. לא יצדק כל חי, *coram te non juftificabitur omnis vivens*, that is, *none*: this, *be faved*, the Syriack well giveth, *non viveret, &c.* not a Jew fhould have been left alive. *Theoph.*

for the elects fake] That is, for the believing Jews fake.

v. 21. *Lo, here is Chrift*] See on Matth. 24. 23.

Believe him not] See on Luke 17. 23.

v. 22. *fhew figns*] *Give figns*. See on Matth. 24. 24. 2 Thef. 2. 9.

v. 23. *but take ye heed*] See on Matth. 24. 25.

v. 24. *tribulation*] As verse 19. See on Matth. 24. 29. Luke 21. 25.

v. 25. *powers of heaven*] See on Matth. 24. 29.

v. 26. *fee the Son of Man*] See on Matth. 24. 30. then he will come manifeftly, who for our redemption defcended, *tanquam pluvia in vellus*, like the dew into *Gideons* fleece. *Jerom.*

v. 27. *fend his angels*] His own Angels. See on Matth. 24. 31.

and fhall gather together] By the Miniftery of his Angels. Matth. 13. 41. and 24. 31.

his elect] His own elect.

to the uttermoft part of Heaven] His elect both in Heaven and Earth; for all of them fhall attend Chrift at the day of judgement, Jude 14.

v. 28. *branch is yet tender*] Or *now tender*, or *already tender*, which is fo in the fpring, not in the winter. See chap. 6. 35. and 8. 2. and 15. 42. 44. and on Matth. 24. 22.

v. 29. *when ye fhall fee thefe things*] See on Matth. 24. 33. Luke 21. 31.

that it is nigh] The kingdom of God, Luke 21. 31.

v. 30. *This generation fhall not paffe*] See on Matth. 24. 34. Luke 21. 32.

till all thefe things be done] Begin to be accomplished: for the deftruction of Jerufalem came, while fome of this age were alive.

v. 31. *Heaven and earth fhall paffe*] See on Matth. 24. 35. Luke 21. 33.

v. 32. *But of that day*] Mentioned, verse 26. See on Matth. 24. 36.

and hour] Or *feafon*.

no not the Angels] Much leffe men.

neither the Son] As man, he knew not all things at once, but by degrees. See Luke 2. 52. and it feemeth that he had not yet this fecret revealed unto him, untill after his afcention, wherein he laid down the form of a fervant.

but the Father] The latter day is not curiouffy to be fearched for, which the Father alone knoweth: we muft rather take care that we may be ever provided for it: for therefore God concealeth it from us, that we might never be fecure, but ever ftand upon a carefull watch.

v. 33. *Take heed, watch and pray*] See on Matth. 24. 42. Thefe are *munimenta fpiritualia, Cyprian epift.* 1. fpiritual fortifications.

the time] That is, καιρὸς, the *feafon*: that fet and appointed time, which God hath determined.

v. 34. *as a man taking a far journey*] Thus fhall it be in the kingdom of God, as if a man fhould take a long journey: fo is Chrifts going into heaven, leaving his houfe the Church: out of the worldly mans belief, as out of his fight: he committed to every one his charge; fome to governe, fome to obey: every one to be vigilant in his calling, fanctimony of life, and expeftation of judgement to come. See Matth. 25. 14.

and gave authority to his fervants] τοῖς δούλοις, the charge of his domeftically affairs.

the porter to watch] Left any misled fervants fhould go away: or robbers and feducers enter to fpoil: See the moral, Acts 20. 28. 1 Pet. 5. 8, 9.

v. 35. *For ye know not*] Seeing the danger is both inevitable and irrefiftable, if Chrift coming to judgement, finde us negligent and unprepared (for there fhall be then no place for repentance) and feeing we cannot know the hour when he will come, it highly concerns every Chriftian to ftand upon a carefull and conftant watch.

at midnight &c.] By thefe termes may be understood, that we may expect death and judgement at all times; and that no age of man is exempt from death: live every day as if it were thy laft.

v. 36. *left coming fuddenly*] That is, in an hour that ye thought not of, before ye have repented and returned unto the Lord, in true faith, and newneffe of life.

finde you fleeping] That is, fecure in your fins. See Matth. 24. 42. 44.

v. 37. *what I fay unto you*] Tell the reft of my difciples, and all others, for their learning and comfort, what I have told you, verse 2.

I fay unto all, watch] The word of Chrift is without exception of times, places, or perfons addreffed to all, *ut noviffimi per primos audiant. Jerom.* that the laft may hear by the firft. Expect the hour which fhall bring thee to judgement; for that is to every man his day of judgement: every man goeth hence fuch, *qualis judicandus eft illo die. Augustin. ep.* 80. as he fhall be judged at that day: the life of a good and wife man, is a continual meditation on death, and preparation for the fame; when Satan can make men forget this, he eafily bringeth them afleep in fin.

CHAP. XIIII.

Verse 1. *After of Paffover*] See on Matth 26. 2. Luke 22. 1, 2.

the chief priefts] Though there were but one high priest at a time, yet there were fome chief of every confe or ranke, (into which *David* diftributed them, 1 Chron. 24. &c.) which gave the name to thofe claffes or courfes, and by which they were diftinguished and known: and thefe heads, or chief, of their fathers houfe, are here meante: fo that the fenfe is, the high priefts, with his *Suffragan*, and the chief priefts of every courfe. See more hereof, on Matth. 27. 1.

v. 2. *Not on the feaft-day*] The feaft of Paffeover, being fo folemn, feemed not accommodate to their purpofes; but fo Gods providence brought it to paffe, that the truth might agree with the figure. See on Matth 26. 2.

v. 3. *being in Bethany*] Matth. 26. 6.

Simon the leper] That had been a leper. See on Matth. 26. 6. John 12. 1, 2, 3.

alabaster-box] See on Matth. 26. 7.

of fpickenard very precious] Or pure or liquid nard; See on Matth. 26. 7. See *Plin. l.* 12. c. 12. and *l.* 13. 1. they were wont herewith to mix fweet odours of other kindes. *Cato Rhodigin. l.* 27. *c.* 26. It is called here a *box* νάρδου πιστικῆς as if he had faid, it was *fpikenard fidelis* or *bona fide*: faithfull, or true *narchus*, to diftinguish it from that which was fometimes adulterated or counterfeit.

fhe brake the box] Syr. רפהתרה *napethachieh*, and *fhe opened it*: of פתח, *pethach* to *open*; it feemeth, that fhe did not break the box in pieces, but opened it fo, that it might run out largely and freely, on the head of Jefus.

v. 4. *had indignation*] See on Matth. 26. 8.

to what was this waft?] Wicked men think all is waft that is bestowed on Christ.

v. 5. *three hundred pence*] See chap. 6. 37. Matth. 18. 28. This came to above nine pound fterling.

given to the poor] See on Matth. 26. 9. John 12. 5.

v. 6. *Why trouble ye her*] *Gr. make her labours*: it feems they were very troublefome to her, and hindred her.

a good work] See on Matth. 26. 10.

v. 7. *Ye have the poor with you always*] Ye fhall not want occafions of doing good to the poor, when I am gone. See on Matth. 26. 11. John 12. 8.

v. 8. *anoint my body to the burying*] See on Matth. 26. 12.

v. 9. *Where ever this gofpel*] See on Matth. 26. 13.

v. 10. *Judas went unto*] *Went away unto*. See on Matth. 26. 14.

v. 11. *promifed to give*] See on Matth. 26. 15.

v. 12. *The firft day of unleavened bread*] Or *day before*, for they muft prepare for it before hand: our Saviour being made fubject to the law for us, doth celebrate the Paffeover according to the law.

when they killed] When they ufed to kill; or *facrificed*.

the Paffeover] That is, the Pafcal Lamb, metonymically, which is ufuall in facramentall fpeeches.

v. 13. *Go ye into the city*] Into Jerufalem.

bearing a pitcher of water] For purification, washing, or other ufes.

v. 14. *Wherefoever he fhall go in*] Into whatfoever houfe you

you shall see him go; take this for a signe of the house which you should go to.

where is the guest-chamber?] κατάλυμα, *the lodging*: the word is used for an Inne. Luke 2. 7.

v. 15. *a large upper room*] ἀνάγαιον signifieth that part of the house which is highest from the ground, to whatsoever use it is put: but because they used to sup in that part of the house, they called it among the Latines, *cœnaculum*, a *supping chamber*.

v. 16. *found as he said.*] See on Luke 22. 13.

v. 17. *in the evening he came*] See on Matth. 26. 20.

v. 18. *as they sate*] See on Mat. 26. 20. Luk. 22. 21. Joh. 13. 21.

shall betray me] See on Matth. 26. 21.

v. 19. *they began to be sorrowfull*] See on Matth. 26. 22.

is it I] See on Matth. 26. 22.

v. 20. *that dippeth with me, &c.*] That useth to eat meat with me: which was anciently esteemed a strict bond of friendship. Psal. 41. 9. See on Matth. 26. 23.

v. 21. *Son of man indeed goeth*] See on Matth. 26. 24.

but wo unto, &c. Matth. 26. 24.

v. 22. *As they did eat*] The figure of the law, by and by to be fulfilled, was now to be repealed; and in place thereof, the seal of the new covenant, answerable thereto, instituted; and that to continue untill Christs coming again to judgement. 1 Cor. 11. 26.

v. 23. *He took the cup*] See on Matth. 26. 27. Luke 22. 20.

v. 24. *This is my blood*] See on Matth. 26. 28.

v. 25. *I will drink no more of*] See on Matth. 26. 29. He alludeth unto the custom of the Jews, who were not to eat or drink any more that day, after the concluding cup: the meaning is, I have lived and converfed with you hitherto as man with men: but henceforth I will be with you, as in the eternall kingdom, where we shall live another kinde of life: and from this time, though he did after his resurrection, eat and drink with them; yet that was not for his necessity, but to confirm their faith in the resurrection: for then had he neither bodily infirmity, nor necessity.

v. 26. *an hymne*] Or psalm. See on Matth. 26. 30.

v. 27. *all ye shall be offended*] Matth. 26. 31. Christ foretelleth how he shall be forsaken, left they should be scandaled at it when they should see it so come to passe.

I will smite the shepherd] Zech. 13. 7. That is, Christ the good shepherd, (Joh. 10.) standing in the place of sinners, shall be afflicted to death: and then his disciples and those that beleeve in him, shall for a time, be scattered for fear.

v. 28. *But after that I am risen*] See on Matth. 26. 32.

v. 29. *yet will not I.*] Matth. 26. 33. This said he presuming on his own ability, and sincere affection to Christ: here is a grave document, concerning mans infirmity, and danger in security.

v. 30. *even in this night*] Before it be day-light: a sodain change.

before the cock crow] See on Matth. 26. 34.

v. 31. *spake the more vehemently*] ἐκπερισσῶς &c. as it were out of more abundance: that is, more confidently expressing his affection.

likewise also said they all] All the reft of the Apostles that were with Christ.

v 32. *And they came*] Matth. 26. 36.

Gethsemane] See on Matth. 26. 36.

to his disciples] To his own disciples: for now none but the Apostles were with him, who were called disciples, by way of preeminence.

v. 33. *with him*] None were there with him but they.

v. 34. *My soul is exceeding sorrowfull, &c.*] See on Mat. 26. 38. It importeth an extraordinary sorrow: more then any humane sorrow: to him might justly be applyed that, Lam 1. 12.

v. 35. *that the hour might passe from him*] The time of my passion determined by thee, and foretold in scriptures, which I now feel coming on me.

v. 36. *Abba Father*] So Rom 8. 15. Galat. 4. 6. The children speaking Syriac, used to say אבא *abba* to their fathers, thereretore the Greek retaineth it, and expounds it by ὁ πατήρ; the Syriac readeth אבא אבא *abba abi*, *Abba my father*, or *father, my father*; and this ingemination is proper for great exigents, vehemency of passion, and earnest petitions for relief in extream dangers, or deprecation of the imminent: אבא *abba* is a *Chalde* and *Syriac* word formed of the Hebrew אב *ab*, by adding א, and doubling the ב *b*. See on Matth. 26. 39. Luk. 22 42.

v. 37. *Could st thou not watch one hour?*] He speaketh by name to *Peter*, though the reft were also concerned; because *Peter*, who had moft, or first professed constancy toward Christ, might specially be admonished to watch and pray against his imminent temptation; by the sense of this present infirmity now *dreping* and stealing on him: as if he had said, if you cannot watch one hour with me, how much lesse will ye be able to watch many, or resist the greater tryals, which will quickly fall upon you.

v. 38. *Watch and pray*] See on Matth. 27. 41.

v. 39. *the same words*] τὸν αὐτὸν λόγον the same speech. See on Matth. 26. 44. It is lawfull to repeat the same words, again and again in prayer, as Christ here did; if there be faithfull and serious intention of the minde therein: otherwise, the vain repetitions of hypocrites are unlavoury, and prohibited by Christ, where they think to be heard for their much speaking. Matth 6. 7.

v. 40. *found them asleep again*. So frail is flesh and blood; where the spirit is willing, it cannot (or very hardly) watch against temptations: how great a care had we need to have?

what to answer him] They were asharned of their sleepinesse, (and could not keep themselves awake) nor did they know how to excuse it.

v. 41. *Sleep on now*] See on Matth. 26. 45.

into the hands of sinners] Of the Romans, who were heathens. See Gal. 2. 15. See on Matth. 26. 45.

v. 42. *Rise, let us go*] See on Matth. 26. 46.

v. 43. *While he yet spake*] Matth. 26. 47. So certainly did Christ foresee the time, manner and end of every action, that he therein appeared truely God omniscient; as truely man suffering for our sinnes: he had said, verse 41. *the hour is come, behold the Son of man is betrayed*; and that same hour, and instant, it appeared to be so.

Judas one of the twelve] Matth. 26. 47.

with swords] Cruelty, and treason is ever cowardly timerous, never secure: therefore came so many armed men to apprehend one man of peace. See on John 18. 3.

from the chief priests] That is, being procured and sent by them to apprehend Christ.

v. 44. *he that betrayed him*] Man forsook God, and therein betrayed his honour; and Christ is forsaken of his, and betrayed, that the satisfaction which he made to the justice of God, might be proportionable to the sin which man had committed.

had given them a tokan] See on Matth. 26. 48. σύσσημον, that is a common token or signe, which he gave to them all, that they might mutually know the word, or signall.

lead him away safely] ἀσφαλῶς, *diligently*, and safely: be sure you suffer him not to escape, neither to be rescued: it is probable that *Judas* was thus cautious, remembring how often he had before delivered himself, and escaped out of his enemies hands, when they would have killed him: as, Luke 4. 30. John 8. 59. John 10. 39. and fearing he would do so again: or that the high priests would suspect *Judas* himself of fraud toward them in pretending to deliver him unto them, whole power to clude and escape them (as at first, *Samson* did the Philistines) *Judas* did foreknow; and so he might fail of his thirty pieces promised him for his treason, or suffer their disfavour.

v. 45. *and kissed him*] See on Matth. 26. 50. Luke 22. 47, 48.

v. 46. *took him*] See on Matth. 26. 50. John 18. 12.

v 47. *One of them that stood by*] *Peter* cut off *Malchus* ear. John 18. 10.

v. 48. *as against a theef*] See on Matth. 26. 55.

v. 49. *must be fulfilled*] *Gr. but that*; that is, but this was done, that the scriptures might be fulfilled.

v. 50. *they all forsook him*] The eleven disciples that were with him.

v. 51. *a certain young man*] Not any of our Saviours disciples, or of the house whence he came; but one that came out of some dwelling near the garden, who hearing the tumult, had risen, and run out to know what the matter was.

having a linen cloth] Such as they used to lie in.

laid hold on him] The souldiers that came with *Judas*, supposing him to be one of Christs disciples, took him.

v. 52. *fled from them naked*] As *Joseph* left his upper garment. Gen. 39. 12. This the Evangelist mentioneth, to shew, what danger it then was to follow Christ; or to be suspected of his party: this setteth off the malicious rage of his enemies; and how hard it had been for the Apostles, to have escaped their boundlesse violence, had not the divine providence of Christ preserved them, for the greater work to which the Lord had assigned them: which may comfort us in the enemies greatest fury; he can and will preserve us to the work he hath appointed us.

v. 53. *and they led*] Matth. 26. 57.

with him were assembled all the chief priests] Their highest counsell was assembled; because they blasphemously accused Christ of blasphemy: their other calumny, concerning treason, was forged against him, to instigate *Pilate* to condemn him.

v. 54. *at the fire*] φῶς τὸ φῶς, *at the light*, that is of the fire:

fire, so the *Syr.* hath it נורא *nura*. (over against the fire; that is, at, or before the fire) so the word is commonly used. Hebr. 12. 18. Act. 7. 30, &c. from the *Hebrew* נרך properly signifying a light, or candle: so the *Greeks* sometimes vsed φῶς, for fire, because it shineth, and giveth light; hereby they discovered *Peter*, so the *Hebrews* used their word נרך, or, to signifie both fire, and light. Gene. 1. 2. Isai. 44. 16. *I have seen* אור *the fire* 70. πῦρ. so Isai. 50. 11. &c.

v. 55. *Sought false witnesses*] See on Matth. 26. 59.

v. 56. *Their witnesses agreed not together*] Or were not equall to a capitall accusation: that which they said could not touch life, which the Priests much desired verse 55.59. So that Christ whose perfect innocency was above all impeachment; in end is condemned, for confessing God to be his father, that we, who denyed God, and were indeed wicked, might be acquitted before Gods tribunall.

v. 57. *Then arose certain*] that is, two false witnesses (as Matth. 26. 60) stood forth, or came into the court to testifie, having been subornied, and having compacted, and premeditated what to say against Christ.

v. 58. *I will destroy this temple*] See on Matth. 26. 61.

v. 59. *Neither so did their witnesse agree*] See on v. 56. Their witnesse agreed not, for some said, Jesus words whereof they accuse him were, *I am able to destroy the temple of God, and to build it, &c.* Matth. 26. 61. the other said, *I will destroy this temple, &c.* as here, the one speaks onely a *posse*, the other a *velle*: and so their witnesses were not *verae*, sufficient to condemn him.

v. 60. *Answerest thou nothing*] See on Matth. 26. 62.

v. 61. *The son of the blessed one* [Of God, worthy of al praise, dayly lauded of men and angels. Isai. 6. 3. Revel. 4. 8. the Jews commonly called God ברוך הוא *baruch hu*. See Gen. 9. 26. that blessed one. See Rom. 1. 25. Rom. 9. 5. 1 Tim. 1. 11. 1 Tim. 6. 15. Ephes. 1. 3. 1 Pet. 1. 3. he is indeed, eternally, infinitely, independently, self-blessed, and the sole fountain of blessednesse to all that are blessed; so that in and with him, there can be nothing but blessednesse, and out of him, nothing but unhappinesse.

v. 62. *ye shall see*] Matth. 24. 30.

the right hand of power] of the power of God, till he have destroyed all his enemies. Psal. 110. 1.

v. 63. *Rent his clothes*] See on Matth. 26. 65.

v. 64. *What think ye*] See on Matth. 26. 66.

v. 65. *To spit on him*] See on Matth. 26. 67.

to cover his face] as they used the condemned, or those who were designed to death. See Esther 7. 8.

prophesie] thou takest upon thee to be a Prophet, tell who smote thee.

v. 66. *As Peter was beneath*] Matth. 26. 69. for the assembly of Priests sate higher.

v. 67. *Thou also wast, &c.*] Wast conversant with him as a disciple.

v. 68. *But he denyed*] Here appeareth the certain truth of Christ, both foreseeing the tryalls of his elect, limiting satans malice, and giving them victory, by faith and repentance: also here is an heavy example of mans infirmity, together with the most comfortable example of Gods mercy, in recovering him.

v. 69. *A maid saw him again*] Matth. 26. 71. See also on Luk. 22. 56.

v. 70. *He denyed again*] Matth. 26. 72. 73. See on Luk. 22. 58. 59. John 18. 25. 26.

v. 71. *Began to curse*] Or wish evil on himself, if he so much as knew Christ. See on Matth. 26. 74. and on Luk. 22. 62. John 18. 27.

v. 72. *The second time the cock crew*] See Matth. 26. 74. and on Luk. 22. 60.

when he thought thereon] when he thought on Jesus words, the Lord turning back and looking on him to remember him. Luke 22. 61.

he wept] See on Matth. 26. 75. and on Luke 22. 62. Peter who was to be so great a pastor in the Church of Christ, was yet permitted, to this great tentation, that (as *Gregory* saith *Hom. 21. in Evang.*) *in sua culpa disceret, qualiter alios misereri debuisset.* In his own fault he might learn how to bear with others.

CHAP. XV.

Verse 1. *Straitway in the morning*] Matth. 27. 1.

the whole councell. See on Matth. 27. 1.

and bound Jesus] the holy, and spotlesse lambe of God (Joh 1. 29) is bound (as the sacrifices used to be, which prefigured him) and that before the tribunall of man, that we who are guilty sinners, might be acquitted, before the judgement seat of God.

and delivered him to Pilate] the Romans having subdued them, and given them Laws and conditions of holding their inheritances in that land, permitted them not power of judicature in any capitall causes; because they could not put Jesus to death (which they so much desired) they deliver him to *Pilate* the Roman deputy for that time.

v. 2. *Art thou the King of the Jews*] See on Matth. 27. 1. and Luke 23. 3. John 18. 33. 37.

v. 3. *Accused him of many things*] They layd many things to his charge, though the malice of the devil could not finde one thing, whereof justly to condemne him.

but he answered nothing] See on Matth. 27. 12.

how many things they witnesse] See on Matth. 27. 13.

v 4. *Pilate asked him again*] Matth. 27. 13. For he had asked him once before, in the judgement-hall, where his enemies would not come to appear against him. John 18. 33. now left they should say Pilate had not dealt sincerely, he here asketh the same question again in their presence, out of the hall.

v. 5. *Pilate marvelled*] Believing him to be innocent, he could not but marvell, why he spake nothing in his own defence, specially seeing the judge expressed so much inclination to acquit him. So far is the wisdom of man from apprehending the counsels of God concerning the great work of our redemption, which Christ would not attempt to hinder, by answering for himself, that he might be acquitted.

v. 6. *He released unto them one prisoner*] He used then to release to them one prisoner whom they begged. See on Matth. 27. 15.

v. 7. *One named Barabbas*] See on Matth. 27. 16.

v. 8. *As he had ever done unto them*] That, as he used to do, he would now also release one prisoner, whom they should desire: Pilate had moved them hereto. Matth. 27. 17. they being instructed of the high Priest, now move him verse 11.

v. 9. *The King of the Jews*] See on Matth. 27. 17.

v. 10. *Had delivered him for envy*] See on Matth. 27. 18.

v. 11. *The chief Priests had moved the people*] They moved the people that they should desire Pilate to release, &c. See on Matth. 27. 20.

v. 12. *Whom ye call the King of, &c.*] Whom ye accuse for affecting the kingdom over the people of the Jews.

v. 13. *They cryed out again, crucifie him*] See on Matth. 27. 22. and on Luke 23. 18. 21.

v. 14. *Why? what evil hath he done*] See on Matth. 27. 23.

v. 15. *Willing to content the people*] *Gr.* To do sufficient to satisfie the people against his own conscience, and common equity; he, out of a servile fear, would do what a giddy and enraged multitude would have done, though in his own conscience it was most unjust and impious.

scourged him] See on Luke 23. 16. 24. it seemeth they were wont to scourge those who were condemned to death, before they executed them; according to that which *Cælius Rhodiginus* faith, *lect. antiqu. l. 10. c. 5. virgas pati, est in publico, ad necem cædi.* ----

v. 16. *Called the pretorium*] ὅ ἐστι πραιτώριον: *which is the pretorium*. See on Matth. 27. 27. and on Act. 23. 35.

v. 17. *Platted a crown of thorns*] See on Matth. 27. 29: and on John 19. 2. Christ, now to suffer for the sins of men (whose ambition reached to the throne of God himself) is condemned as one that affected a kingly power, and therefore in scorn is crowned with thorns, that we through him might be crowned with glory, and eternall blessednesse.

v. 18. *Hail King of the Jews*] See on John 18. 3.

v. 19. *Smote him on the head with a reed*] Which probably they took out of his hand, into which they had put it in mockery, and contempt, instead of a Sceptre; as they had the crown of thorns on his head; that they might make him the contempt of the rude vulgar, blasphemously deriding him. See Psal. 22. 6. 7.

spit upon him] See on Matth. 27. 30.

bowing their knee worshipped him] all in scorn: as v. 20. See on Matth. 27. 29.

v. 20. *Took off the purple*] See on Matth. 27. 31.

v. 21. *Compelled one Simon*] See on Matth. 27. 32. and on Luke 23. 26.

v. 22. *The place of a skull*] Christ is led into this unclean place to suffer death; that we might be admitted into the heavenly *Jerusalem*, (into which nothing unclean or impure shall enter. Reve. 21. 27) there to enjoy Gods most glorious, and ever blessed presence. See on Matth. 27. 33. and on John. 19. 17. & Luk. 23. 33. thus by his stripes we are healed; by his sorrows wee enter into eternall joy.

v. 23. *Wine mingled with myrrhe*] See on Matth. 27. 34. and on Luke 23. 36. and on John 19. 29. probably to refresh him, and to to prolong his torments. *tanquam animo deficientem refocillantes. Euthym.* in Matth. 27. 34.

v. 24. *They parted his garments*] See on Matth. 27. 35. and on John 19. 23. they fastned him thus unclothed to the crosse; but we, by his suffering, are clothed with his righteousnesse; and by his one oblation of himself, for ever sanctified; that we may in the appointed time, enter into the holiest, by that new and living way which he hath consecrated for us. Hebr. 10. 19. 20.

v. 25. *It was the third hour*] They fastned him to the cross about nine of the clock in the morning.

they crucified him] Or *when they crucified him.* See on Matth. 27. 35.

v. 26. *The king of the Jews*] See on Matth. 27. 37. and on Luke 23. 38.

v. 27. *Two theeves*] See on Matth. 27. 38.

v. 28. *And he was numbred*] Isai. 53. 12.

v. 29. *Ah, thou that destroyest the Temple*] See on Mat. 27. 39. and on Luke 23. 35. 37.

v. 30. *Save thy selfe, &c.*] See on Matth. 27. 40. and on Luke 23. 37.

v. 31. *Also the high Priests*] See on Matth. 27. 41.

v. 32. *Let Christ the king of Israel descend, &c.*] See on Matt. 27. 42. and on Luke 23. 37.

v. 33. *There was darknesse*] A token of Godsanger against the sins of his ingrateful persecuters (see on Matth. 27. 45.) and a proper emblem of their stupid ignorance, who were thus active against the Lord of life.

over the whole land] over *Judea*, and all, or much of that *Hemisphere*. See on Matth. 27. 45.

v. 34. *Eloi, Eloi*] See on Matth. 27. 46.

v. 35. *He calleth Elias*] See on Matth. 27. 47.

v. 36. *Put it on a reed*] See on Matth. 27. 48. and on John 19. 29.

v. 37. *Cryed with a loud voice*] ἀφεὶς φωνὴν μεγάλην. sending forth a great voice. See on Matt. 27. a usuall manner of expressing any loud speech, Psal. 18. 13. and 46. 7. and 68. 34. and 77. 18. and 104. 12. Numb. 14. 1. Hab. 3. 10. the 70. commonly give it ἔδωκε φωνὴν, &c. He gave his voice, or lift up a voice to speak, or cry aloud.

gave up the ghost] he died. ἀποθνήσκει, ξωογονεῖ δὲ, καὶ καταλύει τὸν θανάτον τὸν θάνατον: he dieth, but giveth life: and in his death destroyeth death (*Greg. Nazianzen. orat.* 35.) that it may have no more power over us; but only to end sin, and begin us a better life, and therein our eternall happinesse.

v. 38. *The vail of the temple*] See on Matth. 27. 51. and on Luke 23. 45.

v. 39. *Centurion which stood, &c.*] See on Matth. 27. 54.

v. 40. *James the lesse*] It may be he was lesse in stature, or lesse note, or younger then James son of Zebedee: however, this added to distinguish him from that other James: see Acts 12. 2. 17.

v. 41. *Followed him*] Luke 8. 3.

v. 42. *When even was come*] Matth. 27. 57.

v. 43. *Joseph of Arimathea*] See on Matth. 27. 57.

an honourable counsellor] a man of great authority, of the council of the *Sanhedrim*; or els taken into Pilates council; the first seems most agreeable with the present circumstances.

waited for the kingdom God] See Luk. 2. 25. he waited for the kingdom of the promised Messias, and salvation therein, and on Luke 23. 51.

went in boldly in to Pilate] this intimateth either great freedom of his accesse to Pilate; or his much daring, in shewing himself a follower of Christs; considering the power and malice of the Priests, and Pharisees, now backed, with the fury of the mis-led people; so that he could not herein, but run the hazard of life and estate.

v. 44. *Marvelled if he were already dead*] Because they who were crucified, were very long in their torments before they could die; and because probably he might hear that Jesus had power to raise the dead, he might possibly think, that he would have delivered himself from the cross; therefore he marvelled: he knew not the counsell of God concerning Christ suffering, though himself were a chief actor in the performance of the same. Act. 4. 27. 28. nor that Christ delivered up himself a voluntary sacrifice for our sins; neither understood he the mystery of the paschall lamble to be a type in hast. Exod. 12. 11.

the Centurion] who guarded the crosse. v. 39.

he asked him whether] fearing the Jews, if his Disciples should have taken him down, before he had been certainly dead (all which doubting, confirmeth our faith in his death and resurrection) might give some mischievous information against him to *Cesar*.

v. 45. *He gave the body to Joseph*] He gave him power to take it down, and bury it, at his discretion.

v. 46. *Bought fine linnen*] See on Matth. 27. 59. in the *Gr.* σινδόνα, as chap. 14. 51. a linnen cloth; that which we call a *winding sheet*.

and laid him in a sepulchre] See on Matth 27. 60. and on Luke 23. 53. *Tremelius* faith out of *Maimoni de lucta.* c. 4. it is a custome in Israel, concerning the dead, and their sepulture; that when one is dead, they shut his eyes, and mouth, binding a band of some cloth to tie up his jaws; wash the corps, and anoint it with ointment confected of divers aromaticall things: then cutting off the hair of the head, the body is wrapped up in white linnen cloth, prepared for this purpose; therefore the face is covered, before the dead be layed on the bier, with an handkerchief, then layd on the bier, he is born on mens shoulders, to the grave; and there before the body be put into the ground, certain words written by the ancestors for this purpose, are recited, wherein the Divine justice is commended, and the sins of man aggravated; when by they have deserved death; they pray God, that he would so exercise his justice, that he forget not that he is alfo merciful: after, this, the corps together with the bier, is put into the ground, and covered: then turn they to the mourners, and certain things to comfort them are recited; which done every one goeth hence, neither appears there any difference between the rich and poor, noble and obscure, either in their burial of the dead, or consolation of the living.

and rolled a stone] See on Matth. 27. 60. 63. &c.

v. 47. *And Mary Magdalene*] See on Matth. 27. 61.

CHAP. XVI.

Verse 1. VV *At past*] Or *had come between*, as Act. 25. 13. and 27. 9. See on Matth. 27. 1. this Sabbath began at sunset, and ended at sunset: so soon therefore, as it was lawfull to work, or buy, and sell, they went to buy sweet spices to embalm the Body of Jesus: which, though that Sacred Body had no need of (as other corruptible bodies) he being to lie in grave, and not to see corruption, yet these women were yet ignorant hereof; and therefore it being a solemn custome with them to embalme their dear deceased friends; they would thus shew their love; although *Joseph* and *Nicodemus* had accommodated the Body with a *Sindon*, or winding sheet, and a mixture of myrrhe and aloes, about an hundred pound weight, John 19. 39. for the custome of those places was often and many dayes to embalme the dead; possibly they received it from the Egyptians, whose time of embalming lasted forty dayes: see Gene. 50. 2. 3. see *Herodot. in Euterpe*,

and Salome] See chap. 15. 40.

v. 2. *Very early in the morning*] See on Matth. 28. and on Luke 24. 1. John 20. 1. as soon as it was fit to do it, on the sabbath they might not, and in the night there was no convenience.

v. 3. *They said among themselves*] That is, the women mentioned verse 1. as they went towards the sepulchre, remembring how it was shut up, they began to cast about, how they should have the stone rolled away, that they might come to embalm him: as if they said; can all we do it? or, how shall we finde any to do it for us? it seemeth they knew not that there was a publick seal, and guard set upon the sepulchre, seeing they make no difficulty concerning that, which had they known they probably would have feared the issue of their present attempt.

v. 4. *And when they looked*] ἀναβλέψασαι, &c. when they cast their eyes toward the sepulchre it importeth here an intentive looking toward it, which they before did not, fo the *Syr.* gives it, and *beholding they saw*, or looking more steadfastly they perceived.

for it was very great] This was the reason of their care and consolation, verse 3. they were solicitous how they should be able to remove the stone, because it was very great, and heavy above their strength to move.

v. 5. *entring into the sepulchre*] John 20. 11.

they saw a young man] The *Angel appeared* in the shape of a young man: as, Acts 1. 10. Luke 24. 4. See John 20. 12.

long white garment] See on Matthew 28. 3. shining with a celestiall light: these *albes* were to import triumph and festivity; our victory and rejoycing in the resurrection of Christ: as *Gregor. hom.* 21. *in Evangelium*, noteth.

they were affrighted] is being a sodain and unexpected apparition, and flesh and blood being not able to look on heavenly creatures, without fear and astonishment.

v. 6. *be not afraid*] See on Matth. 28. 5.

see the place] See on Matth. 28. 6.

v. 7. *But go tell the disciples*] See on Matth. 28. 7.

and Peter] If the Angel had not named him who denied his Master, possibly he might have been afraid to come, *vocatur ergo ex nomine, ne desperet ex negatione, Gregor. hom.* 21. *q.f.* he is called by name, least he should despair, because he had denied Christ; for which *Peter* being now full of heavinesse, and fluctuant thoughts, had need of some speciall comfort.

as he said unto you] Matth. 26. 32.

v. 8. *neither said they any thing to any man*] Either for fear of the Jews, they durst tell no man by the way; or it was for haste which they made to tell the disciples, as they were commanded. Matthew 28. 8. Luke 24. 9. 22. 23.

v. 9. *appeared first to Magdalen*] John 20. 14. Of these apparitions: See *J. Causabon. exercit.* 16. *N.* 186.

out of whom he had cast &c.] *ejecit ex eis from whom he had cast out.* Luke 8. 2. See the great mercy of Christ, making her the first witnesse of his resurrection, who had been most miserable.

v. 10. *she went and told them*] As Christ had commanded her. John 20. 17. and the Angels here verse 7.

that had been with him] Who followed him and had been conversant with him, as his disciples, and hearers; whose faith he would have now confirmed in the assurance of his resurrection from the dead, and not to be hazarded by any longer delay of the same.

as they mourned and wept] See on Luke 24. 17. They in their infirmity of faith, not yet apprehending what he had taught them concerning his resurrection the third day; mourned and wept; as if he had still been dead; but he would now have them cease from that sorrow, and be assured that he was alive again: Christ will ever send comfort to his, in due time, and at last wipe away all tears from their eyes. See Psal. 9. 9.

v. 11. *and they*] Or, *Yet they*, as, Acts 7. 5.

when they heard that he was alive] *Mary* told them that the Angel assured her, that Christ was alive, verse 6. and that she had also seen him, verse 9.

believed not] The greatnesse and strangenesse of the matter, exceeded their present faith (Luke 24. 11. See Exod. 6. 9.) which had been shaken, and almost overwhelmed, with so many and great fears.

v. 12. *in another form*] In another habit then he had conversed with them in; and therefore they took him for a stranger. Luke 24. 18. as *Mary* did for the gardner. John 20. 15. See on Luke 24. 15. *vid. unique in ipso corpore, cujus alia erat effigies Augustin. Paulino. ep.* 59. *q.* 8. verily in the same body, but in another form: not that he had fo altered his humane lineaments and countenance, that they could not know him, but because their eyes were held for a time, fo that they did not. Luke 24. 16. what need any holding their eyes, if he had been fo changed, that they could not have known him?

unto two of them] Luke 24. 13.

went into the country] To Emaus, a countrey town or village.

v. 13. *neither believed they them*] All this is recorded, that we may the more confidently beleeve those to have been most free from any compact in their testimony, who were so slowly, and hardly induced to beleeve the Gospel themselves.

v. 14. *Afterward*] Luke 24. 36. John 20. 19. another time, after his appearing to *Mary*, and her relating the same to the disciples.

as they sate at meat] ἀνακειμένοις, As they sat together, at supper; as may be gathered from Luke 24. 33. compared with verse 36. for those two disciples at Emaus knew Christ in his breaking bread, and presently returned to Jerusalem to tell the disciples thereof; while they were speaking, fodainly Christ stood by them, it is probable therefore, while they sate at supper, which he calleth the eleven; that is, the Apostles in generall, or indefinitely taken for those of the eleven, who were gathered together, with others at Jerusalem; where it is faid (Luke 24. 33.) that *Cleopas* and another of them, found the eleven together; yet *Thomas* was not there. John 20. 24. for after the death of *Judas Iscariot* unto the election of *Matthias*, Acts 1. 26. the Apostles were commonly called the *eleven*. See Matth. 28. 16. Luke 24. 9. 33. &c.

v. 15. *and he said unto them*] Matth. 28. 19. not presently after this mentioned apparition, but when the disciples went into Galilee (Matth. 28. 16.) there to meet Jesus on the mountain, where he had appointed them.

Go ye into all the world] Not into Judea alone (as Matth. 10. 5. 6.) But now the partition wall is broken down, (Ephes. 2.) and they must preach, administer the Sacraments, and confirm the same with miracles among the Gentiles also.

to every creature] That is, to every nation, as *Matthew* expresseth it. (See 1 Pet. 2. 13.) for all mankinde without exception: *omni ergo creaturæ prædicatur Evangelium, cum soli homini prædicatur &c. Greger. hom.* 29. *in evang.* the Gospel is preached to every creature, when it is preached to man onely, for whom all things on earth were created: this word *κτίσις*, sometime signifies the creation of the world: chap. 10. 6. Rom. 1. 20. Sometimes the things created. chap. 13. 19. Rom. 8. 22. Sometimes all mankinde, men and women of all conditions, as here: Christ would have them know, that as he is the creatour of all men, fo would he now have the gladsome tidings of salvation by faith in him, and free remission of sinnes, to be published unto all the nations of the world: the Gospel was not now to be shut up within the limits of any particular Church; like the dew in *Gideons* fleece, while the floor was dry. (Jud. 6. 37, 38.) but to be communicated to all: and as it was sent to all, fo was it entrusted to the care and ministry of all the Apostles, and their successours the Ministers of the Gospel: the Hebrews call man the creature, by way of excellency or eminency, as being Gods master-peece, among the creatures, on whom he set his own image.

v. 16. *and is baptized*] He that beleeveth, and by baptisim maketh profession of his faith: understand this, *de adultis*, Gods free grace to infants, is not tyed to the external signe.

but he that beleeveth not] John 3. 36.

v. 17. *these signes*] These miracles which you shall work where you preach, to confirm your doctrine, shall be signes of my presence with you, and their faith that beleeve in my Name.

shall follow them that beleeve] This power of miracles continued accordingly for a time in the Church, until Christianity was more publikely professed. See *Irenæus* l. 2. c. 58. albeit, all beleevers had not this power to do miracles; yet some successively had (for many yeers after the ascension of Christ) for the confirmation of others; and it was necessary thereto. *Ut enim fides cresceret, miraculis fuerat nutrienda. Greger. hom.* 29. *in Evangel.* That faith might grow; it was to be nourished with miracles, as we water new set plants, till they have taken good root, then we water no more: so did the power and providence of God work here.

in my Name] By my power: as, Acts 3. 6. Act. 4. 7.

shall they cast out devils] As *Paul* did: Acts 16. 18.

speak with new tongues] Other then they were acquainted with before. Acts 2. 4. and 10. 46. See on chap. 1. 27.

v. 18. *they shall take up*] Acts 28. 5.

if they drink any deadly thing] Poyson, as they write of *John* and others, in the ecclesiastical histories.

they shall lay their hands on the sick] So Acts 28. 8. *Paul* laid his hands on *Publius* the governour of Melita his father, and healed him: so *Peter* healed *Eneas* of his palsie. Acts 9. 34.

v. 19. *received up into heaven*] Luke 24. 51. Christ having accomplished his office upon earth, ascended into heaven; from whence he confirmeth the doctrine of his Apostles by signes and wonders, in the primitive Church, and governeth the same unto the worlds end. See on Acts 1. 11. He ascended into the third heaven. 2 Cor. 12. 2. the throne of God, and place of the blessed: the scripture mentioneth three places, under the name of heaven. 1. The supreme, where God most evidently manifesteth his glory to those heavenly creatures, which stood in his divine presence. 2. The starry heaven; where all the stars and planets which we see, move in their proper orbs. 3. That space which is between the moon and the earth; wherein the birds, are called fowls of the heaven. Matth. 6. that is, they die in the air. See Hebr. 4. 14. Ephes. 4. 10. which places are to be understood, of these two inferior heavens, the air and starry firmament.

sate on the right hand of God] Ascending into heaven, he was set above all thrones, dominions powers, &c. Phil. 2. 9. Hebr. 1. 13. 15. Ephes. 1. 20. equall in power, glory, majesty, and honour to God the Father. 1 Cor. 15. 25. Acts 7. 55. Hebrews 10. 12. *Tertullians* note here-

on is very considerable; *quemadmodum enim nobis arrabonem spiritus reliquit, ita & à nobis arrabonem carnis accepit, & vexit in cœlum pignus totius summæ illuc quandoque redigenda: Securâ estote caro & sanguis, usurpastis & cœlum & regnum Dei in Christo, &c. de resur. carn. c. 51.* for as he left us the earnest *of the spirit*, so also hath he received the earnest of flesh from us, and carried it up into heaven, a pledge of the whole summe to be brought thither once: be you secure, O flesh and blood, you have taken possession of heaven, and the kingdom of God in Christ.

v. 20. *and they went forth*] From Jerusalem, whence the scepter of Christs kingdom was to go forth. Psal. 110. 2. Isaiah 2. 3.

the Lord working with them] That is, giving them a gracious assistance, and evidence of his holy Spirit, to preach the Gospel in power, and effectually, to the conversion of the Gentiles. See 1 Cor. 3. 9. and 15. 10.

confirming the word] Hebr. 2. 4.

with signes following] Following the preaching of the Gospel. See verse 17.

Amen] This the Evangelist setteth for a finishing of all this sacred history; to shew the truth and infallible certainty of all that is said herein. See on Matth. 28. 20. and on John 3. 11.

ANNOTATIONS

On the Gospell according to S. *LUKE*.

The ARGUMENT.

THe *Gospel is the gladsome tydings of Salvation by Christ: This Gospel (as the Penman his self interpreteth,* Act. 1. 1.) *is the History of* those things that Jesus began to do and teach, until the day that he was taken up, &c. *That is as much thereof, as God saw good to Record by his Ministery: That (as the other Evangelist saith) we might beleeve that* Jesus is the Christ the Son of God, *and that in beleeving, we might have life through his Name.* Joh. 20. 30. 31. *This sacred History was dictated by the* H. Ghost, *whose Penman was* Luke.

Luke *was of* Antioch *in* Syria, *by profession a Physitian,* (Colos. 4. 14.) *he was a follower and faithfull Assistant of* Paul (2 Tim. 4. 11.) *and so became also a Physitian for the soul: But who was the first Ministeriall means of his Conversion, is not certain: Some think he was one of the* 70. *Disciples: And that other unnamed,* Luke 24. 18. *who with* Cleophas, *after* Christs *Resurrection, went to* Emaus: *If so, he had had* Christ *the best Teacher: But others think* Paul *converted him at* Thebes: *But his self best sheweth in his Preface, what Instructers he had, those who from the beginning were Eye witnesses and Ministers of the same Gospel:* Luke 1. 2. *Whence it is evident, that some of the Apostles instructed him in the Mysteries of Salvation by* Christ, *and faithfully related to him this wholl Story.*

Matthew *it seems wrote to the* Hebrews, *and the other three Evangelists to the* Gentiles *in the* Greek *tongue, wherein* Luke *in an Elegant stile, dedicateth two excellent Peeces (this Gospel, and the* Acts *of the Apostles) unto* Theophilus *an honourable person, and in him to all the faithfull, who are lovers of God.*

The occaston of his writing (whether he were incited thereto by Peter, *as some think, or by* Paul *as others) was (that which he declareth in his Preface)* for as much as many have taken in hand to set forth the Story of those things, whereof we are fully perswaded ——it seemed good also to me——&c. Luke 1. 1. *Thus God by the unanimous consent of a sufficient number of Witnesses (writing at divers places, and times) pleased to confirm the Truth of the Gospel unto us.*

Concerning

Concerning the Matter and Subject of this Gospel, we must know, that the Evangelist purposed to declare, That Jesus *the Son of the* Virgin Mary, *was that promised Seed (whose fore-running Messenger was* John Baptist, *according to the Prophesies:) Whose admirable Conception by the* Holy Ghost, *made not against the truth of his Humane Nature, and Nativity, according to the Flesh: Who in the fulnesse of time (the Scepter being departed from* Judah) *in the fourty two yeer of the reign of* Augustus Cæsar, *was born in* Bethlehem Judah, *grew up to mans stature and perfection, undertook his publick Ministery and Office of the* Messiah, *shewing himself in Doctrine and Miracles, (specially in his glorious Resurrection from the dead, and Ascension into Heaven) truly God and Man, in Unity of Person, the Saviour and Redeemer of the Elect: All which he relateth in this order.*

1. *In the three first Chapters he rehearseth his Conception,* Nativity, *and the Witnesses thereof; to which he annexeth his Genealogie.*

2. *From the fourth Chapter to the tenth, he setteth down the preparation to his Ministery, in his tentation, the beginning of his Preaching, Miracles,* Ordination *of Apostles, Transfiguration on the Mount, and departure out of* Galilee.

3. *From the tenth Chapter to the twentieth, he recordeth what* Christ *did in his last passage towards* Jerusalem.

4. *In the twentieth, and the following Chapter, he telleth what he Taught in the Temple, his Disputes with the* Pharisees *and* Saduces, *as also of the destruction of the City and Republick of* Israel, *where he inserteth some things concerning his second coming to judgement.*

5. *Thence he cometh to the History of his passion,* Chap. 22, 23. *The conclusion and lowest degree of his Obedience and* Humiliation.

6. *The last Chapter containeth the Truth of his Resurrection, his Apparitions to his Disciples, specially the two going to* Emaus, *and his glorious Ascension into Heaven, the assured Pledge of our interest therein, whereof he hath in our nature taken Livery and Seisin.*

CHAP. I.

Verse 1. 

Any have taken in hand] It seemeth that *Matthew* and *Mark* wrote not before *Luke*, had they, he would have spoken more reverendly concerning them: Whether he mean by *many*, those counterfeit pieces under the titles of the Gospel of *Nicodemus, Thomas*, according to the *Egyptians*, or *according to the twelve*; it is uncertain; because he nameth neither these, nor others like: but affirming a full assurance of that which he (with the other holy *Evangelists*) writeth, he seemeth modestly to deny, that others had the same.

to set forth in order] To compose and write the History of *Christ his Life* and Doctrine.

which are most surely believed] Of which we were assured, or so certified, that we nothing doubt of their truth.

v. 2. *they delivered them unto us*] Meaning the *Apostles*, who continually attending on our Saviour Christ, saw these miracles, and heard this doctrine, which this *Evangelist* conversing with them, by the infallible assistance of the Holy Ghost, and their relations, here recordeth: for he was not ἀρχῆς μαθητὴς, ἀλλ' ὑστερόχρονος, which *Theophylaß* noteth, not a Disciple from the beginning, but of later time.

were eye-witnesses] Of those things which *Christ* did. See 1 John 1. 1. Hebr. 2. 3.

Ministers of the word] He meaneth either of the Gospel (whereof themselves were a part) or of Christ, the eternal Word, John 1. 1. 1 John 1. 1.

v. 3. *it seemed good to me*] By a divine inspiration, as Acts 15. 25, 28. See also 1 Cor. 7. 40. 2 Tim. 3. 16.

most excellent Theophilus] This was some excellent and renouned person in the Church of those times: this title is given to honourable persons, and men in authority, Acts 23. 26.

v. 4. *that thou mightest know the certainty*] He having exactly learned all these things now writeth them to the further edification of *Theophilus*, something before enformed hereof by word of mouth.

5. *Herod king of Judea*] *Herod* the *great*, son of *Antipater*; not *Herod Tetrarch of Galilee*, mentioned Luke 3. 1.

of the course of Abia] See 1 Chron. 24. 5, 10. David appointed the sons of *Aaron* to minister by turns (See on Mark 14. 1.) or several courses.

daughters of Aaron] Of the posterity of *Aaron*, vers 36. *Elizabeth* is called the Cousin of *Mary*, though she were of the Tribe of *Juda*, and *Davids* Family: for that law Numb. 36. 8. which cautioned that the daughter should marry in her own Tribe, left there should be confusion in the inheritances of the Tribes; concerned them only *that possessed an inheritance, in any tribe of the children of Israel*, and forbad not any of the Tribes to make affinity and marry with a daughter of a *Levite*; who had no inheritance in that land assigned them, Numb. 18. 20.

v. 6. *they were both righteous before God*] That is, of sincere lives: approved of God; as *Job* was, *Job* 1. 8. not without all sin, but without blame before men. See Phil. 3. 6. 12. Such were they as God required *Abraham* to be Genesis 17. 1. Upright and sincere, free from hypocrisie: and justified by faith in Christ. See Rom. 4. 22.

walking

walking in all] that is, living in, and endeavouring to keep all the commandements. See Psal. 119. 1. 6. not that they attained perfection by the works of the Law: (See Phil. 3. 12.) but as he that walketh in a straite way, sometimes stumbleth, falleth, and doth not presently come to the end of that way, but by some other supply of his lameneſſe or infirmity; ſo is it here.

v. 9. *According to the cuſtome*] See note on v. 5. and according to Gods law, this office appertained to *Aaron* and his ſons. Exod. 30.7. 1 Chron. 6. 49.

into the temple of the Lord] into that court which was called holy; into which onely the Prieſts entred. Exod. 28.43.

v. 10. *The whole multitude*] See Levit. 16.17.

without] in that part of the temple which was called the peoples court. See Levit. 16.17. 1 Kings 7.12.

v. 11. *The altar of incenſe*] See Exod. 31.1.

v. 12. *And fear fell upon him*] The ſodain and unexpected ſight of the angel not onely troubled, but terrified him. So Dan. 10.8. if the appearance of one angel ſent to comfort, ſo much affrighted this juſt man, in the work of his holy calling, what dread and terrour ſhall fall upon the wicked when Chriſt, (God and man) ſhall appear with all his angells to judge the wicked for all their willfull acts of impiety?

v. 13. *Thou ſhalt call his name John*] this is not only a prediction, but a precept, and the impoſition of a name before the nativity, was ever an argument of Gods marking thoſe parties to ſome excellencies. See Matth. 1. 21. this name ſignifieth the *grace of God*: intimating that which ſhould be in his perſon and office: See note on John 1. 6. So that *Zacharies* prayer was heard in that the *Meſſias* ſhould now come: and in that *Elizabeth*, for whom he had often pray-ed, ſhould alſo conceive and bear a ſon.

v. 14. *And thou ſhalt have joy, &c.*] So great, as that it ſhall break out into rejoycing, for that thou ſhalt obtain a deſired iſſue, above hope and the common courſe of nature, and for that thou ſhalt know the ſingular office to which this childe is aſſigned, that is, to be the immediate Herauld to proclaim the *Meſſias*, and the fore-runner to prepare his wayes. And this joy ſhall not be onely domeſticke, but alſo publick, as concerning the intereſt of all thoſe which expect Chriſt the Saviour of *Iſrael*.

v. 15. *great in the ſight of the Lord*] That is, God ſhall highly eſteem him, and make him excellent.

ſhall neither drink wine nor ſtrong drink] οἶνος, which *Theophylaſt*, *Euthymius*, *&c.* interpret πᾶν τὸ μεθύειν ἐμποιοῦν δυνάμενον, any thing which may make drunken: So alſo *Jerome lib. 2. ep. 14. hebetiano.* The word is taken from the Hebrew שכר *inebrians fuit*, thence שכר, *ſhechar*, and in the Syriac שברא, Levit. 10.9. *Aaron* and his ſons were forbid to drink יין wine; and alſo שכר which the 70 give οἶνος; as here, ſo where *Hanna* ſaid ſhe had drunk neither wine nor שכר *ſtrong drink*: the 70 give τὸ μέθυσμα: the Syriac by שכר underſtand alſo, *ſadum, deformem* a filthy or deformed perſon: ſuch are they who are overcome with drink: and therefore the *Lacedemonians* were wont to make their *Helots*, or Slaves drunken; that themſelves being ſober, and obſerving τοῦ ἐκείνου ἀσημοσυνοῦν their uncomely and filthy behaviour, it might be a remedy to them; cauſing them to loathe that ſinne, the effects whereof were ſo ſhamefull and loathſome. See *Clemens Alexandrinus Pedag. lib 2. cap. 8.* The meaning of the *Angel* is here, that *John* ſhould be conſecrated unto God, as a *Nazarite*. See Numb. 6.3. Judges 13.4.5. 1 Sam. 1.11.

filled with the holy Ghoſt] That is, he ſhall have an abundant meaſure of the Spirit of ſanctification even *from his mothers womb*; and in his ripe age, for the execution of his charge. See Jer. 1.5. Gal. 1.15. Seeing then Infants are capable of grace, and the holy Ghoſt, wee may ſay for them as *Peter* for his hearers, Acts 10. 47. *Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?* See note, on Acts 10.47.

v. 16. *many of the children of Iſrael.*] See Malachi 4.6. He ſhall be the means of their converſion, by his preaching accompanied with the power of the holy Ghoſt to make it effectual. See Acts 26.18. 1 Corinth. 3.5, 6. James 5. 19. 20.

v. 17. *he ſhall go before him, &c.*] That is, immediately before Chriſt the *Meſsias*, the king of *Iſrael*, to declare his coming, and preſence. See John 1.29. Malachi 4.5. Matth. 11. 14.

in the ſpirit and power of Elias] That is, with as great a meaſure of grace, and gifts of Gods Spirit, to make his miniſtery powerful. See Matth. 11.11.14. Mal. 4. 6.

turn the hearts of the fathers to the children] By his miniſtery, the unnatural, degenerate, and wicked children, ſhall be converted, and become obedient children to their fathers, and to the *Church of Chriſt*; ſo, as their fathers ſhall acknowledge them to be their children indeed: For the diviſion which followeth the Goſpel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Goſpel of peace*.

to the wiſdom] ἐν φρονήσει. Here ἐν is put for εἰς. So the Interpreter of the Syriac, *ad cognitionem rectorum*, to the knowledge of right things. *Jerome*, on Mal. 4. gives the meaning, *Vt credant poſteri eorum in Dominum Salvatorem in quem & illi crediderunt*, that their poſterity may believe in the Lord their Saviour, in whom (*Abraham, Iſaac, and Jacob*) themſelves beleeved; the whole ſence is, by the example of their holy Fathers, they ſhall be wiſe and believe, and ſo be of one heart and conſent with their fathers.

prepared for the Lord] Prepared for *Chriſt*, as John proclaimed, c. 3. 4.

v. 18. *For I am an old man, &c.*] Conſidering the ordinary courſe of nature; he was ſlow in believing ſo great a miracle. *Abraham* laying aſide all natural reaſon, believed above hope. See Rom. 4.17.

v. 19. *I am Gabriel*] גבריאל *fortitudo Dei*. This name ſignifieth the power of God: he putteth him in minde, that he was the ſame *Angel*, who ſome hundred yeers before, was ſent to the Prophet *Daniel*, to declare the time of Chriſts coming, Dan. 8.16. Dan. 9.21. that he might aſſure him of the fulfilling of the ſame, now in the fulneſs of time.

that ſtand in the preſence of God] This *Hebraiſme*, borrowed from thoſe who wait on Kings, importeth a readineſs to adminiſter or ſerve. See 1 Kings 10.8. Prov. 22.29.

v. 20. *thou ſhalt be dumb*] Becauſe thou deſireſt a ſigne; this ſhall be both a puniſhment of thy incredulity, and a ſigne to confirm this faith, as *Chryſoſtome* Ser. 50. faith, Vt *ex te & in te credendi regulam conſequaris*: that from thy ſelf, and in thy ſelf, thou muſt attain a rule of believing.

v. 21. *waited for Zachary*] For he was to diſmiſſe them with a bleſſing. See Numb. 6.23. Now they waited longer then ordinary, without the holy place, to which the people of the *Iews* were to reſort, as v. 10.

v. 22. *he could not ſpeak*] Not onely becauſe a marvellous ſtupor of fear had invaded him, but becauſe God had, for the time, taken away his faculty of ſpeaking, for a ſigne unto him (that he might believe) and to the people, that at the preaching of Chriſt from on high, their Prieſthood ſhould be ſilenced.

they perceived that he had ſeen a viſion] By his ſilence, pale countenance, beckening with, and lifting up his hand toward Heaven, or the holy place whence he came, by theſe or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Chriſt.

v. 23. *were accomplished*] At *Jeruſalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9.25. which ended, he went home.

v. 24. *hid her ſelf*] See kept her chamber, or otherwiſe concealed her miraculous conception ſo long, until it was evident, and out of doubt that ſhe had indeed conceived.

v. 25. *to take away my reproach*] For barrenneſs was counted a diſhonour to the women. See 1 Sam. 1.6, 11.

v. 26. *the ſixt moneth*] Reckoning from *Elizabeths* conception.

v. 27. *to a virgin eſpoufed*] That is, promiſed in marriage: a woman ſo promiſed was ſaid μνηστεύεσθαι. See Matth. 1.18. and here c. 2.5.

of the houſe of David] Of the ſtock and linage of *David*, (ſo ſome Greek Copies have it) as was alſo *Joſeph*, Luke 2. 4. Matth. 1.16.

v. 28. *highly favoured*] or graciouſly accepted, much graced (ſee v. 30.) freely beloved: as the Apoſtle uſeth the word Epheſ. 1.6. honoured with this ſingular grace, to be the Mother of the *Meſsias*: therefore he ſaid ſhe was *bleſſed among women*: he ſaid not to be honoured as God: ὅτι τὸ Θεόδοτ ἢ Μαείαε, ſaith *Epiphanius adv. hæreſ. l. 3. tom. 2. 23.* for neither was *Mary* a God.

v. 29. *ſhe was troubled*] At the appearance of the heavenly Majeſty which probably ſhined in the *Angel*, and at that ſtrange ſaluration.

v. 30. *thou haſt found favour*] Thou art in Gods favour, who hath freely choſen thee to this honour which thou thoughteſt not of.

v. 31. *and behold thou ſhalt conceive*] See Iſaiah 7. 14.

his name Jeſus] See Matth. 1. 21. a Saviour of his people.

v. 32. *the ſon of the higheſt*] So he ſhall be called, and ſo is he from all eternity: the onely Son of God by nature: God manifeſted in the fleſh, 1 Tim. 3. 16.

the

the throne of his father David] The ſpiritual and eternal kingdome over his Church, prefigured in *Davids* temporal kingdom over Iſrael. See Iſaiah 9. 7. Jeremiah 30.9. Ezekiel 34. 24. Ezekiel 37. 24. Hoſea 3. 5. thus the Angel declareth, that this is he in whom the Prophetie of Amos 9. 11. concerning the raiſing up of the decayed *tabernacle of David*, ſhould be fulfilled.

v. 33. *and he ſhall reign*] See Daniel 7. 14. Micha 4.7.

v. 34. *How ſhall this be?*] This queſtion was not of diffidence, but rather of admiration: for though the prophetie declared this myſterie of Chriſts incarnation by a virgin, Iſaiah 7. 14. and of the *branch* ariſing out of the decayed ſtock of Jeſſe, Iſaiah 11. 1. yet the manner how was not fully underſtood; herein ſhe deſireth reſolution: and it ſeemeth they were not to come together preſently after betrothing.

v. 35. *overſhadow thee*] The extraordinary power of God ſhall effect this: it ſeemeth an alluſion to that, 1 Kings 8. 12.

holy thing] Chriſt without all ſin: as God, the eternal Son of the Father: as man, conceived of a ſanctified maſſe, or ſubſtance without all ſin.

v. 36. *thy couſin Elizabeth*] See note on verſe 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now ſix moneths gone with childe.

v. 37. *nothing ſhall be impoſſible*] See Geneſ. 18. 14. Jeremiah 32. 17. Matthew 19. 25. in the Greek it is πᾶν ῥῆμα, *every word*; that is after the Hebrew expreſſion, *no word*. So Pſalm 143. 2. כל-חי, *all living*, that is, *none living*: and ſo they put דבר *dabar*, a word, for a work, or thing, as Geneſ. 24. 50. *from the Lord proceedeth* חדבר, 70, τὸ πρᾶγμα, *the thing*. In theſe words, the Angel liſteth up the virgins minde to the conſideration of Gods omnipotency, that ſhe might reſt ſecure concerning the fulfilling of the promiſe, which he brought her.

v. 38. *behold the handmaid of the Lord*] This is alſo an Hebrew manner of ſpeaking, importing a ready obedience and ſubmiſſion. See 1 Sam. 3.4. הנני *hienni, behold I, or here am I*, Iſaiah 6. 8.

v. 39. *to the hill countrey*] To *Zacharie* and *Elizabeths* houſe, which probably was *Kirioth-Arba*, or Hebron aſſigned to the prieſts. See Joſh. 14. 15. Joſh. 21. 11.

v. 41. *The babe leaped*] This extraordinary motion was by the inſpiration of the Holy Ghoſt, enabling *Elizabeth* to know and propheſie the incarnation of Chriſt; (for no otherwiſe could ſhe know it then by divine revelation) and ſhewing a ſecret correſpondence between Chriſt and *John* rejoycing at his coming.

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v. 52. *he hath put down the mighty*] 1 Samuel 2. 6. Job 5. 11.

v. 53. *he hath filled the hungry*] See Pſalm 34. 10. 1 Sam. 2. 5.

v. 54. *in remembrance of his mercy*] See Jeremiah 31. 3. 20.

v. 55. *as he ſpake to our fathers*] Gen. 17. 9, 10. Pſalm 132. 11, 12.

to his ſeed for ever] That is, to the faithful and holy. See Galat. 3. 16. 26, 27, 29.

v. 56. *about three moneths*] Untill her delivery; probably that ſhe might ſee that fulfilled, which the Angell propoſed to her, for the confirmation of her faith.

v. 57. *and ſhe brought forth a ſon*] So God ever fulfilleth his promiſes in good time.

v. 58. *rejoyced with her*] This is that holy ſympathy which God commanideth, Rom. 12. 15.

v. 59. *on the eight day*] See Gen. 17. 12. Levit. 12. 3.

they called him Zacharias] They who were to circumciſe him, as the common cuſtom was, called him by his fathers name.

v. 60. *he ſhall be called John*] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole viſion, and impoſition of this name by the Angel. See note on verſe 13.

v. 61. *none of thy kinred*] They relyed on the cuſtome; which (had their aſſertion been true) may never be followed againſt the word and commandement of God.

v. 62. *they made ſigne to his father*] To end the controverſie, they do by ſignes conſult his father.

v. 63. *he asked for*] Or required: that is, made ſignes to have brought him writing tables: ſo underſtand, *ſaying*, to be writing, his name is *John*.

v. 64. *his mouth was opened*] His voice and uſe of ſpeech, was reſtored him again.

and praiſed God] Doubtleſſe, acknowledging his dumbneſſe a juſt puniſhment of his ſlowneſſe to believe: the righteous are not aſhamed to confeſſe their faults to Gods Honour: and this ſerved to enforme the preſent, that this childe was, (as conceived

walking in all] that is, living in, and endeavouring to keep all the commandements. See Pſal. 119. 1. 6. nor that they attained perfection by the works of the Law: (See Phil. 3. 12.) but as he that walketh in a ſtraite way, ſometimes ſtumbleth, faileth, and doth not preſently come to the end of that way, but by ſome other ſupply of his lameneſſe or infirmity; ſo is it here.

v. 9. *According to the cuſtome*] See note on v. 5. and according to Gods law, this office appertained to Aaron and his ſons. Exod. 30.7. 1 Chron. 6. 49.

into the temple of the Lord] into that court which was called holy; into which onely the Prieſts entred. Exod. 28. 43.

v. 10. *The whole multitude*] See Levit. 16. 17.

without] in that part of the temple which was called the peoples court. See Levit. 16. 17. 1 Kings 7. 12.

v. 11. *The altar of incenſe*] See Exod. 31. 1.

v. 12. *And fear fell upon him*] The ſodain and unexpected ſight of the angel not onely troubled, but terrified him. So Dan. 10. 8. if the appearance of one angel ſent to comfort, ſo much affrighted this juſt man, in the work of his holy calling, what dread and terrour ſhall fall upon the wicked when Chriſt, (God and man) ſhall appear with all his angells to judge the wicked for all their willfull acts of impiety?

v. 13. *Thou ſhalt call his name John*] this is not only a prediction, but a precept, and the impoſition of a name before the nativity, was ever an argument of Gods marking thoſe parties to ſome excellencies. See Matth. 1. 21. this name ſignifieth the *grace of God*: intimating that which ſhould be in his perſon and office: See note on John 1. 6. So that *Zacharies* prayer was heard in that the *Meſſias* ſhould now come: and in that *Elizabeth*, for whom he had often prayed, ſhould alſo conceive and bear a ſon.

v. 14. *And thou ſhalt have joy, &c.*] So great, as that it ſhall break out into rejoycing, for that thou ſhalt obtain a deſired iſſue, above hope and the common courſe of nature, and for that thou ſhalt know the ſingular office to which this childe is aſſigned, that is, to be the immediate Herauld to proclaim the *Meſſias*, and the fore-runner to prepare his wayes. And this joy ſhall not be onely domeſtick, but alſo publick, as concerning the intereſt of all thoſe which expect Chriſt the Saviour of *Iſrael*.

v. 15. *great in the ſight of the Lord*] That is, God ſhall highly eſteem him, and make him excellent.

ſhall neither drink wine nor ſtrong drink] οἶνος, which *Theophylact*, *Euthymius*, *&c.* interpret πᾶν τὸ μεθύειν ἐμποιοῦν δυνάμενον, any thing which may make drunken: So alſo *Jerome lib. 2. ep. 14. Nepotiano*. The word is taken from the Hebrew שכר *inebrians fuit*, thence שכר, *ſhechar*, and in the Syriac שכרא, Levit. 10. 9. *Aaron* and his ſons were forbid to drink יין wine, and alſo שכר which the 70 give οἶνος, as here, ſo where *Hanna* faid ſhe had drunk neither wine nor שכר *ſtrong drink*: the 70 give τὸ μέθυσμα: the Syriac by שכר underſtand alſo, *ſadum, deformem* a filthy or deformed perſon: ſuch are they who are overcome with drink: and therefore the *Lacedemonians* were wont to make their *Helots*, or Slaves drunken; that themſelves being ſober, and obſerving *Helots* ἐκείνων ἀμπροσωνίας their uncomely and filthy behaviour, it might be a remedy to them; cauſing them to loathe that ſinne, the effects whereof were ſo ſhamefull and loathſome. See *Clemens Alexandrinus Pædag. lib 3. cap. 8.* The meaning of the *Angel* is here, that *John* ſhould be conſecrated unto God, as a *Nazarite*. See Numb. 6. 3. Judges 13. 4. 5. 1 Sam. 1. 11.

filled with the holy Ghoſt] That is, he ſhall have an abundant meaſure of the Spirit of ſanctification even *from his mothers womb*; and in his ripe age, for the executi. on of his charge. See Jer. 1. 5. Gal. 1. 15. Seeing then Infants are capable of grace, and the holy Ghoſt, wee may ſay for them as *Peter* for his hearers, Acts 10. 47. *Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?* See note, on Acts 10. 47.

v. 16. *many of the children of Iſrael.*] See Malachi 4. 6. He ſhall be the means of their converſion, by his preaching accompanied with the power of the holy Ghoſt to make it effectual. See Acts 26. 18. 1 Corinth. 3. 5, 6. James 5. 19. 20.

v. 17. *he ſhall go before him, &c.*] That is, immediately before Chriſt the *Meſſias*, the king of *Iſrael*, to declare his coming, and preſence. See John 1. 29. Malachi 4. 5. Matth. 11. 14.

in the ſpirit and power of Elias] That is, with as great a meaſure of grace, and gifts of Gods Spirit, to make his miniſtery powerful. See Matth. 11. 11, 14. Mal. 4. 6.

turn the hearts of the fathers to the children] By his miniſtery, the unnatural, degenerate, and wicked children, ſhall be converted, and become obedient children to their fathers, and to the *Church of Chriſt*; ſo, as their fathers ſhall acknowledge them to be their children indeed: For the diviſion which followeth the Goſpel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Goſpel of peace*.

to the wiſdom] εἰς φρονήσει. Here εἰς is put for ἐν. So the Interpreter of the Syriac, *ad cognitionem reſtorum*, to the knowledge of right things. *Jerome*, on Mal. 4. giveth the meaning, *Ut credant poſteri eorum in Dominum Salvatorem in quem & illi crediderunt*, that their poſterity may believe in the Lord their Saviour, in whom (*Abraham, Isaac, and Jacob*) themſelves believed: the whole ſence is, by the example of their holy Fathers, they ſhall be wiſe and believe, and ſo be of one heart and conſent with their fathers.

prepared for the Lord] Prepared for *Chriſt*, as John proclaimed, c. 3. 4.

v. 18. *For I am an old man, &c.*] Conſidering the ordinary courſe of nature; he was ſlow in believing ſo great a miracle. *Abraham* laying aſide all natural reaſon, believed above hope. See Rom. 4. 17.

v. 19. *I am Gabriel*] גבריאל *fortitudo Dei*. This name ſignifieth the power of God: he putteth him in minde, that he was the ſame *Angel*, who ſome hundred years before, was ſent to the Prophet *Daniel*, to declare the time of Chriſts coming, Dan. 8. 16. Dan. 9. 21. that he might aſſure him of the fulfilling of the ſame, now in the fulneſs of time.

that ſtand in the preſence of God] This *Hebraiſme*, borrowed from thoſe who wait on Kings, importeth a readineſs to adminiſter or ſerve. See 1 Kings 10. 8. Prov. 22. 29.

v. 20. *thou ſhalt be dumb*] Becauſe thou deſireſt a ſigne; this ſhall be both a puniſhment of thy incredulity, and a ſigne to confirm this faith, as *Chryſologus* Ser. 50. faith, *Ut ex te & in te credendi regulam conſequaris*: that from thy ſelf, and in thy ſelf, thou muſt attain a rule of believing.

v. 21. *waited for Zachary*] For he was to diſmiſſe them with a bleſſing. See Numb. 6. 23. Now they waited longer then ordinary, without the holy place, to which the people of the *Jews* were to reſort, as v. 10.

v. 22. *he could not ſpeak*] Not onely becauſe a marvellous ſtupor of fear had invaded him, but becauſe God had, for the time, taken away his faculty of ſpeaking, for a ſigne unto him (that he might believe) and to the people, that at the preaching of Chriſt now at hand, their Prieſthood ſhould be ſilenced.

they perceived that he had ſeen a viſion] By his ſilence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the holy place whence he came, by theſe or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Chriſt.

v. 23. *were accomplished*] At *Jeruſalem* he was to officiate one whole week. See 2 Kings 11. 11. Chron. 9. 25. which ended, he went home.

v. 24. *hid her ſelf*] See kept her chamber, or otherwiſe concealed her miraculous conception ſo long, until it was evident, and out of doubt that ſhe had indeed conceived.

v. 25. *to take away my reproach*] For barrennes was counted a diſhonour to the women. See 1 Sam. 1. 6, 11.

v. 26. *the ſixt moneth*] Reckoning from *Elizabeths* conception.

v. 27. *to a virgin eſpoused*] That is, promiſed in marriage: a woman ſo promiſed was ſaid μνηστευθῆς. See Matth. 1. 18. and here c. 2. 5.

of the houſe of David] Of the ſtock and linage of *David*, (ſo ſome Greek Copies have it) as was alſo *Joſeph*, Luke 2. 4. Matth. 1. 16.

v. 28. *highly favoured*] or graciouſly accepted, much graced (ſee v. 30.) freely beloved: as the Apoſtle uſeth the word Epheſ. 1. 6. honoured with this ſingular grace, to be the Mother of the *Meſſias*: therefore he ſaid ſhe was *bleſſed among women*: he could not be honoured as God: ὅτε γὰρ Θεὸν ἡ Μαρία, ſaith *Epiphanius adv. hæreſ. l. 3. tom. 2. 23.* for neither was *Mary* a God.

v. 29. *ſhe was troubled*] At the appearance of the heavenly Majeſty which probably ſhined in the *Angel*, and at that ſtrange ſaluration.

v. 30. *thou haſt found favour*] Thou art in Gods favour, who hath freely choſen thee to this honour which thou thoughteſt not of.

v. 31. *and behold thou ſhalt conceive*] See Iſaiah 7. 14.

his name Jeſus] See Matth. 1. 21. a Saviour of his people.

v. 32. *the ſon of the higheſt*] So he ſhall be called, and ſo is he from all eternity: the onely Son of God by nature: God manifeſted in the fleſh, 1 Tim. 3. 16.

the throne of his father David] The ſpiritual and eternal kingdome over his Church, prefigured in *Davids* temporal kingdom over Iſrael. See Iſaiah 9. 7. Jeremiah 30. 9. Ezekiel 34. 24. Ezekiel 37. 24. Hoſea 3. 5. thus the Angel declareth, that this is he in whom the Prophetie of Amos 9. 11. concerning the raiſing up of the decayed *tabernacle of David*, ſhould be fulfilled.

v. 33. *and he ſhall reign*] See Daniel 7. 14. Micha 4. 7.

v. 34. *How ſhall this be?*] This queſtion was not of diffidence, but rather of admiration: for though the prophetie declared this myſterie of Chriſts incarnation by a virgin, Iſaiah 7. 14. and of the *branch* ariſing out of the decayed ſtock of Jeſſe, Iſaiah 11. 1. yet the manner how was not fully underſtood; herein ſhe deſireth reſolution: and it ſeemeth they were not to come together preſently after betrothing.

v. 35. *overſhadow thee*] The extraordinary power of God ſhall effect this: it ſeemeth an alluſion to that, 1 Kings 8. 12.

holy thing] Chriſt without all ſin: as God, the eternal Son of the Father: as man, conceived of a ſanctified maſſe, or ſubſtance without all ſin.

v. 36. *thy couſin Elizabeth*] See note on verſe 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now fix moneths gone with childe.

v. 37. *nothing ſhall be impoſſible*] See Geneſ. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is πᾶν ῥῆμα, *every word*; that is after the Hebrew expreſſion, *no word*. So Pſalm 143. 2. כל־חי, *all living*, that is, *none living*: and ſo they put דבר *dabar*, a word, for a work, or thing, as Geneſ. 24. 50. *from the Lord proceedeth* חדבר, 70, τὸ πρᾶγμα, *the thing*. In theſe words, the Angel liſteth up the virgins minde to the conſideration of Gods omnipotency, that ſhe might reſt ſecure concerning the fulfilling of the promiſe, which he brought her.

v. 38. *behold the handmaid of the Lord*] This is alſo an Hebrew manner of ſpeaking, importing a ready obedience and ſubmiſſion. See 1 Sam. 3. 4. הנני *hienni, behold I, or here am* I, Iſaiah 6. 8.

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he hath ſcattered the proud in &c.] God ſheweth his power in defending and lifting up the humble: the proud he ſcattereth in their imaginations and vain counſels, as the winde the chaffe: See Pſalm 33. 10. 2 Sam. 15. 34. Job 5. 12. 1 Pet. 5. 6. Iſaiah 8. 10. Gen. 11. 8, 9. Iſaiah 14. 13, 14. Ezek. 28. 2. 7.

v. 52. *he hath put down the mighty*] 1 Samuel 2. 6. Job 5. 11.

v. 53. *he hath filled the hungry*] See Pſalm 34. 10. 1 Sam. 2. 5.

v. 54. *in remembrance of his mercy*] See Jeremiah 31. 3. 20.

v. 55. *as he ſpake to our fathers*] Gen. 17. 9, 10. Pſalm 132. 11, 12.

to his ſeed for ever] That is, to the faithful and holy. See Galat. 3. 16. 26, 27, 29.

v. 56. *about three moneths*] Untill her delivery; probably that ſhe might ſee that fulfilled, which the Angell propoſed to her, for the confirmation of her faith.

v. 57. *and ſhe brought forth a ſon*] So God ever fulfilleth his promiſes in good time.

v. 58. *rejoyced with her*] This is that holy ſympathy which God commanideth, Rom. 12. 15.

v. 59. *on the eight day*] See Gen. 17. 12. Levit. 12. 3.

they called him Zacharias] They who were to circumciſe him, as the common cuſtom was, called him by his fathers name.

v. 60. *he ſhall be called* John] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole viſion, and impoſition of this name by the Angel. See note on verſe 13.

v. 61. *none of thy kinred*] They relyed on the cuſtome; which (honoured with their aſſertion been true) may never be followed againſt the word and commandement of God.

v. 62. *they made ſigneſ to his father*] To end the controverſie, they do by ſignes conſult his father.

v. 63. *he asked for*] Or required: that is, made ſignes to have brought him writing tables: ſo underſtand, *ſaying*, to be writing, his name is *John*.

v. 64. *his mouth was opened*] His voice and uſe of ſpeech, was reſtored him again.

and praiſed God] Doubtleſſe, acknowledging his dumbneſſe a juſt puniſhment of his ſlownesſe to believe: the righteous are not aſhamed to confeſſe their faults to Gods Honour: and this ſerved to enforme the preſent, that this childe was, (as conceived

out of the ordinary course) so promised by an heavenly Oracle.

v. 65. *and fear came on all*] That is, a reverend consideration of all these things: so ought we to meditate on Gods works, as that they may seriously affect us.

v. 66. *all they that heard*] All, that is, many: possibly many also forgat them: as it comonly commeth to passe, in things most observable and divine.

the hand of the Lord was with him] He profited so, as that there appeared a singular power, and manifest grace of God in him.

v. 67. *filled with the holy Ghost*] Inspired with an excellent measure of the Spirit of prophesie concerning the mystery of our salvation by Christ.

v. 68 *visited and redeemed*] He speaketh of that which was speedily to come, as if it were done, to shew the certainty of Gods counsels and promises: to visit, is out of a care and purpose to relieve, comfort, and help: though God be ever present with us, he doth not always manifest it: but when he sheweth in some eminent effect, that he hath care of his people, then he is said to visit them: so also when he punisheth, he is said to visit. See Jer. 14. 10. Amos 3. 2. Psalm 89. 33. Isaiah 27. 1. Isaiah 29. 6. Here he visited to redeeme his people from sinne and damnation, which he did by the Passion of Christ.

v. 69. *an horn of salvation*] That is, σύνταμον καὶ βασιλικὸν σωτήριον, *Theophilact*. power and having kingdom: the Hebrewes signified strength and defence against enemies (as Psalm 132. 17. 18. Psalm 89. 17. 18.) by an horn of salvation.

v. 70. *as he spake by the mouth of his holy Prophets*] Who living in divers ages, yet with one consent taught concerning salvation by Christ onely: this doctrine was from the beginning: God spake by the mouth of all his Prophets, Hebrews 1. 1. 2 Pet. 1. 21. See Chap. 24. 44.

since the world began] As Acts 3. 21. and Psalm 119. 52. מעולם, *meholam*, which the the 70. give ἀπ' αἰῶνος, (the word here used) of old, or from the beginning of time: from the first time that God began to speak by any Prophet. Sometimes the same word importeth eternitie.

v. 71. *That we should be saved, &c.*] This declareth the end of Christs coming: this salvation we must understand to be from our spiritually enemies; Satan and sin, with whom we have truceleſse warre: See Ephesians 6. 12. &c.

v. 72. *To remember his holy covenant*] Because in the long afflictcin of his people, his promise might have seemed forgotten; but God ever remembreth and in the appointed time performeth his promises in Christ: hath he promised remission of sins? he performeth it in Christ. Hath he promised eternall life? he performeth it in Christ: therefore was the book of the Law (containing all Gods promises) sprinkled with the blood of the sacrifice (Exodus 24. 7. 8. Hebrews 9. 19.) which signified the blood of Christ, in whom all these promises were fulsilled.

v. 73. *and the oath which &c.*] See Gen. 12. 3. Gen. 17. 4. Gen. 22. 16. Hebr. 6 13.

v. 74. *that we being delivered*] The efficient cause of our deliverance and safety is Gods free mercy: the final our serving him in holinesse. See 1 Thes. 4. 7. 1 Cor. 6. 20. Tit. 2. 11. Rom. 12. 1. Ephes. 1. 3. We are delivered from servile fear, (Rom. 8. 15.) in our peace with God through faith apprehending the merit of Christ for our justification, Rom. 5. 1. without which none can rightly serve God: they who in doubtful anxiety of minde know not whether God accepteth their service or no, can never be accepted: for without faith it is impossible to please him, who loveth willing and cheerfull sacrifice: first then the conscience must be quieted in assurance of Gods mercy, that we may serve him, as *David* begging a merciful audience for his prayer, saith, *if thou Lord shouldst mark iniquities: O Lord, who shall stand? but there is forgivenesse with thee, that thou mayest be feared*: Psal. 130. 3. 4. when God giveth us peace of conscience, he sweetly invireth us to come unto him cheerfully, and to call upon him in our wants with a filiall confidence: as Romans 8. 15, 16. whereas, without hope of attaining, who can pray cheerfully? *Tolle Gubernatori spem pervenendi, & in medis fluctibus incertus errabit*; take away from the Master of the ship hope of safe arrivall, and being uncertain, he will let his vessel goe adrift, whither winde and tide will carry her. Now for the present, our freedom from fear, is as our immunitie from sin, not but that some Canaanites are still left to exercise us: but in that we are secure of victory in Christ. See Rom. 7. 25. 1 Cor. 15. 57.

v. 75. *in holinesse*] See 1 Pet. 1. 15, 16, 17. We must be constant all our life: it is not enough to begin well.

before him] Before the all-seeing God, to whom no hypocrite can be acceptable. See Psal. 16. 8.

v. 76. *go before the face*] See Mal. 3. 1. He was the voice of the cryer, to prepare the way, and proclaim the presence of the King of kings. John 1. 23. the friend of the Bridegroom Christ, John 3. 29 the burning and shining light, (Matth. 11. 9, 10, 11. John 5. 35.) born before Christ: and as *Nazianzen orat.* 42. saith, πρὸ φωσφόρου λύχνου τὸ φῶς ἀκολουθεῖ τοῦ ἥλιου κρείττονος, that moft excellent light (Christ) followeth (*John*) the foregoing light.

v. 77. *to give knowledge of salvation*] This is to prepare the way of the Lord: to teach them the will of God, concerning the free pardon of their sins in Christ, which is the summe of the Gospel.

v. 78. *the day spring*] The Sun of righteousnesse Christ Jesus, Malachie 4. 2. the worlds sun riseth from the low Horizon; But Christ descended from the incomprehensible height of Majestie, farre above all creatures, to give us light of salvation: even from the Father: (John 3. 12.) as the beames from the Sun; he had not his rising from the Earth, where (as man) he was conceived and born: see John 16. 28.

v. 79. *To give light*] Or to appear to: See Isaiah 9. 1. Matth. 4. 16. 2 Pet. 1. 19. until Christ our light shine in our hearts, there can be nothing but deathful ignorance therein.

in the way of peace] That is, salvation and true happinesse, in our peace with God, and peace of conscience.

v. 80. *Strong in Spirit*] In the gifts and graces of the Spirit: whereby it appeared that God prepared him to a singular office: See Chap. 2. 40. 52.

in the deserts] The places of Judea which were least inhabited; as are great forests: the rough mountainous countrey, as verse 40. See 1 Kings 2. 24. 2 Kings 3. 8. Joshua 15. 61. not that *John Baptist* lived like an *Eremite* from all society of men, but in some obscure places, neer Jordan: (as appeareth Luke 3. 3.) until he was called to preach repentance, and to Baptize. See Matth. 3. 1, &c. Luke 3. 1, &c.

CHAP. II.

Verse 1. [*N those dayes*] Some say in the fourty second yeer of *Augustus Cæsar*, Emperour of Rome, in the thirty third yeer of *Herod* the Great, Son of *Antipater*: (*Epiphanius Hæres.* 51. N. 22.) then came the promised Shilo, the Messias, the King of peace: that *Jacobs* prophesie might appear fulsilled, Gen. 49. 9. in that the Sceptre and kingly power was now departed from *Judah*; as also that his kingdom was spiritually not of this world, to whose princes he would be tributary, and subject, thereby declaring, that he came not to take away the order of their government, but to establish it.

all the world] All that which was subject to the Romans; these western parts of the world.

v. 2. *this taxing was first made*] This, *first*, relateth to other taxes following, whether under *Cyrenius*, as some think, or others: πᾶσαν γῆν, is here, taking in writing, the pole or name of every region, city, family, and person, that they might taxe, or cesse them by the head: this taxing was first made, when *Augustus Cæsar*, being desirous to know the wealth and power of his Empire, (though perhaps not with any present purpose of levying moneyes thereby) among others gave commission to *Cyrenius* to tax Syria.

when Cyrenius was Governour of Syria] That is, *Sulpitius Quirinus*. See *Josephus Antiq. lib.* 17. *cap.* 15. and *lib.* 18. *cap.* 1. *was Governour*, ἡγεμονεύοντος, *governing*: there were other governours in ordinary, to whom this commission of taxing was not given by *Cæsar*; but to *Quirinus* or *Cyrenius*, *jure extraordinario*: the Emperours assigned great and chief men of the Empire to this office: so *Drusus*, this *Quirinus*, and others were commissionated by *Augustus*: so the great *Germanicus*, by *Tiberius*, *Tacit. Annal. Libro primo, & capite* 1: this ἡγεμονία, and

and ἡγεμονεύειν, is used to inport, any great power and authority in the Common-wealth: therefore in the Scriptures sometimes the *Roman Emperour* is called ἡγεμὼν: sometimes it signifieth *Cæsars* Deputy; See Matthew 27. 2. &c. So that *Cyrenius* was not now President of *Syria* in ordinary, as afterward, after *Archelaus*, when hee was made Governour, both to govern that Province, and to tax and levy monies on them; whereof you may reade more in *Suetonius*, and *Dionisius Romanus*.

v. 3. *into his own city*] That is into the chief town or city of their own tribe: as the Metropolis or chief city of *Benjamin*, was *Ierusalem*; of *Iuda*, *Bethleem*: hither came *Joseph* and *Mary*, though they dwelt at *Nazaret* of *Galile*. Herein appeareth the admirable providence of God, *(who doth according to his will in the army of Heaven, and among the inhabitants of the earth, Daniel* 4. 35. *)* by a secret instinct moving the minde of *Cæsar* dreaming of nothing lesse, to give that very command which much occasion the fulfilling Gods Word by the Prophet concerning Christ the *Messias*'s birth at *Bethlehem-Iudah*. So men shall do Gods will when they intend it not.

v. 4. *city of David*] The city where *David*, *Joseph*, and *Christ* was born, of the linage of *David*. See John 7. 42. Micha 5. 2. Matth. 2. 5. 1 Sam. 16. 1.

v. 5. *his espoused wife*] Chap. 1. 27. she is called a *Virgin espoused*, and here an *espoused Wife*: which is to shew that *Joseph* had (according to the Angels word) taken her to wife, Matth. 1. 24. who was before betrothed to him. For *espousal* is but marriage promised, or contracted: and marriage is *espousal* accomplished: therefore she is here called his *espoused wife*; because he had married her: he had not known her. Matth. 1. 25.

great with childe] See Matth. 1. 18.

v. 6. *while they were there*] While *Joseph* and *Mary* were at *Bethlehem*, to be taxed.

the dayes were accomplished] The time was come that *Mary* should be delivered.

v. 7. *her first-born*] He is said to be the *first-born*, before whom was none elder by the same parents, although he be the onely Sonne, after whom there is no second born, as *Theophylact* well observeth.

no room for them] With so great a confluence of people coming to be taxed, all the rooms of the Inne were taken up; onely they found room in a Stable.

v. 8. *keeping watch, &c.* ἀγραυλοῦντες, that is, (as *Theophylact* expoundeth it) ἐν τῷ ἀγρῷ αὐλιζόμενοι καὶ φυλάττοντες, lying or being without in the fields, intending their flocks, which were otherwise in danger of wilde beasts, or theeves. Some would hence conclude against the ancient custom of the Church observing the Nativity of Christ on the twenty five of December, supposing it improbable that shepherds would in so cold a part of the yeer abide with their flocks in the fields; not considering the diversities of air according to the diversity of climates, neither the vigilant industry of countrey men when necessity requireth. The learned *J. Casaubon*, *Exercit.* 2. *ad Annal. Eclef. B. An.* 1. *Num.* 14. well adviseth, *Quare vetusta traditio Ecclesiæ non temere nobis rejicienda*; it being but a cold argument which can be grounded on this supposition, that the shepherds would watch their flocks onely in Summer, the same hazard and necessity of feeding being also in the winter, if not greater.

v. 9. *came upon them*] The Syriac Interpreter giveth it, *came unto them*: ἔστησαν αὐτοῖς. It importeth such an apparition as suddenly came upon them, and unexpectedly, they little thinking of any such thing; that it might appear to be no compact.

glory of the Lord] Such an heavenly brightness and light, that the amazed shepherds might by so unusual a glory, perceive that he was the *Angel* of the Lord: Thus God adorned his Messenger, to the end, the message by him sent, might deeply affect their mindes, and be received no otherwise, then as from the mouth of the Lord. Had the *Angel* appeared with lesse majesty and authority (as sometimes *Angels* appeared) perhaps this great mystery would not have been so readily believed: we more easily credit that which we believe cometh from Heaven: so that this glory was here necessary for the confirmation of these witnesses faith, who were to finde the *Messias* in so low an estate of his humiliation.

v. 10. *fear not*] As if he had said; I am not sent unto you from an angry Judge, nor with any sad message, but with joyful news.

great joy which shall be to all people] The greatest joy which ever founded in the ears of Men or Angels, as concerning a true and eternal blessednesse in Christ: and that which concerneth all the people of God, of all nations; all which are, or shall be, Jews and Gentiles, bond and free: all believers.

v. 11. *for unto you is born this day, &c.*] For your good and salvation. So Isaiah 9. 6. *unto us a childe is born, unto us a son is given, &c.* this is that great mystery of godlinesse, *God manifested in the flesh*, 1 Tim. 3. 16. *this day*, after so many ages, foretold by the Prophets, signified by the legal ceremonies, expected by the faithful; in this afflicted condition of *Israel*, now he is come: this day he is born: this is the day which the *Lord hath made*, *we will rejoyce and be glad in it*. Psal. 118. 24.

in the city of David] In *Bethleem*; where God promised his nativity, Micha 5. 2.

a Saviour] See Matth. 1. 21. *Christ the Lord*, the promised *Messias*; both signified anointed: the onely Mediator between God and man, Christ our Saviour, God and man: the Angels Lord and preserver, and mans Redeemer.

v. 12. *this shall be a signe*] That they might not be offended and think themselves deluded, when they should finde Christ the Saviour in so poor a worldly condition, the Angel preventeth that, before hand shewing them how they should finde him.

v. 13. *with the angel a multitude*] For the more evident confirmation of the truth by so many witnesses, and their faith by so glorious a company.

of the heavenly host] The Hebrews used to call companies of Angels מחנה אלהים *machane elohim*, Genesis 32. 2. or צבא השמים *zeba hasjhamaiim*, the host of Heaven, 1 Kings 22. 19. and he is called the Lord of Hosts, Psalm 24. &c.

praising God] Thus God would have this publick service (for so their multitude made it) performed by all that have knowledge of and interest in the birth of Christ: as to manifest his mercy and truth, so to condemn their stupid ingratitude who perversly refuse to joyn in this duty: as if general precepts in Gods Word, right reason, and the examples of men and Angels, inspired by Gods Spirit, chosen witnesses of our Saviours nativity, and for this same purpose sent by God himself from Heaven, that they might thus celebrate that day, were not sufficient warrant to lead them to imitation, and joyning in an holy harmony with them.

v. 14. *Glory to God*] Let God be glorified, in mans reconciliation to him. Or they congratulate and rejoyce praising God for both thefe.

in the highest] In Heaven; Hebr. במרומים *bammarom*, *on high*, Psal. 93. 4. So the Syriac hence hath במרומא *(in excelso) bamraume*.

on earth peace] See Luke 19. 38. and at this time all the World was at peace.

good will towards men] The free mercy of God towards men, and love and good will of one man towards another: whereas sinfull man was at enmity with God; in Christ he is reconciled. See Romans 5. 10. Colossians 1. 20. 21.

v. 15. *the shepherds*] Gr. the men: *the shepherds*, that is, the men which were shepherds.

and see this thing] τὸ ῥῆμα τοῦτο, this word: so the Hebrews put דבר *dabar*, a word, *pro rebus verbo celebratis*, as was noted, *cap.* 1. 37. for the things spoken, 2 Kings 17. 9, 11, &c. So here, this word signifieth, this thing which the Angel told us. See v. 19. and on Deut. *cap.* 1. 37.

v. 16. *came with haste*] Neither the hazard of their flocks, length of way, nor darknesse retarded them: this faith and ready obedience, God rewarded, in their finding their Saviour, to their great joy and comfort, verse 20.

v. 17. *they made known abroad the saying*] This was their faith, and sincerity, that they truly related to others those things which they had seen, and heard of the *Angel* concerning Christ. Thus would God propagate the glorious mysteries of the kingdom of Christ by men so obscure and simple; as to beat down the arrogance of carnal reason, so to confirm our faith. For, as *Lactantius* faith of Christians truth, *Abjuit ab iis fingendi voluntas, & astutia, quoniam rudes fuerunt, &c. lib.* 5. *cap.* 3. they had neither will nor subtilty to feign, because they were ignorant: therefore they were of the minde of those four Lepers, 2 Kings 7. 8, 9. being themselves refreshed and abundantly enriched by the *Assyrian* tents, they said one to another, *We do not well, this day is a day of good tydings, and we hold our peace,---Now therefore come, that we may go and tell, &c.*

v. 18. *wondred at these things*] as men thoughtful, what

all these things would come to. This knowledge therefore left them more unexcusable, who thereby did not profit in the faith of Christ.

v. 19. *kept all these things*] τὰ ῥήματα: that is, as *Theophylact* interpreteth τὰ πραγματα. See on v. 15. those things; the speech of the *Angel*, and all that which the Shepherds related, and all that which now came to passe.

and pondred them in her heart] Diligently comparing, and laying these things together.

v. 20. *the shepherds returned*] To their calling and habitations.

glorifying and praising, &c.] This is an effect of faith, and the end of our coming to Christ.

v. 21. *when the eight dayes were accomplished*] See Genesis 17.12. Levit.12.3. Luke 1.59. Thus would he be subjected to the law, that he might redeem those who were under the law (Gal.4.4.) and deliver us from the curse of the law.

his name was called Jesus] The Jews used to name their children when they circumcised them, as we do when we baptize them: God would have him named, according to the office assigned him; to declare that there is no other name under Heaven whereby we can be saved, Acts 4.12. Neither was this done by the counsel of man, but God, who sent his Angel to name him so before his incarnation. See 1.21. Luke 1.31.

v. 22. *dayes of her purification*] See Levit. 12.2,5,6. For though *Mary* was not made unclean in her conception, but rather sanctified by the holy Ghost and power of the most High; yet thus ought they then to fulfil the law, which was not as yet repealed, or taken away, as it was afterward when Christ had accomplished and fulfilled the same.

to present him to the Lord] To dedicate, commend him to, or set him before the Lord in the place of his publick worship. See Exod.13.12. Numb.18.15. Exod.22.29.

v. 23. *every male*] This was he for whose sake all the first-born under the Law were holy to the Lord, as *Tertullian* saith, c.23. *De carne Christi*.

v. 24. *according to that which is said*] Levit.12.2,6.

a pair of turtle doves] Which offering was appointed unto them who were so poor that they were not able to offer a Lamb, or a Sheep, Levit. 5.7.

v. 25. *was just and devout*] One that feared God, and expected the coming of the *Messias*. See verſ 38. and Mark 15.43.

the holy ghost was upon him] That is, the spirit of prophesie.

v. 26. *that he should not see death.*] That he should not dye, before he had seen Christ the anointed King, Priest, and Prophet, come in the flesh. See Psal.2.6. Isaiah 61.1. Dan.9.24.

v. 27. *came by the spirit*] By the secret instinct and motion of the holy Ghost.

when the parents brought the childe Jesus] That is *Joseph* (the reputed father of *Jesus*: See Hebr.7.3.) and *Mary* his mother.

v. 28. *then took he him up*] With great joy did he imbrace Christ in his arms, and blessed God: that is, gave thanks and praise to God for Christ, now born in the flesh.

v. 29. *Lord now lettest thou thy servant depart, &c.*] Now that thou hast shewed me the fulfilling of thy promise concerning my Saviour the *Messias*, whom thou hast given to raise up the tribes of *Iacob*, to restore the preserved of *Israel*, and a light to lighten the Gentiles to be thy salvation unto the end of the earth, Isaiah 49.6. Hebr.2.10. and 5.9. now I willingly and cheerfully leave this present life.

v. 30. *for mine eyes have seen thy salvation*] Psal.98. Isaiah 52.10. he did before this time see Christ with the eye of faith, as *Abraham* did, and rejoyced: but now he saw with his bodily eyes that fulfilled which he before expected.

v. 31. *before the face of all people*] As that which thou wilt make manifest to all nations.

v. 32. *a light to lighten the Gentiles*] A light to shine unto the Gentiles who were aliants to the covenant of God, and sate in the region and shadow of death, Matth. 4.16. that is, ignorance and spiritual blindnesse: now shall he teach them the knowledge of God, and life everlasting: he alludeth to Psalm 98.2. Isaiah 9.2. Isaiah 42.6. and 49.6. this is that which God promised by all the Prophets, the sum of whose words is, that all Nations of the world should look up to Christ, the onely author of salvation. See John 8. 12. Colos. 3. 5. Ephes. 5.13. 1 Corinth. 6.4. Acts 26. 16. Isaiah 60.1. &c.

the glory of thy people Israel] With whom he had a covenant; who were his adopted and first-born, Exod. 4.22. to them peculiarly was Christ promised: among them was he born in the flesh: See Rom.1.3. Rom.9.5. to them he first offered the covenant of free-grace in him.

v. 33. *marvelled*] Not because they believed not (being confirmed by so many testimonies of the *Angel*, shepherds & wisemen) but because they apprehended an admirable concurrence of all these, declaring the truth of God fulfilled in Christ.

v. 34. *Simeon blessed them*] He prayed for the successe of Christs kingdome, and *Ioseph* and *Maries* prosperity.

behold this childe is set for the fall, &c.] This κεῖται, *is set*, importeth not onely the event, but also the decree of God: which when it is come to the execution thereof; then, as we must understand, that the free grace of God (calling and working faith in the elect to apprehend the merits of Christ for their justification) cometh between the decree of saving them, and their salvation: so, between the fall of reprobates, and Gods decree concerning them, their own corruption, and wilful unbelief intercedeth: so that as God justly decreed to punish them for that which he foresaw in them from eternity: So doth he no otherwise execute that his counsel in time, then by a just punishment of their wickednesse; and they bear no more then that which themselves have caused, and truly deserved: and so understand this place: That Christ was set or appointed for the fall and greater condemnation of unbelievers (who wilfully fall upon this rock of offence which God layed in *Sion*) and for the resurrection and recovery of the elect to whom he giveth faith, Ephes.2.8. So God saveth the elect in free mercy, and casteth away the reprobate in absolute justice, whom he predestinated to just punishment, but not to sin, but for sin. See Isaiah 8.14. 15. Rom.9.3. 1 Pet.2.8.

which shall be spoken against] By unbelievers and wicked men, the enemies of Christ and the Gospel; who, however dissenting among themselves, yet all combine against him, as if he were the onely mark for all the powers of Hell to shoot at.

v. 35. *a sword shall pierce*] That is, bitter sorrows shall afflict thy heart: he seemeth to allude to Psalm 105.18. This he faith concerning *Maries* heart-grief which she should conceive for her dear Sons sufferings, to which she was conformable in a double capacity: first as a tender mother: next as a true member of his mystical body wherein his sufferings were meritorious, and sanctified hers.

v. 36. *a prophetesse*] That is much exercised in the holy Scriptures, and inspired of the holy Ghost to declare things hidden, extraordinary, and unusual. See 1.Sam.18. 10. or things to come. See Acts 11.28. 1 Cor.14.3. Judg. 4.4. 2 Kings 22.14. this *Luke* intereth to shew the authority by which she spake, not as a vulgar woman; and to the same end serveth the description of her.

v. 37. *departed not from the temple*] Not that she was a *Recluse*: but this sheweth that she daily frequented the temple: *night and day*, or *continually*, in such acts of religion, import a constancy, without ceasing, not without intermission. See 1 Theſſ. 5. 17. 1 Tim. 5. 5. Luke 24. 53. 1 Theſſ.3.10.

v. 38. *At the same instant*] Gr. the same hour: see Matt. 9. 22.

gave thanks likewise] Gr. *answered in confession*: confessed accordingly, as *Simeon* had done; agreeing in her testimony with his, who had professed Christ, now presented before the Lord, to be the promised Saviour.

and spake of him to all] She spake of him to all them who, frequenting the temple, expected salvation by Christ: those now heard what *Anna* said, and probably she spake the same elsewhere as occasion served.

that looked for redemption] Mark 15. 43. and here verse 25.

v. 39. *They returned into Galilee*] That is, Joseph and Mary with the childe Jesus, after they had been in Egypt, as Joseph was warned by the Angel, which story Matthew recordeth, Matth. 2. 13, &c. and this Evangelist omitteth in pursuit of the following history for as *Epiphanius*. *Alog. haeref.* 51. 6. well observeth; God gave every *Evangelist* his proper task: so as that they related somethings συμφωνότως ἀλλήλοις with one accord and equally; thereby shewing that they all drew out of the same fountain: other things omitted of all the rest, one of them rehearseth, as the holy Spirit gave him that for his part, as hath been noted.

v. 40. *Filled with wisdom*] With admirable wisdom shewing it self in him as he grew up: this was the effect of the deity dwelling in him, shining from under the vail of his assumed humanity: to the deity could nothing be added: an infinite cannot encrease: in the humanity he was as we in all things without sin. Hebr. 4.15. and so had a native ignorance of somethings; from, which he grew as he encreased

encreased in age: for though the deity and humanity were but one person, yet were not the incommunicable properties of the deity given to the humane nature: the deity was infinite, omnipresent, &c. so was not the humanity, &c.

v. 41. *The passover*] See Matth 26.2. and Luke 22. 1. they went up to the Passeover as was commanded Deu.16. 1. It seemeth Mary came up of her own free devotion, as did also *Hanna*. 1. Sam. 1. 2. &c.

v. 43. *Fulfilled the dayes*] The dayes of the feast prescribed by the law. Exod.23.15.

the childe Jesus tarried behinde] not out of any disobedience, but to shew what his office was, to which he was designed by his father, the prophets foretold hereof. Isai. 61. 1. and Christ mentioned it c. 4. 43.

v. 44. *To have been in the company*] ἐν τῇ συνοδίᾳ, the *Syriac* interpreter giveth *cum comitibus eorum*: with the company or companions in the way, for they used to come up to the feasts at Jerusalem from all parts of the land in great companies; and so to returne home again.

v. 45. *They returned back*] Not without great perplexity of mind; that not only for losse of time, labour and the company of their friends and kinred, but principially for fear of the childe Jesus.

v 46. *The midst of the doctors*] With the doctors: it is an *Hebraisme*: as c.22. 27. it may be he fate at their feet, not in the cheif seats; of which Luke 11.43.

v. 47. *Were astonished*] ἐξίστασαντο properly signifieth, they were out of themselves with admiration, it was beyond their understandings which they heard, in the preludium, and first relish of Christs ministery: the same word used c. 24. 22. *Budaeus* interpreteth, *ad stuporem usqjnes perculerunt*.

v. 48. *Thy father and I*] *Theophylact* thinketh he thus called him in respect of the Jews, ἵνα μὴ νομισθῇ ἐκ πορνείας εἶναι; but indeed he thus called him, because though he was not his naturall father, yet was he (as *Epiphanius* faith. *Ebionit. haeref.* 30.) ἐν τάξει, that is *vice*, or *munere*, a father: the Evangelist best expresseth, it his supposed father. c. 3. 23.

v. 49. *My fathers businesse*] ἐν τοῖς τοῦ πατρός μου ---- in the things which are my fathers: the *Syriac* giveth it, *know ye not that I must be*, רביתי אבי *debeth abbi*; *in my fathers house?* that is, the temple where they found him; the meaning is, doing that which appertained to mans salvation: his purpose was to shew, that though duty to parents must be observed, yet duty to God must be preferred. Matth. 10. 37.

v. 50. *They understood not the saying*] For his office of a mediatour and saviour was not yet known to them, though the Angel had foretold it. Matth. 1. 21. and *Zachary* had prophesied it. Luke 1. 68, &c.

v. 51. *Was subject unto them*] From that time till he was about thirty years old. c. 3. 23. Mark 6. 3. this subjection was not *infirmitatis*, but *pietatis* as *Ambros. in Luc. l.* 2.c.2. observeth, *discе quid parentibus tuis debeas*, saith the same, thou owest to thy mothers trouble, sorrow and danger in bringing thee into the world, who when she hath brought forth what she long desired, *parta absolvitur, non timore*: the is delivered of the birth, not her fear: many labours and cares of parents belong to the education of children; ought then thou not for all these, to require them with thy obedience?

v. 52. *Increased in wisdom*] as a childe *lege humanae naturae* as *Euthymius* saith well, he encreased by little and little; for as God, he was absolutely perfect: because he assumed a reasonable soul as well as an humane body, the deity thereto united was so vailed, that the graces thereof shewed themselves by certain degrees, according to the maturity of his humane faculties; and so he *encreased in wisdom*; though the fulness of the Godhead dwell in him. Col. 2. 9.

and stature] ἡλικίᾳ. In stature of body, the Gr. word also signifieth age. So he, as man encreased in body and soul; *Nam sicut carnis est aetate proficere, sic est animae sapientiâ & gratiâ proficisse. Fulgent. de mysf. Mediat. ad Thras. lib.* 1.

CHAP. III.

Verse 1. OF *Tiberius Cæsar*] This was successour of *Augustus Cæsar*, in whose reign Christ was born. chap. 2. 1. after *Julius*, and *Augustus Cæsar*, the following Emperours were stiled *Cæsars*, as the Egyptian kings were called *Pharaohs*, and *Ptolomes*. See *Alexand. ab Alexandro. Genial. dier. lib.* 1. *cap.* 2. mark the admirable *candor* and diligence of the *Evangelist* in historifying the circumstances of our saviours nativity, and entrance into his publike ministery, that the truth thereof may evidently appear: he telleth in what place, what Emperours reign, and who were witnesses, &c.

Pilate being governour] Or Deputy, appointed by the Roman Emperour to govern that province.

Herod being Tetrarch, &c.] See on Matth. 14. 1. this was *Herod Antipa*. *Joseph. de bel. Jud. l.* 2. c. 4. whom *Tiberius* made *Tetrarch* of *Galilee*.

of Iturea, &c.] hereof read *Joseph. de bel. Jud. lib.* 2. c. 4. & *lib.* 3. *cap.* 2. *Adricomius. Theatr. ter. f. Nepialim.* 59. 60. it is a mountainous region at the foot of mount *Libanus*.

Trachonitis] this country, saith *Jerom de locis Hebraicis*, is by the desart of *Arabia*, which joyneth to *Bosra*. *Josephus de bel. Iud. lib.* 2. *chap.* 4. calleth it *Trechon*: it is a great region beyond *Jordan*, lying between *Palestine* and *Cœlesyria*. See also *Plin. nat.hist. l.* 5. c. 5.

of Abilene] this country *Adricomius Theat. Nepialim.* 4. saith, took it name from *Abila*, *Abyla*, or *Abela*, a famous city of *Cœlesyria* neer mount *Libanus*. *Jerom de loc. Hebraic.* mentioneth three towns and cities in severall countreys called *Abela*, this Evangelist would not omit *Lysanias Tetrarchie*, because many Jews dwelt therein, in the borders of *Decapolis*, whence many came to hear Christ. Matt. 4. 25. Mark 5. 20. & 7. 31. See *If. Causabon. exercit.* 13. 3.

v. 2. *Annas and Caiphas being the high priests*] There were three degrees of ministers under the law *Priests*, *Levites*, and *Nethinims*: over these the high Priest was chief; and that office was successively tied to the line of *Aarons* first born, all the rest of his posterity were Priests: but there was to be but one high Priest, at whose death another was still to succeede: that two are here named high Priests together; some think that the *Grecian* Kings, at their pleasure made high priests to officiate by the year, not for life. V. *Shindler lex. Pent. in* כהן others impute this disorder and violation of Gods law concerning the perpetuity of this office in one man during life, to the power and covetousnesse of the *Romans*. But for better resolution we must consider that the high Priest had also his suffragan, or סגן *sagan*, who in case of the high Priests pollution performed his office: Such was *Zephaniah*. Jer. 52. 24. the high Priest his self was called כהן הראש *cohen haroſh*. 2 Kings 25.18. ἀρχιερεὺς ὁ πρώτος, the first or chief high priest: or כהן הגדול *cohen hagadol*, *the great high Priest*, the suffragan, (who also was called high Priest) was stiled כהן משנה *cohen mishne*. 2 Kings 25 18. ἀρχιερεὺς ὁ δεύτερος. The second Priest, that is, suffragan or vicar, so was *Caiphas* here suffragan to *Annas* his father in law, who was the high Priest. See *Ioſ. Scaliger. Proleg. in Euſeb. If. Causabon. Exercit.* 13. 4. and *D. Godwin. Moses* and *Aaron. l.*1. c.4. See note on John 18.13.

the word of God] That is a special revelation and command to execute his office. Luke 1. 80.

v. 3. *And he came*] out of the desert into the inhabited places, that he might execute his charge in preaching repentance unto the people for the remission of sins. See Matth. 3. 1. Mark 1. 4.

v. 4. *The voice of one crying, &c.*] Isai.40.3. See on Matt. 3.3. and on John 1.23.

v. 5. *Every valley shall be filled*] All impediments shall be taken away, so that the way of God and eternall life by Christ, shall be plain and evident to him that believeth, which by the works of the law, as it was obscure under those shadows, so also impassable by reason of the infirmity and corruption of flesh and blood. Rom. 3. 20. Gal. 3. 11. 12. Rom. 9. Rom. 8. 2. 3.

v. 6. *All flesh shall see*] See chap. 2. 30. All sorts of men to whom Christ the Saviour of the world shall be preached and revealed. See Psal. 98. 2. Isai. 52. 10. Act. 10. 35.

v. 7. *generation of vipers*] See on Matth.3.5. That is, as *Gregory hom.*20. interpreteth, *Malesoboles malorum parentum actionem imitantes*, wicked children imitating their wicked parents.

to flee from, &c.] See on Matth.3.7.

v. 8. *bring forth fruits*] See on Matth.3.8.

Abraham to our father] See on Matth.3.9. which prerogatives similitude of manners may rather claim, *Quam ordo majorum* saith *Ambros. in Luc. lib.*2.*cap.*3. then order of parentage.

of these stones] See on Matth. 3.9. *Gregory* understandeth by stones, *cordia Gentilium*, the insensible hearts of the Gentiles, not apprehending the things of God, *Hom.*20. So *Ambros. in Luc.l.*2.c.3. understandeth here *ædificationem ecclesiæ*, the edification of the Church of Christ, consisting of *living stones*, 1 Pet.2.5. and those principally of the *Gentiles* to be converted.

v. 9. *The axe is laid to the root of the trees*] See on Matth. 3. 10. the metaphor shewed them, that the instruments of their destruction (such as were *Titus* and *Vespasian*) were near, and should quickly execute; except they repented, the axe is laid to the root, *ut tota simul progenies cũ parente tolliur. Greg. ho. 20.* when the whole progeny is cut up with the parent: which judgement then threatned the *Jewish* nation.

v. 10. *What shall we do?*] Their hearts being toucht with *Johns* preaching they enquire (as *Peters* hearers also did. *Act.* 2. 37.) what they should do? as if they said, what fruits must we bring forth, that we may flee from the anger to come.

v. 11. *He that hath two coats*] as *Ambrose* saith, to those several sorts of men he gave an answer, *singulis conveniens, omnibus unum*; convenient to every particular one, but in substance it was but one precept; that is concerning mercy and charity, which is *plenitudo virtutum*: the fulnesse of vertue: the most acceptable fruit of repentance, without which, all religion is vain, and the anger of God hangeth over men. See 1 Cor. 13. 1. Jam. 1. 26. 27. & 2. 14. 1 Joh. 3. 17. 1 John 4. 20. John 13. 35.

v. 12. *Publicans to be baptized*] These were officers who received tribute, and custome for the *Romans*. See on Matt. 9. 10. & Matth. 5. 46. this office was crected among the Jewes after that *Pompey* had subdued them (whereof see *Joseph. de bel. Jud. l.* 1. *c.* 5.) and they became tributary to the Romans, about threescore years before the birth of our Saviour: of *Publicans Cicero* and other authors make often mention.

v. 13. *Exact no more, &c.*] He taxeth the unjust exactions whereby such men commonly grieve the people: therefore chap. 19. 8. *Zacha.* in his conversion, proclaimeth restitution, without which (where there is any ability) can be no true repentance: not that the office was unlawfull, but because oppression and religion are unconsistent: therefore, of many sins whereof John Baptist might have admonished them, he instanced onely in that to which they were commonly given, and which cannot stand with charity and equity; without which, faith is dead, and all religion counterfeit.

v. 14. *Do violence to no man*] Or put no man in fear by your violence, and ravages.

your wages] let your pay, and allowance of victuall, apparel; or appointed quarter content you: extort no more: *if Christian discipline had disallowed all wars, it should have been told these that asked counsel, ut abjicerent arma* that they ought to lay down their arms. *Augustin. Marcellin. ep.* 5.

v. 15. *People were in expectation*] Or *in suspence* Considering the unusual austerity and excellency of John, they began to have hope that he was their long expected Messias. So the *Syriac* expresseth this ܡܫܟܚܝܢܝܬܐ, by the word ܣܒܪ *Sebar*: which signifieth hope: as also סברא *Sabro.* Act. 24. 15. 1 Tim. 5. 5. &c. also is signifieth joyful tidings, the Gospel, &c. Luke 2. 14. Matth. 4. 23. &c.

v. 16. *I indeed baptize you with water, &c.*] Meaning that he administred onely the external figure and Sacrament, but Christ would give the inward effect thereof, for the washing away their sins. See on Matth. 3. 11. Mark 1. 8. John 1. 26. Acts 1. 5. Acts 11. 16. & 19. 4.

and with fire] Meaning that Christ would cleanse them from their sins, as fire doth the gold from drosse. See Acts 2. 3.

v. 17. *Whose fan is in his hand*] See on Matth. 3. 12. the preaching of the gospell is as a fan in Christs hand: before the truth is preached, all seem one confused heap; chaffe and wheat, good and bad are undistinctly one masse in the Church: it is the fan which separateth the chaffe: thus he shewed the Jews, that there was now coming a purging blaft of the truth to be preached, which should make them fly out of the Church, as chaff out of the floor, in which they with their many corruptions had hitherto but filled up a place: this seperation Christ beginneth here, which shall be perfected in the life to come; and it is to be understood concerning the effect of the word preached, which proveth a *Savour of like unto life* to some, and a Savour of death to death to others: it edifieth and comforteth some, and enrageth others to an heat of perfection of Christs Ministers; concerning the finall and absolute separation to life or death eternal, we may not here pronounce (of that he saith Matt. 13. 30. *Let both grow until the harvest, &c.*) That we now see by wofull experience many separating from us, let none be offended: the winde blowetth out the chaff from the floor, not the good grain, as *Cyprian. de simpl. prælat. tract.* 3. faith, let those of light faith, as much as they will, flee away with every breath of tentation *eo purior massa frumenti in horrea Domini reponetur* faid *Tertullian de proscript. chap.* 3. the more purer heap shall be laid up in the Lords granary the Church; some of Christs disciples taking offence at his words (John 6. 66.) separated: do we wonder that some depare from his Church? these things shew us to be Christians which we suffer according to the example of Christ; they went out from us, they were not of us, 1 John 2. 19.

v. 18. *Many other things*] this Gospell wrote only the sum of Johns preaching, as much as might demonstrate him to be the foreordained messenger to prepare the way of Christ, to whose history he addressed his discourse. See Mal. 3. 1.

v. 19. But *Herod*] See on Matth. 14. 3. and Mark 6. 17.

v. 20. *Added yet this above all*] This bloody fact helped to fill up the measure of his sin, in that being incensed against the word of God, he revenged himself on the Minister thereof as on an enemy: a fad document to all persecutors of Christs Ministers, would they understand it.

v. 21 *Jesus also being baptized*] See on Matth. 3. 13. Mark. 1. 10. John 1. 32. he would be baptized, *non mundari volens, sed mundare aquas*— faith *Ambrof. in hec. lib.* 2. *cap.* 3. not to be cleansed, but to cleanse the waters, that they being made clean by the flesh of Christ who knew no sin, might have *baptismatis jus*— an ordinance, and right to baptisme.

v. 22. *Like a dove*] See on Matth. 3. 16. John 1. 32. why like a dove? (faith *Ambrof.*) *simplicitatem enim lavacri requirit gratia.* Our baptisme enjoyneth us to be simple and harmless as doves.

v. 23. *About thirty years of age*] At which age the Priests were to enter into their function. Num. 4. 3. 35. &c.

being (as was supposed) the son of Joseph] for Christ as man, had no father; as God, no mother; as it is faid of *Melchisedec* his type. Heb. 7. 3.

Son of Eli] Luke ascendeth from the last father to the first, and Matthew contrariwise descendeth; extending his rehearfall no further then to Abraham; to assure the Jewes of Gods promise in Christ fulfilled to them. Luke rehearseth to Adam, to assure the Gentiles also of their interest in Christ, for as much as they were the sons of Adam, though not of Abraham. Note also that the Jews reckoned their genealogies, not only by the natural, but also by the legall descents: and that whereas divers men had two names: one of the Evangelists reciting one, and the other another, they yet agree in the same person.

v. 31. *son of Nathan*] Zach. 12. 12. 2 Sam. 5. 14. 1 Chro. 3. 5.

v. 32. *son of Boox*] Ruth 2. 1. and 4. 18.

son of Naasson] 1 Chron. 2. 10.

v. 34. *son of Thara*] Genesis 11. 24, 26.

v. 36. *which was the son of Cainan, which was the son of Arphaxad*] *Moses* faith *Arphaxad* begat *Sala*, Genesis 10. 24. but this Evangelist reckoneth *Cainan* between *Arphaxad* and *Sala*. For the reconciliation of these places, and the better understanding thereof, consider,

1. That all the word of God is infallibly true, and without all contradiction John 17. 17. 2 Tim. 3. 16. though we understand not some; neither how to reconcile others of them.

2. That not one jot, or tittle of the Scriptures, in matter of subsistance, hath passed away, or ever shall, until all be fulfilled, Matth. 5. 18. Luke 16. 17.

3. That some persons mentioned in holy Scriptures were *binomii*, such as had two names: so *Esau* was also called *Edom.* Gen. 25. 30. Gen. 36. 1. 8. *Jerom adversus Heuild.* instanceth in *Raguel Moses* father in law, called also *Jethro.* So also in *Gedeon, Ozias, &c.* So was *Simon* also called *Peter.* John 1. 42. *Joseph* was also called *Barsabas*, and surnamed *Justus.* Act. 1. 23. *So Simon* was called *Niger.* So *Judas* was surnamed *Barsabas.* Act. 15. 22. some think *Shem* was called *Melchisedec.*

4. That Gods Spirit in opening the truth of holy Scriptures (as *Lallanius* well noted. *lib.* 2. *cap.* 9.) would have us know those things which concern life eternal, and the means thereto; other things he omitted or caused to be abridged. See John 20. 30. 31. John. 21. 25. therefore Matthew omitted 3. descents. Matth. 1. 8. where it is faid, that *Joram* begate *Ozias*: *Ahaziah, Joash*, and *Amaziah*, are omitted. See 1 Chron. 3. 11. 12. See note on Matth. 1. 8. so Christ is called the Son of *David.* Matth. 1. 1. you must understand that many *generations* and forefathers according to the flesh, came between. So Luke 1. 5. Luke 12. 16. &c. It is probable which some says; that seeing Matthew proposed to mark a threefold state of Israel from the promise made to Abraham concerning Christ, unto the time of his coming in the flesh; he reckoneth 3. times 14 generations; within which compasse holding himself, he was not curious of choice, but indifferently mentioneth holy and wicked, and so many in succession; his principall scope being to shew the truth of Gods promise fulfilled, in Christs incarnation. And certainly *Moses* also intending to shew how God ever had his Church, and to declare the truth of his promise concerning Christ, principally took care to shew in what line the Church continued; neither reckoning all the Saints which were in that line, nor them onely which were holy; nor all descents in a direct line, without intermission of any person.

5. There are many elliptical and short speakings in scriptures: so that the interpreter must necessarily insert the word, or words there understood. as Luke 7. 11. ἐν τῇ ἑξῆς *in* understand *ἡμέρᾳ*: which the Syriac inserteth; or *καλῶς* as it seems *Theophylact* doth, reading ἐν τῷ ἑξῆς: *deinceps*, as chap. 8. 1. ἐν τῷ καθεξῆς. So John 5. 36. *I have witnesse*, μείζω τοῦ Ἰωάνου; that is, μείζω τῆς Ἰωάνου as the learned *Beza* noteth: the full speech must have been μείζω τῆς μαρτυρίας τοῦ Ἰωάνου: greater then that testimony of *John.* So Acts 15. 5. ἐξεανέστησαν δέ τινες, there εἰσιν (*they faid*) is understood. So Matth. 21. 30. The second son faid, ἐγώ; understand εἰσὶν ἐγώ *ειμι*, or πάτειν, I will go, or will do so. So Matth. 1. 6. ἐκ τῆς Οὐρίας where γυναικὸς and the word γενομένης are to be understood: *Uriahs* wife, which became *David*s. So Rom. 11. 4. τῷ Βάαλ, that is, τῷ εἴδωλον τοῦ Βάαλ. So Mark 14. 43. ὄχλος πολὺς μετὰ μαχαιρῶν: understand παρεγένετο or ἀπεσταλθέντες, sent from the high priests. See Acts 9. 11.

6. That the article ὁ, is sometimes put to signifie that which is, or is called something notable. Mark 15. 16. ὅ ἐστι πραιτώριον, which is called the pretory: sometimes that word is expressed: as, Luke 21. 37. τὸ ὄρος τὸ καλούμενον ἐλαιῶν, that is, τὸ ὄρος τῶν ἐλαιῶν: as, Mark 11. 1. Luke 22. 39. of which *ellipsis* of the word הר, we read also, 2 Sam. 15. 30. Sometimes the Greeks double the article, and propose it to both names. John 1. 42. John 6. 59.

7. For conclusion then (seeing all the scripture is infallibly true, and no jot thereof may passe away) we must understand that (whereas *Luke* here nameth Cainan, between *Arphaxad* and *Sala*, which *Moses* in the same genealogie doth not, Gen. 10. 24.) *Moses* in that epitome of history, saying *Arphaxad* הולד *jelad* יולד *begat Sala*, must be no otherwise understood, then Matth. 1. 8. *Joram* (ἐγέννησε) *begat Oziat*: not immediately, but as one of his progenitors: as, 1 Chron. 3. 11. &c. or as the whole *series* of this genealogie is elliptical (ὡς being so often understood: So may we here understand καλούμενον; as if we read Ἔβερ τοῦ Σαλὰ, τοῦ καλουμένου Καϊνὰν. *Eber the son of Sala, who was also called Cainan*: and so this article τοῦ may here be understood, as set to distinguish this surnamed Cainan, from his ancestour of the same name mentioned, Gen. 5. 9. 12, 13, 14. and here verse 37. or if we understand here Καϊνὰν, it may onely point out the vulgar errour, which it may be the mistake or corruption of the 70. interpreters brought in; that being then the vulgar and commonly received translation of the old testament into the Greek tongue; and so may the Syriac reading here be understood, *ḥbala* בר קינן *bar Kainan*, that is, דמלה קין־ בר קינן *demeih kere bar Kainan*, which is called the son of *Cainan*: ever necessary in difficult genealogies, is that rule of the Apostle. 1 Tim. 1. 4. that we give not heed to endlesse *genealogies, which minister questions, rather then godly edifying which is in faith*: the end of the commandment being charity out of a pure heart, and of a good conscience, and of faith unfeigned. See also Tit. 3. 9. *These things are written that we may beleeve, that Jesus is the Christ the Son of God*, and that beleeving, we may have life through his Name. John 20. 31.

The son of Sem] Gen. 11. 10. &c.

v. 37. *the son of Methuala*] Gen. 5. 21. &c.

v. 38. *the Son of God*] God is the universall parent, and creatour of all men. See Deut. 32. 6. 18, 19. But *Adams* parentage extendeth to God his Maker, who had not as all other mere men, any humane parent: therefore the Syriac readeth רבון אלהא *demen eloho*, who was of God.

CHAP. IIII.

Verse 1. [*Jesus being full of the holy Ghost*] Whose fulnesse dwelt in him from the time of his conception: but the graces thereof were now more fully revealed, when he began to execute the office of the Messias: and hence we all receive. John 1. 16.

from Jordan] After his baptisme there. Matth. 3. 13. &c. Mark 1. 9.

led by the spirit] See on Matth. 4. 1. Mark 1. 12.

v. 2. *Fourty dayes*] See on Matth. 4. 2. Mark 1. 13.

tempted of the devil] Matth. 4. 3. He was in the wilderness fourty dayes, where the devil tempted him: he was manifested that he might destroy the works of the devil: therefore he presently began his combate with him, that he might overthrow his kingdom: he would not exceed the fasts of *Moses* and *Elias*; some think it was that Satan might not suspect him to be greater then they; *Theophylact, Euthymius*, left otherwise, faith *Chrysostom*, ἄπορος ἐλθεῖν εἰς τὴν τῶν σκηνῶν ἀνάλυσιν, his assumption of flesh, should seem incredible. So also *Theophylact*, on Matth. 4.

eate nothing] See Matth. 4. 2.

v. 3. *If thou be the Son of God*] Thus Christ presently after his baptisme is tempted, shewing us therein, that Satans temptations most rage in the sanctified; *quia victoria ei est magis exoptata de sanctis. Hilar. in Matth. canon.* 3. because he seeth our perfect victory over the Saints: others; *ut captivos & victos contemnit & praeterit, &c. Cyprian l.* 1. *ep.* 1: he passeth by as captives and conquered people, of whom he is already receive and affured.

command this stone, &c.] See on Matth. 4. 3.

v. 4. *it is written*] Deut. 8. 3.

word of God] The meaning is, by the ordinance and providence of God; whereby he enableth the creature to nourish man.

v. 5. *taking him up, &c.*] Matth. 4. 8. That he shewed Christ here, all the kingdoms of the world in a moment, declareth that this shewing, was by a vision: otherwise all could not have been under view in a moment, as here it was.

v. 6. *that is delivered unto me*] This he spake of his own, as a lying spirit; John 8. 44. for he can do no more then God permitteth him. (Rev. 13. 7.) neither in giving nor taking away.

v. 7. *worship me*] or *fall down before me*: this the sacrilegious impudent spirit faith, that failing in his other assaults, *nunc vel ambitione corrumperet, Hilar. can.* 3. he might (as he did the first *Adam*) corrupt him by ambition: it was ambition which cast him out of heaven; in which sin he still continueth; affecting the honour due to God alone, in that he would have us serve and worship him; as idolaters do. 1 Cor. 10. 20.

v. 8. *get thee behinde me*] Avoid and get thee gone.

it is written] Deut. 6. 13. & 10. 20.

him onely shalt thou serve] Christ interpreteth *Moses* words, by adding *him onely, &c.* because this is the true worship of God, to serve him onely, and no creature with him. See Rev. 19. 10. and 22. 8, 9. Matth. 4. 10. this is an excellent shield against ambition: *caret enim ambitione religiosa devotio, Ambros. in Luc. l.* 4. *c.* 4. religious devotion is free from ambition.

v. 9. *brought him to Jerusalem*] See on Matth. 4. 5.

cast thy self down] Thus he tempteth: perswading men to hurt themselves, because without their own consent, he can neither hurt them, nor compel them to do any evil: the consent of the corrupted will is in every act of sin.

v. 10. *For it is written*] Psal. 91. 11. Thus the devil (as impious heretickes, his disciples) perverteth scriptures, either citing part, and leaving out the rest, as here he leaveth out (*to keep thee in all thy waves* (not in any evil way) or misinterpreting and misapplying them to their own destruction. 2 Pet. 3. 16. the scripture saith not, cast thy self down, this Satan addes. *Irenaeus l.* 5. *c.* 3. See *Nicet. com. in Gr. Nazian. orat.* 40. *n.* 11.

v. 12. *Thou shalt not tempt the Lord*] Deut. 6. 16.

v. 13. *for a season*] For he set upon him furiously in his passion See Luke 22. 53. John 14. 10. in which last assaults, he came not (as *Ambrof.* faith) *tentaturus, sed apertè pugnaturus*; not to tempt, but openly to fight.

v. 14. *in the power of the spirit*] That is, supported in that journey by divine power: so that he came speedily, by the same spirit, by which he was sustained without meat, fourty dayes in the wilderness; and with which he was abundantly furnished for the execution of his Ministry.

v. 15. *in their synagogues &c.*] That is, in their churches, wherein they met to hear the lectures of the law every *sabbath*-day. Acts 15. 21. Jerusalem was the place which God had chosen for his Temple, sacrifices, and other publike worship, there onely to be performed.

glorified of all] δοξαζόμενος. That is, magnified, admired and praised, as for his doctrine delivered with divine power and authority, beyond the manner of all other teachers. Matth. 7. 28, 29. and here, verse 32. So also for his miracles, whereby he confirmed the fame: by doing good to all, and in this (*all*) we must understand the most part: or excepting those, who out of envy, and the spirit of contradiction, distasted any thing that was good: all others glorified him: the present praised him, and the absent celebrated his fame.

v. 16. *on the sabbath-day*] See note on Matth. 12. 1. and Luke 6. 1. Matth. 13. 54.

and stood up for to read] As the manner was to read some portion of the law and the *Prophets every sabbath-day*. See Acts 13. 15. and 15. 21.

v. 17. *There was deliv..ed unto him*] By some officer of that synagogue; according to the custom, to shew (saith Ambrose in *Luc. l.* 4. c. 4.) that it was himself who spake in the Prophets; and to repell their sacrilegious perfideousnesse, who say that there was one God of the old testament, and another of the new; &c.

v. 18. *the spirit of the Lord is upon me*] See Isaiah 61. 1. The fulnesse of the spirit; all the gifts thereof; not by measure, as it was on the Prophets and Apostles, and is on the faithfull Ministers, in some good measure to enable them to their office and ministration. See Isaiah 11. 2. John 3. 34. Col. 2. 9.

because he hath anointed me] That is, endued me with graces, and assigned me thereto; the spirit resting on Christ, appeareth by the effects to us-ward.

to the poor] He calleth them poor, who had not yet tasted of the riches of his grace, and the poor in spirit; as Matth. 5. 3.

to heal the broken hearted] Those who have deep remorse for their sins, and terrour of conscience to repentance: such he calleth to him. Matth. 11. 28. See Isaiah 66. 2. Psal. 147. 3.

deliverance to the captives] To those who were held captive of Satan and sin (such as we all were by nature. Ephes. 2. 3. Rom. 7. 14.) this he did when he preached and proclaimed the new covenant of God, that is, free remission of sins to those who beleeve in him: that he hath fully satisfied Gods justice for us: this whosoever truely beleeveth, is by the same spirit (working faith and obedience in him) manumissed, and set at liberty from the kingdom of sin and Satan; although yet they exercise some tyranny over him in this present life. See John 8. 36. Rom. 6. 13. 14. 18.

recovery of sight to the blinde] That is, spirituall illumination to them who were as yet ignorant of Christ the true light. See chap. 1. 78. Matth. 4. 16. for so he discovered himself in deeds, that they might see him present in his works, of whom they used to read in the books of the Prophets. *Hilar. can.* 3. in Matth. See also Matth. 11. 5.

to set at liberty them that are bruised] The meaning is, to free them who are burdened with sins, who wrestling under their heavy weight, have not of themselves, strength to shake them off: who are throughly humbled with the sense of their sins, and miseries. See Matth. 11. 28.

v. 19. *the acceptable yeer*] He alludeth to the yeer of Jubile. Levit. 25. 10. &c. signifying the time of grace, and reconciliation, wherein God fetteth us at liberty in Christ, and sheweth his special goodnesse on mankinde.

v. 20. *he gave it again to the Minister*] Of that synagogue, of whom he had received the same.

and sate down] It seemeth it was then in use for teachers to sit, or stand, as occasion required. Acts 13. 16.

were fastened on him] With desire to hear how he would interpret the place of scripture which he had read unto them: as also for the fame they had heard of him; who without study, and ordinary means, became so incomparable a teacher. See John 7. 15.

v. 21 *this scripture is*] Or hath been fulfilled in your ears; meaning that the same scripture which by his reading, had sounded in their ears, was fulfilled, in his preaching: he being that person of whom the Prophet there spake.

v. 22 *all bare him witnesse*] All approved and commended his preaching, as extraordinary and admirable.

gracious words] Or words of *grace*: which by a divine sweetnesse drew their affections, with secret influence, and persuasion of the Holy Ghost wherewith he was filled. John 1. 14. See Psal 45. 2. Cant. 4. 2. Isaiah 50. 4.

v. 23. *Physician heal thy self*] If thou canst do any thing, shew thy power here in thine own country; for he had done no miracle there. See Mark 6. 5. and here verse 25.

v. 24. *No Prophet is accepted*] See Matth. 13. 57. Mark 6. 4. John 4. 44.

v. 25. *many widows*] See 1 Kings 17. 9.

shut up] When it rained not in three yeers and six moneths. Jam. 5. 17.

v. 26 *unto Sarepta*] God oftentimes preferreth strangers before them of the houshold; for he is debtour to no man; therefore the men of Nazareth could not reasonably claim any priviledge in Christ, because they beleeved not as others did.

v. 27. *and many lepers were in Israel*] See 2 Kings. 5. 14.

v. 28 *were filled with wrath*] As commonly it cometh to passe among formall hypocrites, when their sins and punishments are touched and spoken of.

v. 29. *and rose up*] ἀναστάντες, rising up, and dismissing the assembly: going out of the synagogue, they thrust him out of the city.

unto the brow of the hill] To the cliffe side, there to destroy him, by casting him down.

v. 30. *But he passing through the midst of them, &c.*] He escaped miraculously out of their hands, which probably he did, not by making himself invisible, or any wayes changing the essentiall properties of his body; but by his divine power, making himself way through the midst of his enemies. See Psal. 18. 29. and that as saith *Theophylact*, ὁ τὸ σῶμα ἀλλὰ τὸν κεκμηκὼς ἀναλαβών: not to avoid suffering (for which he came into the world) but waiting for the appointed time, for his hour was not yet come. John 8: 59.

v. 31. *He came down to Capernaum*] Being so evilly and unworthily entreated at *Nazaret*, he did not command fire from heaven, nor pestilence to destroy them; but leaving all to him that judgeth righteously; in pursuit of his ministry he goeth to preach the Gospel at a neighbouring city.

v. 32. *for his word was with power*] That is, full of majestie and convincing authority: so that it smote the consciences of the hearers, with an awfull reverence and fear: as, Matth. 7. 29. Mark 1. 22.

v. 33. *and in the synagogue, &c.*] See Mark 1. 23.

v. 34. *let us alone*] ἔα, *Away*, Syr. *sine me*; suffer me, or let me alone.

v. 35. *had thrown him in the midst*] Had thrown the possessed man in the midst of the people then present.

v. 36. *what a word is this?*] τίς ὁ λόγος &c. what thing is this? what power is it, which with a word can do these things? See Matth. 8. 27. Mark 1. 27.

v. 37. *the fame of him went out*] One telling another what admirable things they had seen him do: and hereby God confirmed the Gospel, and drew men to Christ, that they might beleeve and be saved.

v. 38. *and he arose out of the synagogue, &c.*] See on Matth. 8. 14. Mark 1. 30.

v. 39. *stood over her*] He stood by her; and took her by the hand to lift her up, whom he immediately cured

v. 40. *When the sun was setting*] See on Matth. 8. 16.

v. 41. *and the devils*] Mark 1. 34.

thou art Christ the Son of God] The devils confessed him in hope thereby to bring him into suspect with the multitude, therefore Christ forbad him to testifie of him: for as *Tertul. adverf. Marcion. l.* 4. c. 8. faith, Christ would have men, not unclean spirits acknowledge him to be the Son of God: he had sent those before him, who were to manifest him, *utique digniores prædicatores*; that is more worthy preachers.

to speak] Or to say they knew him to be Christ.

v. 42. *when it was day*] See Mark 1. 35.

v. 43. *I must preach*] Mark 1. 37. Sheweth the occasion of these words; all men seek for thee, said the disciples to Christ: therefore he said unto them, I must preach, &c. he was not sent for one city onely, but to be a Saviour of the world.

v. 44. *in the synagogues of Galilee*] Herein he giveth us an example of obedience to God; in that he, who might have lived in honour and ease in Capernaum, would with much labour and hazard, travell about to preach the Gospel, and gain souls to God.

CHAP. V.

Verse 1. A*ND it came to passe*] See Matth. 4. 18. Mark 1. 16.

the people pressed on him] ἐπικεῖσθαι sometimes importeth, to be instant, or importunate; as, Luke 23. 23. yet here it signifieth a pressing near to, or thronging upon him to see and hear him.

lake of Genesareth] which for the greatnesse, was called the sea of Galilee. Matth. 4. 18. Mark 1. 16. Genesareth was a city in the tribe of Nephtali; which *Herod* beautified with munificent buildings, and called it Tiberias, in honour of *Tiberius Cæsar*: hence the adjacent region near Capernaum and Bethsaida; Mark 6. 53. as also this lake was so called, John 6. 1. It was anciently called כנרת *Cinneret*, and כנרות *Chinneroth*. Deut. 3. 17. Numb. 34. 11. Josh. 11. 2. and in Chalde גינוסר *Ginnosar*, from the corruption of both words, it was called Genesareth. See on John 21. 1.

v. 2. *standing by the lake*] That is, lying near the shore: this manner of speaking is usuall with seamen, concerning a ship under sail; whereof they say, the standeth for the shore; or such, or such a place: and the Latines used to call a road, where ships used to lie at anchor, *stationem, statio malè fida carinis*.

and were washing, &c.] to lay them up to some other time: as being for present without hope of taking any thing, after so much labour lost.

v. 3. *And taught the people*] This *Evangelist* saith not what he taught, but Matth. 4. 17. It appeareth that the sum was, *repent, for the kingdom of heaven is at hand*.

v. 4. *Let down your net, &c.*] By this miracle, he will shew his new called Disciples his power, that they might not be offended at his poverty and form of a servant, which others contemned and despised.

v. 5. *Master we have toiled, &c.*] ἐπιστάτα properly signifieth him that is chief governour or ruler.

at thy word] according to thy word: at thy command.

v. 6. *A multitude of fishes*] So Christ blessed their labours to teach them to depend on him.

v. 7. *Began to sink*] That is, as the *Syriac* readeth, they were neer sinking, here appeareth an evident motive and cause of the disciples so soon leaving their ships, nets and callings, to follow Christ, for they heard his admirable doctrine, which they thus saw confirmed by miracle. See verse 9. 10.

v. 8. *Depart from me*] This spake he out of conscience of his own vileness, and the divine presence of Christ. See 1 king. 17. 18.

v. 9. *Astonished, and all that were with him*] Not onely Peter but the rest were amazed to see the draught of fishes; apprehending a divine power in that work: therefore feared they the presence of Christ, by whose command all was done.

v. 10. *Fear not, from henceforth thou shalt catch men*] To comfort them, he declareth what shall be the effect of his presence; that they should thereby be enabled by preaching of the Gospel (which is that great draught-net of Gods kingdom. Matth. 13. 47.) to draw men out of the bitter floods of sin to life everlasting; hereto Christ enabled them as he promised, Matth. 4. 18. all our sufficiency is of God. 2 Cor. 3. 5. who therefore did call, and so now can call ignorant men, to an effectuall and powerfull ministry of the word to save souls: but whom he thus calleth, he doth miraculously make able Ministers of the new testament, 2 Cor. 3. 6. which when the false apostles, (who pretend to extraordinary calling) can make appear, that God hath wrought in them, we shall believe they are indeed called to preach the Gospel: one thing is certain, Christ never called any idiot or unlearned man (to this office) to leave him such, but to shew a miraculous power in enabling him to that, to which he called him, though Christ said this to Peter, (who it seemeth, out of deeper sense of his own sins, and the Majesty of Christ shining in this miracle, prayed Christ to depart from him) yet it was a common grace here promised to them all; and so no prerogative of *Peter*; though Christ addressed this comfort by name to Peter whom he saw most afraid.

v. 11. *Forsook all and followed him*] They were called to be disciples before, John 1. 39. but now to be Apostles: therefore though after their first hearing Christ, they returned to their calling again; yet now they leave all, and follow Christ in the Ministry of the Gospel.

v. 12. *And it came to pass*] See Matth. 8. 2. Mark 1. 40.

full of leprosie] this disease was somwhat common in these eastern parts, and very hard to be cured: so that when Christ (by his word and putting forth his hand to touch him) cured it immediatly, the power of his Godhead appeared, which could as easily repair as create by his word: See Matth. 8. 3. &c.

v. 13. *And touched him*] For, as *Tertullian* saith *adv. Marcion. lib.* 4. *cap.* 9. he touched him, *à quo etsi homo inquinari potuisset, Deus utique non inquinaretur*. By whom though man might be made unclean, God could not.

v. 14. *Charged him to tell no man*] For the time was not yet come that Christ would be glorified, being now in the form of a servant: and lest men who were not yet well acquainted with his doctrine, should too much depend upon miracles.

go and shew thy self to the Priest] he would not dissolve the law, yet in force, but leave them more unexcusable, in that seeing the miracle, they would not believe in Christ. See Levit. 14. 4. 10.

v. 15. *So much more went there a fame of him*] They the more admired, and spake good of him, because they perceived that he did these miracles, neither for gain nor applause of men.

v. 16. *Withdrew himself*] He withdrew himself from the multitude which followed him, lest he might seem to affect popular applause, or to move or occasion sedition against the civil magistrate; as also sometimes to reft from labour of preaching and going to and fro to heal the sick and infirm.

and prayed] thus he manifested himself God in his miracles, and man in performance of his mediators office, in preaching to, and praying for his.

v. 17. *The Pharisees, &c.*] See on chap. 14. 1.

the power of the Lord was present to heal] That is, at this time, the power of the Lord shewed it self in healing the sick: it was ever with him; but it did not always shew it self as now when he preached the Gospel, and for the confirmation thereof, wrought these miracles. See Mark 6. 5.

v. 18. *Men brought in a bed a man, &c.*] See on Matth. 9. 2. Mark 2. 3.

v. 19. *Let him down through the tiling*] διὰ τῶν κεραμίων, through the pavements: for their houses were flat roofed, and railed, or battlemented according to the law. Deut. 22. 8. to secure them from falling off; these pavements layed with tarrice, or the like material might keep out all wett, these they digged or brake through. Mark 2. 4. this seteth out the great faith of these men, and their confidence of Christ his power and will to heal their sick: as concerning such pavements, See *Plin. lib.* 36. *cap.* 25.

v. 20. *When he saw their faith*] That is, discerned it, the faith of the sick, and the bearers.

man, thy sins are forgiven thee] meaning both guilt and punishment: intimating that all misery of body and soul, is an effect of sin, this sick man believed and is to be reckoned among them whose faith our Saviour saw, and therefore he pronounced his pardon and healed him.

v. 21. *And the Scribes and Pharisees*] See on chap. 20. 1.

who is this that speaketh blasphemies?] thus they blaspemed in accusing him of blasphemy.

v. 22. *Why reason you in your hearts*] Why think you such things? by discovering their thoughts he declareth himself to be God, the καρδιογνώστης; Act. 15. 8. searcher of hearts, and therefore that he alone hath power to forgive sins.

v. 23. *Thy sins be forgiven thee*] His Divine power appeared in the miracle, which when they either knew not, or maliciously dissembled, he repeateth the mans pardon, that thence, and upon their confession of that principle, that none but God could forgive sins, they might conclude and acknowledge him to be God and man, and therefore the Saviour of the world.

v. 24. *Power to forgive sins*] See on Matth. 9. 6.

v. 25. *He rose up*] See on Matth. 9. 7.

v. 26. *And glorified God*] See on Matth. 9. 8.

v. 27. *After these things he went forth, &c.*] See on Matt. 9. 9. Mark 2. 14.

sitting at the receit of Custome] that is the custome house, or place where they received customes or imposts due to *Cæsar*.

v. 28. *He left all, rose up, &c.*] See Matth. 9. 9.

v. 29. *A great feast*] Thus he expressed the joy of heart conceived from his present calling to follow Christ.

v. 30. *Murmured*] Calumniating him, as if he were a friend of, and companion to the wicked: thus they hoped to discourage his new called disciples from following him.

v. 31. *They that are whole need not the Physician*] See on Matth. 9. 12. hereby he declareth their irrational malice: they murmured that he converted with sinners, this was as *Augustine* saith *de verb. Apost. ser.* 8. to finde fault, *quod in domum ægroti intravit medicus*, that the Physitian went to the sick man: Christ came that he might dissolve sin, the worke of man; and save man, the worke of God.

v. 32. *I came not to call the righteous*] Those who seem so to themselves: or it may be understood simply; before Christ called and justified them, none were righteous; had any been such, Christ needed not have dyed for their redemption. See Matth. 9. 13. 1 Tim. 1. 15. *Fulgentius de incarn. dy gra. D. n. Jesu. c.* 22. saith well: if that man were not by any means curable, the heavenly Physitian would not have come to recover him: again, if he could cure himself, *cælesti medico non egeret*, he should not have needed an heavenly Physitian, if he could by any means have cured himself.

but sinners to repentance] See Matth. 9. 12. That is, to the acknowledgement, confession and detestation of their sins, and to newnesse and holinesse of life: for repentance is not onely in saying I repent, God be merciful unto me, but in changing our minds, evil purposes and courses of life; and

and forsaking our sins: so the *Syriac* interpreteth it לתובתא *latteta butho, ad conversionem*, rightly, for as *Tertullian* saith, *adversf. Marcion. l. 2. c. 24. pœnitentiæ nomen, non ex delicti confessione, sed ex animi demutatione compositum est*: the name of repentance (μετάνοια) is not composed, or derived from confession of sin, but change of the minde.

v. 33. *And they said unto him*] See Matth. 9. 14. Mark 2. 18. The Scribes and Pharisees ask this question. v. 30. When their cavil about his company walked off, they bring a second against his feasting: as if they had said; why do you and your Disciples feast? why do you not rather keep some fasting dayes? the Disciples of John came to Christ with the like question: it is likely that the Scribes and Pharisees fomented the controversie, on purpose to make dissention between Johns Disciples and Christs: this is the disposition not onely of hypocrites, but also of some infirm men. John 3. 26. to desire to draw all men to their way and to obtrude that for a law to others, which pleaseth themselves, specially in the placing sanctity in things ceremoniall and externall: so that Scribes and Pharisees and Johns Disciples moved this question, and so they all are united. Mark 2. 18.

and make prayers] they mean some solemn, extraordinary, and long prayers, such as Pharisees used in the streets and open places. Matth. 6.

v. 34. *Can ye make the children of the bride chamber fast, &c.*] Meaning that now was their time of rejoycing, not of mourning, while Christ their Saviour was with them; and that he would not burden his Disciples with too much rigour, for which they were not yet seasoned, nor more able to bear, then old vessels to hold new wine.

v. 35. *Shall be taken away from them*] He meaneth that he would not be bodily present with them after his ascension into heaven.

then shall they fast] he intimateth the afflictions which his Disciples should endure after his ascension.

v. 36. *A parable unto them*] See Matth. 9.17. Mark 2. 22 παραβολὴν] a comparison or similitude it is of παραβάλλω, *comparo*, it is here a comparing of heavenly things with earthly. See on Matth. 13. 3. 18. &c.

no man putteth a piece of a new, &c. See on Matth. 9. 16. Mark 2. 21.

v. 37. *No man putteth new wine*] See Matt. 9.17. Mark 2.22.

v. 38. *New wine must be put into, &c.* See Matth. 9.17. Mark 2. 22.

v. 39. *No man having drunk, &c.*] The sum and meaning is; that he disalloweth not seasonable fasts (for himself fasted) if they be without hypocrisie, superstition, & vain-glory; but would shew that men cannot so sodainly bear a change of life from joy to sorrow; but must be brought to it by little and little.

the old is better] commonly wholsomer, and to them that are accustomed thereto, now pleasing: so the rule of teaching and living, which Christ prescribed his, was of the eternall will of God, and accommodated to his Disciples: but the fasts of the Scribes and Pharisees, as their other externall rites, were later inventions of their Elders.

CHAP. VI.

Verse 1. AND it came to passe] See Math. 12. 1. Mark 2. 23.

on the second Sabbath] at the feast of *Pentecost*, when corn was ripe. Levit. 23. 15. 14, 15. some think; others at the Passeover: for it is said Levit. 23. 15. *ye shall count unto you from the morrow after the Sabbath* (τῇ ἐπαύριον τῆς σαββάτου.) ------ *unto the morrow after the seventh Sabbath, shall ye number 50 dayes, &c.* See also Deut. 16. 9. so that they understand here the morrow after the first Sabbath, or Passeover: but these feasts continued divers dayes, and so conteined two Sabbaths; so that the Sabbath here termed δευτεροσάββατον was the Sabbath next after the fixteenth of *Nisan*, or אביב *Abib*, (which signifieth an *ear of corn*, for herein their corn began to ripen, and this was their first moneth and conteined part of our March and part of April.) the Jews counting the fore-mentioned 50. dayes, by numbring the weeks from the δευτέρα; whence the feast of weeks was named, according to the number of the Sabbaths following the δευτέρα: so the first Sabbath following was δευτεροδεύτερον σάββατον: the second δεύτερος δεύτερον: the third δεύτερος τρίτον, &c. See *Scaliger. de emend. temp. l. 6. Jo. Drus. prælectis. lib. 3. Is. Casaubon. Exercit. 14. n. 1. D. Godwin: Moses and Aaron. lib. 3. cap. 5. The. Beza*, on this place.

plucked ears of corn] this was lawfull for any to do, Deut. 23. 25. and for them because they were hungry. Matth. 12. 1. as it was for David in his necessity to eat of the *shew-bread*. 1. Sam. 21. rites and ceremonies may not stand against charity; which is the end of the law. 1 Tim. 1. 4.

v. 3. *What David did*] See on v. 1.

they which were with him] for though he went alone to the Priest, yet had he attendants staying for him. 1 Sam. 21. 2. 4.

v. 4. *Which is not lawfull to eat, &c.*] See Levit. 24. 9.

v. 5. *The Son of man, &c.*] He that gave this law interpreteth the works of mercy, and necessity to be no breaches of the sabbath day, Son of man often importeth man, as Psal. 8. 5. Isai. 56. 2. so saith *Athanasius. de com. essent. patris, &c.* He calleth ἀνθρωπότητα αὐτῆς, οὐδὲν ἀνθρώπου, his humane nature, the son of man, Christ conversant as man with man, in the form of a servant: the Hebrews called obscure vulgar men בני ארם *bene adam*, and the more illustrious and honourable בני איש so Psal. 49. 2. which we give low and high *Ezekiel* is often stilled בן־ארם *Son* of man c. 2. 1. & 3. 1. &c. Christ willingly professed humility who could have stiled himself the *Son* of the most high, intimating his glory: but thus he would for a time be clouded under the vail of his flesh, in which he came to suffer for men that he might make them the *Sons* of God.

v. 6. *On another Sabbath*] Matth. 12. 9. Mark 3. 1.

was withered] After his former works, and doctrine concerning the *Sabbath*, he now proved by the testimony of God the Father, whose power concurred in this following miracle also, that he taught the truth: this poor mans hand was dead and uselesse before Christ healed it: so Jeroboams hand was withered. 1 Kings 13. some take it for the disease which the Greeks called ἀτροφίαν, *atabes*, pining, drying up, and withering, for lack of naturall moisture to nourish and strengthen the dissafected part.

v. 7. *Scribes*] See on c. 20. 1.

Watched him] seeing they could not fasten their calumny on the disciples, they watched an occasion to accuse Christ of Sabbath-breaking: malice is as restlesse as the Devil.

v. 8. *Knew their thoughts*] Whereby his Divine knowledge might appear: for God onely knoweth the thoughts of men.

stand forth in the midst] that the miracle might be evident, in that all present seeing his withered hand sodainly changed and recovered, only by his word, might be convicted, or confirmed by the sight of that cure, which none but God could work.

v. 9. *I will ask you one thing*] The Scribes and Pharisees had questioned, whether it were lawfull to heale on the Sabbath. Matthew 12. 10. now Christ asketh them a question; *is it lawfull on the Sabbath dayes to do good*: taking that for granted which all would confesse, that it is indisputably good to shew mercy and to heal: the whole controversie was concerning the circumstance of time, now indeed as *Prosper* saith, *malè celebrat sabbatum qui ab operibus bonis vacat*, hee miscelebrateth the Sabbath, who refreth from good works, and he here putteth ψυχῶ, for life: (for concerning saving of souls on the Sabbath, there was no question). So נפש is often used for the life, though it properly signifie the soul, Genesis 9. 4. Leviticus 17. 11. Lam. 5. 9. 1 Chron. 11. 19. &c.

v. 10. *Looking round*] Upon his convicted adversaries, as it were to see, if any would answer, he looked with anger. See Mark 3. 5.

v. 11. *Filled with madnesse*] That is extreme anger and impatience, such is the condition of carnall and proud hearers, when any thing spoken crosseth their affection, or opinion though never so erroneous.

v. 12. *Continued all night, &c.*] To teach us vigilancy and perseverance in prayer: what oughteth thou to do for thine own salvation: seeing Christs spent whole nights in prayer for thee? *Ambrof. in luc. l. 5. c. 6.*

v. 13. *And of them he chose twelve*] Of them that followed him he chose, according to the number of the tribes of Israel and the Patriarchs. Matth. 10. Mark 3. 14. & 6. 7.

Apostles] the word signifieth Ambassadours, or Messengers. See 2 Cor. 5. 20. *So Clemens Romanus* said well, οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ. &c. the

the Apostles being sent by Christ Jesus preached the Gospel to us, as Christ did being sent of God: *ad Corinth. ep. pag. 54.* he therefore chose these Apostles, (being to ascend into heaven) that he might commit the charge of preaching the Gospel unto them, and that he might teach men by mans Ministry, sufficiently confirmed by the efficacy of his spirit, and power of miracles.

v. 14. *whom he named Peter*] John 1. 22. Matth. 10. 2.

v. 15. *Simon called Zelotes*] Or the Canaanite. Matth. 10. 4.

v. 16. *And Judas Iscariot*] See on Matth. 10. 4. and John 6. 71. *Judas* the traytour is chosen unto this office; *non per imprudentiam, sed per providentiam*: not by ignorance, but by providence. *Ambrof. on Luc. l. 5. c. 6.* how great is the mercy of Christ, how great his love to us? he took on him the infirmity of man, and therefore refused not these parts thereof: *voluit deseri, voluit prodi, voluit ab Apostolo suo tradi, &c.* he would (for our sakes) be forsaken; he would be betrayed by his own Apostle; to the end that if thou be forsaken of friends or betrayed by those thou trustest; thou mayest patiently bear the errour of thy judgement, and losse of thy love and good opinion placed on the unworthy

v. 17. *came down with them*] That which *Luke* here recordeth, seemeth some part of that which Christ taught, Matth. 5. 1. &c. though there it be said, that he went up into the mountain, and sate and taught: for he first went up and stood, and taught a smaller company. See Mark 3. 13. but perceiving greater confluences of people coming to hear, he descended from the top, for their better convenience of hearing him; and sate down upon the edge of some plain which was more capacious.

v. 18. *they were healed*] Therefore descended he, that he might teach and heal, καὶ θεραπεῦσαι *Theophylact*, and bestow a double benefit, on their souls and bodies.

v. 19. *there went vertue out of him*] He had power of healing all that touched him by faith, because he was God and man: the Prophets and other Saints had the gift of healing, but vertue did not so go out of them, for they were not πηγαὶ δωμάτων; the fountains of vertue. *Theophylact.*

v. 20. *on his disciples*] For, them chiefly would he instruct, incourage, and fit to be teachers of the word: though not them onely. See verse 27.

poor] *Poor in spirit*. Matth. 5. 3. That is, you who being humbled with externall or spiritually wants or pressures, wholly betake your selves to Gods mercy and providence.

v. 21. *hunger now*] Isaiah 65. 13. Whose present afflictions being sanctified unto you, cause you to aspire to a better estate in Gods Kingdom, and to set your affections on things above, which causeth you to hunger and thirst for righteousnesse. Matth. 5. 6. however these may seem to ignorant men, *non possunt tamen esse aliud quam beati, Salvian de gub. Dei l. 1.* yet can they be nothing lesse then happy.

that weep now] Isaiah 61. 3. In this present life: but he speaketh all this concerning the Elect which shall eternally be comforted: neither the wicked poor, nor sorrowfull can be blessed. See Psal. 126. 1.

v. 22. *and cast out your name, as evil*] This further expresseth what he meant by separation, or casting out of their synagogue. John 16. 2. when they expunge and put out your names from the register of Gods people: this is a dreadfull sentence, and the *thunder of the Church*, when denounced on just cause, and by the true Ministers of Christ: if otherwise, whatever men think, they are blessed who keep not company with the wicked. Psal. 1. 1. &c. *nemo enim alieno sensu miser est sed suo*, saith *Salvian q. 5.* therefore can they not be unhappy in the false judgment of any man, who are truely blessed in their own conscience.

for the Sonne of mans sake] That is, falsely calumniating you for your profession of Christ: this is to bear his reproach; Hebrews 13. 12. if any suffer deservedly for his faults, what thanks shall he have. 1 Pet. 4. 13, 14. &c.

v. 23. *leap for joy*] As men surprized with abundant joy: intimating the certainty and fulnesse of their joy in heaven, who here suffer any injurie for Christ his sake.

v. 24. *Wo unto you that are rich*] Meaning those who trust in riches and serve them. Amos 6. 1. James 5. 1. or those who being rich are unthankfull to God, or uncharitable and evil to men: *non census igitur, sed affectus in crimine est Ambrof. on Luc. l. 5. c. 7.* wealth is not in fault, but the affections of men: such have had their consolation here, and cannot reasonably expect it hereafter.

v. 25. *Wo unto you that are full*] See Isaiah 32. 9. Isaiah 65. 13. Amos 6. 1. Isaiah 28. 7, 8. Ezek. 16. 49.

you that laugh] That live at ease, and in pleasures distracting you from the service of God.

v. 26. *when all men speak well of you*] Either when wicked men speak well of you, which shall then onely be, when you are like them: or when you affect the praise of men, and give not God the glory in all things: or because it is very hard to hold humility in generall applauses: for the first, *Augustin* saith truely, *nemo enim laudat, nisi quod ei placet*; in Psal. 148. for the last, *Ignatius epist. ad Tral.* ταῦτα μὴ ἐπαινοῦντες, μᾶλλον ὦσι; they that praise me scourge me: and *Augustin To. 4. de serm. Domini in mont. Si ergo inter quos vivis te rectè viventem non laudaverint, illi in errore sunt: si autem laudaverint, tu in periculo*: if thy neighbours amongst whom thou liveest well praise thee not: they are in an errour, but if they do, thou art in danger.

v. 27. *For I say unto you, &c.*] See Matth. 5. 44. Rom. 12. 20.

v. 29. *unto him that smiteth thee, &c.*] See Matth. 5. 39. Meaning, be more ready to bear new injuries, then to avenge the old: it is not bearing but doing injuries which maketh a man unhappy. See 1 Cor. 6. 7.

v. 30. *ask them not again*] That is, not by any violent, or unlawfull means of recovery: otherwise, the use of law and Magistrates is not denyed Christians.

v. 31. *as ye would that men should do to you, &c.*] See Matth. 7. 12.

v. 32. *For if ye love them, &c.*] See Matth. 5. 46.

what thanks have ye?] What reward can ye expect from God? it is no good work which proceeds onely from self-love, carnall respects, or desire of like favour from others causeth.

v. 34. *And if ye lend*] See Matth. 5. 42.

for sinners] Such as have no fear of God to lead them to these civill offices.

v. 35. *Love your enemies*] Matth. 5. 44.

hoping for nothing again] This is to be understood with respect to mens abilities to give to the poor, as also that verse 30. So that if our neighbours necessities require and we be able, we must lend without hope of being repayed by them: and in other cases we must not violate charity, nor give scandall in requiring our debts. See Isaiah 58. 3.

your reward shall be great] It may be men will require us with injuries, or be unthankfull: it is sufficient that God will reward; if our labour be lost on the wicked, yet shall not our reward be lost with a just God.

v. 36. *as your Father &c.*] See on Matth. 5. 48.

v. 37. *Judge not, and &c.*] See on Matth. 7. 1.

v. 38. *with the same measure*] See Matth. 7. 2.

v. 39. *blinde lead &c.*] Matth. 15. 14.

v. 40. *The disciple is not, &c.*] Matth. 10. 24.

v. 41. *a mote in thy &c.*] A small fault in thy brother, and canst not see thine own great fins. See on Matth. 7. 3.

v. 42. *hypocrite*] See on chap. 12. 15.

cast out first] First amend thine own faults, and then shalt thou be a more competent and fit reprover of other mens. See on Matth. 7. 4.

v. 43. *a good tree &c.*] As if he said, deceive not thy self, thou art not good, when thou doest evil. See Matth. 7. 16.

v. 44. *for every tree*] Matth. 12. 33.

of thorns] Matth. 7. 16.

v. 45. *A good man*] Matth. 12. 35.

of the abundance] Matth. 12. 34.

v. 46. *Why call ye me Master, &c.*] See Matth. 7. 21. Mal. 1. 6. The meaning is, you do in vain professe your selves hearers of my word, except you do indeed that which I command therein.

v. 47. *and doth them*] See on Matth. 7. 24.

v. 48. *when the flood arose*] He meaneth by this metaphor to declare, that temptations will flee: how every man hath profited in hearing the word, and that they shall put a manifest difference between the hypocrite, and the true disciple of Christ.

CHAP. VII.

Verse 1. HE entred into Capernaum] Matth. 8. 5.

v. 2. *a certain Centurions servant*] A captain of an hundred; he is not named; but it is likely that his company was in garison at Capernaum.

sick, and ready to die] Matth. 8. 6. The disease is specified; it was a *paralysis* or palsie; which oft times bereaveth of sense and motion.

v. 3. *he sent unto him the Elders, &c.*] *Matthew* saith he came unto him: whereby it appeareth, that *Matthew* attributeth to him, that which was done in his Name, and by his request these whom he sent, were not vulgar or ordinary messengers, but Elders: so the Jews called their *Senatours* and *Magistrates* of cities; such as for yeers and authority were most reverend: probably he had heard of so great a Prophet risen among them, who could, and readily would cure all diseases: therefore first he sent, then came his self to Christ. Matth. 8. 13.

v. 4. *saying he was worthy*] This maketh nothing for merits of works before God (our merits are *dona Dei*, the gifts of God, as *Alcuinus dom. 8. post. pentecost* well observeth after *Augustin. ep.* 105.) well do these men acknowledge this benefit received, commending the Centurions love to their nation, and beneficence towards them, as intending this for a motive whereby to entreat Christ to help him, though he were a heathen, and a souldier.

v. 5. *a synagogue*] Or Church: it seemeth he was a proselyte; this word is from the Greek συνάγω, to gather together: and συναγωγὴ, though it be used to other matters, yet here, as commonly in the Gospel, it is taken for an house dedicated to the service and worship of God, as preaching, prayer &c. the Hebrews called it בית הכנסת *beth hacneseth, the house of assembly*: so the Syriac here calleth it בית כנישתא *beth cenisheto*: it cometh of the Hebrew word כנס Syr. כנס *canas, cenas*, or כנש *cenash*: which signifieth to assemble or gather together. *Heph. 4. 16. &c.* the temple at Jerusalem was as the Cathedrall Church, the synagogues as parish-Churches, for the ease of the people, who could not come every sabbath-day up to Jerusalem: there they offered sacrifices, but in their synagogues they might not.

v. 6. *sent friends unto him saying*] That is, to say in his Name.

trouble not thy self] Weary not thy self in taking so much pains to come to an unworthy man. See Mat. 8. 8.

v. 7. *but say in a word*] Command that it be so, and I am confident, it shall be done. See Psal. 44. 4.

v. 8. *a man set under authority*] See Matth. 8. 9.

v. 9. *marvelled*] Matth. 8. 10. This is not to be understood of admiration properly taken, which is from ignorance of the cause, but of affecting and declaring a thing which was notable, and admirable to common reason; as that this Centurion being but an alien, should excell all the Israelites (which had hitherto beleeved in Christ) in his profession of faith: thus would Christ provoke them to beleeve. See Rom. 10. 19.

v. 10. *found the servant whole*] See Matth. 8. 13.

v. 11. *Naim*] Which was a town of Galilee, in the tribe of *Issachar*, not far from Tiberias; at the foot of mount Hermon; about four miles from Capernaum.

v. 12. *There was a dead man carried*] So soon as he had cured the sick, he presently doth a more admirable work in raising the dead: all things were possible to him and he omitted no opportunity of doing good.

v. 13. *Weep not*] Not forbidding naturall affection, but allaying her sorrow, by comfort offered, as, 1 Thes. 4. 13. and not onely in word, but in taking away the cause and occasion of her present sorrow.

v. 14. *touched the bier*] Or coffin, wherein the dead body was born toward the grave: this probably he did, that they which bare it might stay; and that the sorrowfull mother, and others present might be the more attentive to observe the admirable power of his word, restoring the dead to life again.

I say unto thee] I command thee by that power which I have in heaven and earth, over the living and the dead, that thou live and arise to life again: these examples of Christs power, are our assurances of his raising up the dead in the generall resurrection

v. 15. *fate up and began to speak*] This declared the evidence of the miracle, and a preludium of that which Christ saith, John 5. 28, 29. *the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, &c.*

v. 16. *there came a fear*] Because of their sense of a divine presence shewing it self in his raising the dead: it intimateth a more thankfull and more reverend opinion which they began to have of Christ, in whom they saw so divine a power.

hath visited his people] The present estate of the Jews was calamitous and servile, as if God had forsaken them: their comfort was, that God would send the Messias to repair them: therefore from this which they saw done by Christ, they conclude that God now began to look upon them, in that (as they conceived) he had sent them a great Prophet, as a forerunner of their expected deliverer: so weak and perplexed was their faith, in expectation of a glorious temporall Messias, and an earthly monarchie. See chap. 1. 68.

v. 17. *This manner of rumour*] That is, that God had now visited them, and raised them up a great Prophet.

v. 18. *The disciples of John shewed him, &c.*] See Matth. 11. 2. They probably were moved with some envy and emulation; as, John 3. 26. supposing that the fame of Jesus somewhat obscured the honour of John, whom they might possibly hope to be the Messias, and restorer of Israel.

v. 19. *he that should come*] The expected Messias and redeemer; which *John* was assured of: but this he did to instruct and confirm his disciples in the faith of Christ, by their own experience of his power working such miracles, as none but God could do.

v. 21. *in the same hour he cured many, &c.*] At the very time that these messengers of *John* came to Christ, the providence of God so disposed, that they should see many cured of such severall and desperate maladies, that their incredulity might be convinced, not by *Johns* words onely, but also by the divine works of Christ: and it is observable, that by the same providence, *John Baptist*, greater then a Prophet, should yet herein be lesse then divers of the Prophets, that he did no miracle. John 10. 41. while Christ (as also the Apostles afterwards) did many that *John* disciples might the more easily be transmitted to Christ; who possibly might otherwise have been too tenacious of that suspicion which then amazed most men. chap. 3. 15.

v. 22. *tell John what things ye have seen, &c.*] Without any ostentation of himself, he appealeth to their own senses and reports, that they might conclude by that which was done and said, that those things which the Prophets long before spake concerning the Messias, were now done by Christ. See Isaiah 35. 5, 6. Isaiah 61. 1.

to the poor the Gospel, &c.] That is, such as are of obscure and poor condition in the world: who feel their own misery and disability to stand in Gods judgement.

v. 23. *offended in me*] Who shall not stumble at my state of humiliation, as a rock of offence: See Matth. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Cor. 1. 23. 1 Pet. 2. 7, 8. Psal. 118. 22. See on Matth. 11. 6.

v. 24. *he began to speak unto the people*] How *Johns* disciples behaved themselves toward Christ, or what they answered, none of the Evangelists record: but Christ addressed his discourse to the people present, to let them know that *John Baptist* (one of his witnesses) was above exception, and constant for the truth, lest they should think him imprisoned for any evil by him committed.

a reed shaken with the winde] That is an inconstant man, or a thing of little moment.

v. 25. *a man clothed in soft raiment*] See on Matth. 11. 8. a libertine or voluptuous liver? these interrogations have the valew of a certain appeal to their own knowledges, as if he had said, did not your selves ever finde him a man of a most temperate, stayed, and austere life, void of all pride and delicacy, or ambition.

v. 26. *more then a prophet*] That is, an extraordinary or excellent prophet: for he had the honour to be the immediate forerunner of the Messias, to prepare his way, and to shew him present. See on Matth. 11. 9.

v. 27. *Behold I send my &c.*] Mal. 3. 1.

v. 28. *there is not a greater*] In office; because he did not (as the former Prophets) onely tell of Christ to come, but pointed him out. John 1. 29. See on Matth. 11. 11.

in the kingdom of God] See on Matth. 11. 11. The meaning is, in the new state of the Church, under the perfecter light of the Gospel, in which the glory of God shineth: the meanest minister of Christ, who preacheth the fulfilling of those things which *John* saw not, is in that regard greater then *John*: so that here is not a comparison of the persons, but of their kinde of doctrine. Or if we understand it of the kingdom of glory; the least therein is greater then the greatest mortall man.

v. 29. *justified God*] Meaning they gave witnesse to the truth of God; and acknowledged him just, gratious, and merciful, according to the preaching of *John*, whose doctrine they had embraced.

v. 30. *the Pharisees*] See on chap. 14. 1.

against themselves] To their own losse and destruction, which they did *in themselves*, by their unbelief and contempt of the Gospel, which declareth the counsell of God for mans salvation. See Acts 20. 27.

v. 31. *Wereunto then*] See on Matth. 11. 16.

v. 32. *children sitting in &c.*] See on Mat. 11. 15. The meaning is, that whatever means God proposeth to save the wicked, and however mercifully he complyeth with their infirmities, yet their obstinacy will finde some let to their reception of the Gospel.

v. 33. *Neither eating bread*] He lived not according to the ordinary custom of men; but alone in the wilderness. Matth. 3.

v. 34. *Eating and drinking*] that is, conversing friendly with men: John was a retired man: but Christ used a more gracious familiarity, and they, who then most professed sanctity and religion, calumniated both: and would not believe their preaching.

v. 35. *But wisdom*] But yet they who are truely wise, embrace that as the wisdom of God to salvation, which carnall men accounte the foolishnesse of preaching. 1 Cor. 1. 21. Rom. 1. 16.

v. 36. *One of the Pharisees desired him*] See Mark 14. 3. & Luke 14. 1.

and sate down to meat] that is, according to their manner, lying on pallets covered like tables, and leaning on the left elbow. See *Is. Casaubon exerc.* 16. *n.* 36.

v. 37. *Behold a woman*] The circumstances shew, that this was not she who is historified. Matt. 26. 6. and John 11. 2. who anointed the Lord with ointment; for that was a little before his passion; but this was a good time before it.

which was a sinner] an harlot: a woman of a notorious levity, a bad liver, it is likely that she had heard John Baptist, or Christ preaching repentance, grace, mercy and free remission of sins by faith in Christ; and seeing, or hearing of his works, believed him to be the very Savior of the world: therefore came she, as the sick to the Physitian.

v. 38. *at his feet behinde him*] They lying down to meat as v. 36. she had convenience to weep upon his feet.

and anointed them] See on verse 46.

v. 39. *He spake within himself*] That is, he thought as *Fulgentius ad Monim.* l. 3. interpreteth; *nihil aliud est apud se dicere, quam apud se cogitare.*

what manner of woman] the Pharisee had respect to the law, concerning their pollution, who touched the polluted. Num. 19. 22. he knew not the gratious mercy of God in Christ.

v. 40. *Jesus answering*] That is, said: the *Hebrews* to speak of him that beginneth a discourse but here it properly betokeneth; that Christ being truly God the searcher of hearts, answered to the Pharisees prejudicate thoughts.

v. 41. *A certain Creditor*] The scope of this parable is, by proportion to shew. 1. That, what, or how little soever a man oweth to God, he is ever unable to make payment, and to satisfie his justice. 2. That as the debtor (whether of a greater, or smaller sum) is absolutely discharged of the whole debt, if his creditor (that is God) forgive him all; and therefore are no more to be condemned as sinners: such are al they who truly believe in Christ for their justification. See Rom. 5. 1. Rom. 8. 1. 33. 34. this, Simon who looked only on the law, knew not.

v. 43. *Thou hast rightly judged*] From this principle of common reason Christ would make him understand, and condemn his own rash judgement: and therefore spake he in a parable, that he might behold, as it were the sun under a cloud.

v. 44. *Seest thou this woman*] Whom thou contemnest, and condemnest, as unworthy of this presence: yet she hath done more then thy self, who hast neglected some smal and easie things in thy entertainment.

thou gavest me no water] it was their manner of entertaining strangers in those hot regions to give them water for their feet, to wash, and cool them. Gen. 18. 4. & 19. 2. Judg. 19. 21. this Simon neglected: but the woman washed his feet with tears of repentance, most acceptable to God, who would not the death, but conversion of sinners; at which, the Angels in heaven rejoyce. c. 15. 7.

and wiped them with the hairs of her head] this was a token of her repentance: the unchaft women are very carefull and industrious in adorning their heads, with this convert so much neglected now, that she cast off all dressings, and useth her dishevelled hair to the meanest office, the wiping of his feet which she had wet with tears.

v. 45. *Thou gavest me no kisse*] Which was the usuall manner of salutations with the people of those parts. Rom. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

to kisse my feet] this shewed her humility, the surest ground of true conversion to Christ: God giveth grace to the humble.

v. 46. *My head with oil, &c.*] That is with ointment made of oyl, and other sweet ingredients: it seemeth their custom was, at solemn feasts, to powre sweet ointment on the heads of their guests, this Simon neglected; but this convert anointed his feet, thus use the proud to condemn others, of whom themselves come short in duties to God.

v. 47. *Her sins which are many*] Many, that is, as *Euthymius* well interpreteth, all: for where God forgiveth one sin, he forgiveth all.

are forgiven her] heres no satisfaction on her part, but free remission on Gods, so, v. 42. ἐχαρίσατο, he frankly, and freely forgave both.

for she loved much] as this forgivenesse of so great a debt of sin, is a just cause of much love; so was that so great love a certain argument from the effect, of her sins remission: for where God remitteth great sins, he also sheddeth abroad great love in the converts heart: so that Christ alleageth her love to God, not as a cause, but as a certain consequence of her sins remission, and so was she (as *Nazianzen* said of *Cyprian. orat.* 18. πολὺς ὢν ἁμαρτάνειν, καὶ πολλῶν ὢν ἐυσεβείας, *abundant in sin, but more in sanctity.*

v. 48. *Thy sins are forgiven thee*] She came with faith, but wanted comfort for her afflicted soul which her abundant tears declared) as appeareth in his pronouncing peace to her, verse 50. and thus she heareth the judges voice absolving her, whose preventing, free grace gave her confidence to flee to the sanctuary of his mercy.

v. 49. *To say within themselves*] ἐν ἑαυτοῖς may be as much as παρὰ ἀλλήλοις, among themselves, it skilleth not much whether of these we here understand: they thought what they said, and Christ equally knew both. See on v. 39.

Who is this?] as in contempt of his person bearing the form of a servant. Phil. 2. and truly resolving, that none can forgive fins, but God only. Mark. 2. 7. fale of indulgences and pardons of fins by men, is but beguiling of ignorant fools.

v. 50. *Thy faith hath saved thee*] To confirm her, and to stop the gainsayers mouthes, he commendeth her faith, which alone can justifie us before God, and bring us assurance of our reconciliation with him, this is to be understood of faith which worketh by love. Gal. 5. ever fruitfull of good works: neither is our peace and salvation in the merit of faith, but in the sole merit of Christ apprehended by faith.

go in peace] as chap. 8. 48. peace of conscience; which ever goeth with remission of fins and justification (Mark 5. 34. Rom. 5. 1.) both which he specified, *ut de præterito sit sollicita, & securu de futuro*, sollicitous for her fins past (that she neither relapse, nor become proud in forgetting them) and secure for the future; (that he who had once freely pronounced her pardon, would never recall it) *Bernard. Serm. in fest. B. Magd.*

CHAP. VIII.

Verse 1. *Every city and village*] For being assigned of God, to the office of a Saviour, to seek that which was lost; he would not expect that sinners should seek him: but as a good shepheard, he is found of them that sought him not, offering mercy and preventing with his grace.

the glad tidings of the kingdom] of the kingdom of grace here, and glory in the world to come; that is of mans reconciliation to God by Christ, free pardon of sins: justification, and salvation of those, who were exiles and aliants from his kingdom. See Matth. 3. 2. Rom. 14. 17. Colosf. 1. 13.

v. 2. *Mary Magdalene*] This other name he addeth to distinguish her from that Mary which was Marthas sister. chap. 10. and others of the same name, mentioned in the Gospel: she seemeth to have had this name, as *Suidas*, and some others say κατὰ πάτρα, from the place: some say from a village called *Magdala*, (which seemeth probable from chap. 24. 10. where the denominative is first put, ἡ Μαγδαλὴνὴ Μαρία. *Magdalen Mary*, as it were *Mary of Magdalen*) or from a castle or tower, which the *Hebrews* called מגדל, *migdal. Chalde.* מגדלא *magdal.* Gene. 11. 4. &c. others reject this opinion as improbable; see the learned *Isa. Casaubon. Exercit.* 16. *n.* 1. that Christ cast seven Devils out of her, and a legion out of others, we may without controversie conclude the Divine Power of Christ, out of whose hands no powers of hell can take his elect, John 10. as also our comfort in that Christ redeemeth sinners out of conditions so hopeless and desperate, as was this womans.

v. 3. *Herods steward*] ἐπιτρόπου Ἡρώδου, *procuratoris Herodis*: *Pomponius Latus* saith, that unto *Cæsars* steward was all his personall estate committed: there was also an officer so called, whose power and trust was such, as that what he did, stood ratified, as if *Cæsar* had done or confirmed it under his own hand. *Fenestella de Magistr. Roman. c.* 26. this our Evangelist here mentioneth to shew, that God can, and sometimes doth

call some out of the most impious societies of men. See Philip. 4.

of their substance] in token of their gratitude to him; this received he (though he that could feed so many thousands with few loaves and fishes; and cause the fish to bring him tribute money could as easily have rather given them riches and all other necessaries) that their reward might be the greater: that he might leave an example, that it is but just for those who administer spiritual things to receive the temporall of their hearers: hee pronounceth the labourer worthy of his hire; and threatneth them who receive not; and relieve not his Ministers.

v. 4. *Much people*] See Matth. 13. 2.

v. 5. *A sower went out*] See on Matth. 13. 3.

by the wayes side] See on Matth. 13. 4.

v. 6. *Some fell upon a rock*] See on Matthew 13. 5.

v. 7. *Among thorns*] See on Matth. 13. 7.

v. 8. *Other fell on good ground*] Matth. 13. 8.

v. 9. *Ears to hear*] To understand and believe these things.

v. 10. *In parable*] Matth. 13. 3. That is dark speeches: the curse was on them. Isai. 6. 9. Matth. 13. 13. &c. because they would not understand and obey.

v. 11. *The parable is this*] that is, it signifieth or representeth this: and so understand the applications following, (is) doth not alwayes in Scripture signifie an *existence* a literall or reall being: but sometimes a *similitude*, *Sacramentall* representation, and likenesse: God soweth when he causeth his word to be preached by his prophets, Apostles, and Ministers: see 1 Cor. 3. 5. 6. &c. the field representeth the hearers Matthew 13. 38. 1 Cor. 3. as there are divers veins of earth, some fruitfull, some barren; so is it with hearers: some bring forth to newnesse of life, and salvation: some not amending, grow worse, and neerer the curse for their contempt of Gods word. Heb. 6. 7. 8.

v. 12. *The word out of their hearts*] The meaning is; Satan took out of their hardened hearts the word which they heard; lest lying still in their memories, like seed on the ground, it should at last take root, and convert them.

v. 13. *With joy*] Who take pleasure in hearing the promises in Gods word concerning eternall and temporall blessings, in which they would be glad to share, though they hate to live the life of the righteous.

for a while believe] because it was not rooted in Gods trueth and love, but on temporall ends, and respects meerly mercenary; these failing, their seeming faith withered: and here, to the heat of the sun, is the affection, tentation and persecution resembled, for as the kindly heat and influence thereof maketh fruitfull, and ripeneth the well rooted corn, but burneth up that which is not on good earth, so do afflictions, &c. More confirm, make fruitfull; and ripe for God, the elect and true believers, but causeth formal hypocrites to fall quite away: here appeareth the difference between temporary, or seeming faith, and that which is true and justifying, which never falleth away, or is finally lost: because he that believeth, hath already everlasting life John 3. 36. again, the gifts and calling of God are without repentance Rom. 11. 29. again Christ prayeth for the elect, that their faith may not fail. chap. 22. 32. so that though they who seem to believe, may, and do fall away; yet they who truly do believe, shall never, *vera fides remiti potest, amiti non potest*, true faith may sometimes have lesse evidence, but can never be quite lost.

v. 14. *Go forth, &c.*] Return home to their affairs; and the cares and pleasures of this world, leave no place for the word of God to grow in their hearts, nor any leisure to think of it.

v. 15. *Honest and good heart*] That which God hath made so who taketh away the stony heart, and giveth an heart of flesh: so that here is not mentioned any cause, but a certain consequence, of a fruitfull and good heart, it is true, that God only who giveth the encrease, giveth faith and obedience towards the word; but wherever he giveth such an heart, he also giveth grace to retain and hold fast the word which shall bring forth good fruits.

with patience] with perseverance unto the end: these bring forth fruits of sanctification to some maturity. Rom. 2. 7.

v. 16. *No man lighteth*] See Matth. 5. 15. Mark 4. 21. Luke 11. 33. he warneth his to do good with the light they have, and shall receive, that it might guide men according to the intent of the giver.

v. 17. *For nothing is secret*] See Matth. 10. 26. Mark 4. 22. Luke 12. 2. 1 Cor. 4. 5. the meaning is, that though their preaching was yet but of obscure beginnings, and clowded by the malicious oppositions of adversaries, yet it should once gloriously break out and shine to the world, whereby the secret machinations of wicked and hypocriticall enemies (who under pretence of religion persecuted the Gospel) should plainly appear.

v. 18. *Take heed therefore how ye hear*] Take heed how ye come affected to Gods word (that it be with repentance faith, and due preparation,) how ye behave your selves in hearing (that it be with reverent attention) and how you practice when you have heard; that ye may bring forth fruits accordingly: See on Mark 4. 24. of *Israels earings*, was the Idol made; Exodus 32. 2, &c. *qui malè audit, confiare facrilegium solet. Ambros. lib. 7. epist. 36.* facrilege and most sins come of careleste and evil hearing: as a defect or fault in the first digestion, causeth the like in the reft, and consequently many diseases in the body; so is it proportionably in the soul: see more Matth. 13. 12. and 25. 29.

v. 19. *Then came to him*] See Matth. 12. 46. Mark 3. 32.

v. 20. *Thy mother and thy brethren*] See Matt. 12. 47. These were not any sons of Christs Mother: nor the sons of Joseph by another wife (*see Jerom. contr. Helvid. cap. 8. & cap. 9.*) but were called his brethren according to the Custom of the Hebrews who so stiled cozens: it may be they were sons of Josephs brother, or Maries sister; as was James.

v. 21. *Mother, and my brethren*] Meaning that he would not neglect the work of God for any secular respect, but chiefly attend them, who hear the word of God and live thereafter.

v. 22. *Now it came to passe*] Matthew 8. 23. Mark 4. 36.

v. 23. *He fell asleep*] Into a found, or very heavy sleep, as that doubled cry of his Disciples awaking him importeth. v. 24.

they were filled] the ship began to founder, or to be filled with water, and so in danger of sinking.

v. 24. *Master, Master, we perish*] Matth. 8. 25.

v. 25. *Where is your faith?*] Matth. 8. 26. your confidence in me, which is an effect of faith.

v. 26. *They arrived*] Matth. 8. 28. See on verse 27.

v. 27. *A certain man, &c.*] Matth. 8. 28. this is called the countrey of the *Gergesenes*, which here, and Mark 5. is called the Country of the *Gadarens*: it seemeth that *Gadar* and *Gergessa*, or *Gerasa* were two Towns, but both in the same continent, neer the lake of *Tiberias*, over against *Galilee*. See note on Matt. 8. 28. and on Mark 5. 1. and whereas *Matthew* speaks of two men possessed meeting Christ; and hear is but one mentioned, the order and circumstances, shew it to be one and the same history, but where *Matthew* speaketh of both the possessed, *Luke* and *Mark* speaks but of one of them, who either was better known, and more notorious fierce, dangerous, or more cruelly tormented, by a whole legion of Devils.

but in tombes] that is, (as the *Syriac* interpreter giveth it) *in the place of Sepulchres*: among the graves of the dead: some think in caves, or arches built by, or over the Sepulchres.

v. 28. *What have I to do, &c.*] The Devils usurping the parts and faculties of his body and soul whom they possessed, made the poor man cry this in his own name; whereas the presence of *Jesus*, was his happinesse, but their torment.

torment me not] Meaning, before the time, as Matth. 8. 29. for they knew they must not only be executioners of reprobates, but also be tormented themselves eternally and with the greatest torments; for as much as their sin is greatest. 2. Peter 2. 4. Jude. 6.

v. 29. *Caught him*] συνηρπάκει: snatcht him up with violence.

therefore he was bound] that is, the possessed man was bound, that he might do no harm to passers by.

brake the bands] by the power of unclean spirits, he brake all chains and fetters: which sheweth that none but God was able to rescue this poor man out of their power.

driven of the Devil] ἠλαύνετο signifieth a violent and speedy driving: ἐλαύνω, *agito stimule incito, exagito, &c.* and that is here attributed either to one commander in chief; or it intimateth that it was done by a common consent and instigation of all.

v. 30. *And*

v. 30. *and he said Legion*] A *legion* consisted of 6100. footmen, and 726. horsemen: *Vegetius de re militar. l. 2. c. 6.* but here it seemeth put for a great indefinite number.

v. 31. *into the deep*] That is, into hell; where the devils are in darknesse. See Rev. 20. 3. 2 Pet. 2. 4. he calleth that here ἄβυσσος, which chap. 16. 23. the Evangelist calleth ᾅδου, Hebrew שאול a gulfe, or depth without bottom: metaphorically, great, many desperate afflictions, in which men perish. Psal. 42. 7. or things unsearchable. Psal. 36. 6. literally for the depths of the seas: fo some take it here: it is probable that the devils are confined to certain places; and permitted to infest some; but the fumme of this petition was, that they might not be commanded to go out of this world, left that thereby they should lose their opportunity of destroying, or hurting men.

v. 32. *an herd of many swine*] Mark 5. 13. about two *thousand*: but why say fome, did the Jews keep swine; seeing Gods Law made them *unclean* to them. Levit. 11. 7. we must know that *Pompey* had taken away Gadara from the Jews, which it seemeth they had seised into their hands by force: and that the Jews, there or else where inhabiting, which kept swine (which themselves might neither offer in sacrifice, nor eat) did it to make gains thereof in selling them to the Romans or others.

v. 33. *choaked, &c.*] Drowned in the waters.

v. 34. *they fled and went and told, &c.*] As being amazed, and afraid at that which was done.

v. 35. *clathed, &c.*] Clothed with something which it seemeth they who were present could spare him to cover his nakednesse: for verse 27. he ware no clothes.

v. 37. *back again*] Into Galilee.

v. 38. *that he might be with him*] Mark 5. 18.

v. 39. *return to thine own house*] Christ would not have him depend on his bodily presence for protection against those spirits which had tormented him: but to know that he was able (as being God) to countermand the devils, and to save his: and also that he might testifie to others, what God had done for him.

throughout the whole citie] Of the Gadarens, which was one of the cities of Decapolis. Mark 5. 20. for Gadara was reckoned fo. *Plin. nat. hist. l. 5. c. 8.*

v. 40. *gladly received him*] Because they hoped that he would cure their sick; and many also desired to hear him.

v. 41. *a man named Jairus*] Mat. 9. 18. Mark 5. 22.

a ruler of the synagogue] Or Church of the Jews: See on chap 13. 14. and on Matth. 9. 18. Acts 13. 15. the office of these rulers was to be wardens of the synagogues, and to take care that all things might be decently and orderly done there.

v. 42. *all her living*] All that she had in banck, or all that she had to live on: for βίος signifieth *life*, or *livelyhood*, by which life is maintained; as, chap. 15. 30. &c.

v. 44. *touched the border of his garment*] Matth. 9. 20.

v. 45. *who touched me?*] Mark 5. 30. This he said, though he knew her thoughts, and that she was healed; *ne fructus fidei apud ignorantes latere videretur. Optatus lib. 5.* left the fruit of her faith might otherwise have been concealed from them who knew not what was done.

v. 46. *some body hath touched me*] He speaketh of the end which some one of the multitude had proposed to their self, in assurance of being healed, if they could but come to touch his garments: this faith of the womans he manifesteth to the multitude, to invite them also to beleeve, that they might be healed and saved; therefore he asked who touched him, *ut confessionem certè provocaret*, saith *Tertul. adverf. Marc. l. 4.* to cause her confession.

vertue is gone out of me] Understand here with *Fulgentius ad Thras. l. 2. divina curationis effectum*: the effect of a divine cure: as if he had said, I have given vertue or power to heal, according to the faith of that party who desired to touch me.

v. 47. *for what cause she had touched him*] For faith Matth. 9. 21. *she said with her self*, if I may but touch his garment I shall be whole: she was in modesty ashamed to tell men, but when she saw that she was not concealed, she glorified God in declaring to others the admirable cure she had: fo, as *Optatus* said, *l. 5. invenit confitium tacita fides*; her silent faith found advice.

v. 48. *thy faith hath made thee whole*] Not the merit or vertue of thy faith, but his vertue upon whom thy faith relyed: he knew both her faith, and her cure.

go in peace] See on chap. 7. 50.

v. 49. *trouble not the Master*] This they said as ignorant of the power of Christ to raise the dead: as if they should have said, she is already past help, let not him lose his labour, for he cometh too late.

v. 50. *fear not*] Do not despair of help: he forbidden not such fear as is necessary to beget an holy reverence; and to bring them to refuge and help to the power and mercy of God, who faith, Hose. 5. 15. *in their affliction they will seek me early*, but would have them confident in his power and love: *ficut meliores sunt quos dirigit amor: ita plures quos corrigit timor. Aug. epist.* 50. as they are better whom love directeth; so are they more whom fear amendeth.

v. 51. *he suffereth none to go in*] Mark 5. 37.

v. 52. *she is not dead*] Matth. 9. 24. Mark 5. 39. She is not fo dead, but that he may and shall be raised: this he spake to confirm their faith concerning the resurrection from the dead, intimating, that it was as easie for him to raise the dead, as for one man to awake another out of sleep: and it is probable which *Euthymius* saith; he permitted them to laugh, that they might be a manifest demonstration or witnesse of her being really dead and raised again: that they might not afterwards say that she was not dead.

v. 54. *he put them all out*] All but those forenamed; verse 51. he would admit no profane scorners.

v. 55. *give her meat*] That they might know that she was perfectly restored to life and health.

v. 56. *tell no man what was done*] That verse 39. he bad the dispossessed man tell what great things God had done for him, and here forbad the parents to divulge what he had done for them; the reason may be, that though he would assigne that man such an office; to expresse his gratitude to God, and to prepare the inhabitants of Decapolis for their conversion to the faith of Christ; yet being come from thence, and doing this miracle in Galilee, he would not have it noised abroad, as for that he would decline the importune malice of the Jews towards him; so also justly to punish these excluded scorners, by permitting them to their own unbeliefe.

CHAP. IX.

Verse 1. *When he called his twelve disciples*] Matth. 10. 1. Mark 3. 13. and 6. 7. according to the number of the tribes of Israel: yet so far was the Priesthood of Christ, (after the order of *Melchisedec*. Hebr. 5. 6.) different from the priesthood of Aaron, that he chose not one Apostle out of the tribe of *Levi*, neither was he of that tribe, but of *Judah*.

authority over all devils] That is, to cast any of them out of the possessed.

v. 2. *he sent them to preach*] In that he gave them power to do miracles, it sheweth his deity, for no meere man could give it: in that he sendeth them to preach as well as to do such works, it declareth the principal end of miracles, which is to confirm the doctrine preached; as also the difference between impostors and the ministers of Christ; they work lying wonders to gain credit to some fallhoods, but these do true miracles for the confirmation and manifestation of the truth: the Gospel having been confirmed sufficiently, needeth no further confirmation; neither need the ministers thereof any miracles to justifie them, when according to their lawfull calling they sincerely preach the truth of the Gospel.

v. 3. *Take nothing for your journey*] Meaning that they should not be distracted with any cares, for God would cause those who received spiritual good of them, to administer temporall necessaries to them.

v. 4. *and thence depart*] As you have occasion to go or stay.

v. 5. *shake off the very dust*] Which was a signe of detestation, and their unworthyness to have the Gospel preached unto them. See Matth. 10. 14. Mark 6. 11. Luke 10. 11. Acts 13. 51.

v. 6. *went thorow the towns, &c.*] According to his command who sent them.

v. 7. *Now Herod*] See Matth. 14. 1. Mark. 6. 14.

and he was perplexed] This was *Herod Antipas*. Matth. 14. 1. &c. who was thus troubled at the fame of Jesus: the word here used is of διαπορέω signifying not onely to doubt as counsellesse, or ignorant which way to turn, but also to stick fast upon some inexplicable difficulties. Hebrew ומתרגר *vaitbmah* and he was amazed; Syr. ומתבהמר *vmethbahmar*; and he wondred; but it signifieth also *obstupuit*; as doth also their תמה the same with the Hebr. תמה *tamah, abtonitus fuit, obstupuit V. Schindl. c. 24. 41. Mart. Trostius.* Mar. 12. 17. & 16. 5. where we translate it *affrighted*: so indeed was *Herod*, as it is commonly with men of blood and guilty

consciences] affrighted, terrified and perplexed, at the sundry rumours which he heard concerning Christ; some saying *John* was risen again: some that *Elias*, or some other of the Prophets had appeared; there is no rest to the wicked. Isaiah. 57. 20.

v. 9. *desired to see him*] Not to be converted by him, but to satisfie his own curiositie; as, Luke 23. 8. in hope to see some miracle done by him.

v. 10. *and he took them*] Matth. 14. 13. Mark 6. 30. 32.

Bethsaida] A town of Galilee near the lake of Genesaret, where *Andrew*, *Peter*, and *Philip* dwelt. John 1. to the desert hereto belonging he withdrew his disciples from the confluence of people, coming out of the near towns, that they might rest a while after their travell.

v. 11. *received them*] That is, graciously entertained them: teaching and feeding them: so is he mercifully provident for the souls and bodies of those that seek him. See Psal. 34. 10. 1 Tim. 4. 8.

v. 12. *When the day*] Matth. 14. 15. Mark 6. 35. John 6. 5.

began to weare away] κλίνειν, to decline, or shut up. when it grew towards night.

v. 13. *except we should go and buy*] This manner of speaking sheweth that the Apostles thought it impossible to feed and satisfie so great a multitude, having so little provision, which setteth off the truth and greatnesse of the miracle.

v. 14. *for they were, &c.*] That is, there were present so many.

v. 15. *sitties in a company*] That which this Evangelist calleth here κλισίας: the Syriac interpreter giveth *discubitus*, and our translation *company*. Mark 6. 39. is given συμπόσια, συμπόσια, as it were by tables; that is, as many in a company as a table would hold: this was done for the better convenience of serving them all distinctly and orderly, which in a confused throng they could not so have done.

v. 16. *looking up to heaven*] As shewing whence all blessings come and must be expected.

blessed them] Gave thanks. John 6. 11. praying that God would blesse and sanctifie those gifts to the receivers. See Tim. 4. 4, 5.

v. 17. *were all filled*] Whereby it appeareth, that man liveth not by bread onely, but by the word and providence of God: and that our lifes is not in abundance, but in Gods blessing, who can make a little sufficient.

v. 18. *And it came to passe*] Matth. 16. 13. Mark 8. 27.

alone praying] That is, apart from the multitude.

and he asked them] That is, when he had done praying.

Whom say the people that I am?] This he asketh, not being ignorant of the thoughts of men, but because the faith and confession of the Apostles, whom he appointed to be the light of the world, ought to outshine all vulgar faith and confession; he requireth it of them, verse 20. and *Peter*, as the speaker for the rest, answereth, *the Christ of God*; that person whom God fore-promised, and anointed, above all those that (as his types) were anointed; in whom the offices of King, Priest, and Prophet met together, for the work of our redemption.

v. 19. *John the Baptist, &c.*] See Matth. 16. 14.

v. 20. *the Christ of God*] See on verse 18. Christ the Son of the living God; the anointed of the Lord: the Messias and Saviour of the world.

v. 21. *tellit to no man*] Till the appointed time, when it was to be divulged to the world. Matth. 10. 27. which he saith now, as if it did not highly concern all the Elect to know and confesse the same: but because he would not yet have his glory manifested before he had accomplished the work of the crosse, in suffering an ignominious death, to redeem us from death and hell; thus would he yet leave the devil in suspence: but principally, left the faith of the disciples thus confessing, should be dangerously shaken in the fight of his bitter passion; and left their auditours should have suspected, the truth they preached (neither these, nor they yet fully understanding the mystery of Christs death, resurrection, and ascension into heaven) and so the perversion of order in things opportunely to be manifested and known, should have proved, but as removing of the steps from them who were by such degrees to have ascended to that great mystery of godlinesse and salvation by Christ. He would therefore be declared *to be the Son of God, by the resurrection from the dead*. Rom. 1. 4. after which the commission ran generall. Matth. 10. 27. Mark 16. 15. *preach the Gospel to every creature*: this present restraint then, is limited, as that, Matth. 17. 9. *Tell the vision to no man, untill the Son of man be risen from the dead*: and this the following words, declare, which foretell of his passion

v. 22. *Son of man must suffer, &c.*] See on chap. 6. 5. He that was God and man in one person; in his God-head impassible, was to suffer in his humane body and soul, to redeem us bodies and souls: to which God had assigned him from eternity: therefore as he is called *the Lamb of God which taketh away the sin of the world*. John 1. 29. So is he, *the Lamb slein from the foundation of the world*. Rev. 13. 8.

v. 23. *he said unto them all*] Matth. 10. 38. Matth. 16. 24. Mark 8. 34. Luke 14. 27.

his crosse daily] Meaning, if God should please to call us to daily afflictions, as it sometimes cometh to passe. Rom. 8. 36. 1 Cor. 15. 31. we must yet endure and persevere unto the end. Matth. 10. 22. and 24. 13. we are therefore here admonished to be alwayes prepared to bear afflictions for Christs sake, and to follow him in obedience and holy imitation of his humility and patience: fo must all they who will follow Christ, deny themselves, not regarding their own profits or lives, in respect of his will and glory: so Christ fought not his own, but his Fathers will.

v. 24. *will save his life, &c.*] That is, whosoever will set more by his own ease, safety, or life, then Christ the way, truth, and life; shall lose himself to eternity: but he that will expose himself to perils and death it self, where the honour of Christ shall require it, shall be saved: *Salvian* therefore adviseth well, *de gub. Dei l. 5. fine. repudia te, ut recipiaris à Christo*, renounce thy self, that Christ may receive thee.

v. 25. *For what is a man advantaged, &c.*] Matth. 16. 26. Mark 8. 36. Doubt not therefore to part with any worldly thing for thy salvation: because *si te amiseris, omnia in te perdis*, *Timoth. ad Eccles. Cath. l. 3.* if thou loseft thy self, in that one losse thou loseft all; but if thy soul be saved, in that one gain, thou obtainest all things desirable.

v. 26. *Whosoever shall be ashamed, &c.*] Matth. 10. 33. Mark 8. 38. Luke 12. 9. 2 Tim. 2. 12.

when he shall come] To judge the living and the dead, with glory, and many Angels attending his tribunall: then will not Christ own him, who shall here before men, deny him, for fear or favour of men, or for love of this world, and the things thereof; this doth not onely concern apostates openly denying Christ, but (as *Fulgentius l. 1. ad Thras.* well noteth) him also *qui silentio firmat errorem*, who by his silence confirmeth errour *silendo non adstruit veritatem*; and by holding his peace doth not confirm the truth; *divinam contumeliam qui non refutatis, accumulat*. He that repelleth not Gods dishonour (what he possibly can) addeth to it; the negligent or sleepy centinell betrayeth his princes tents.

v. 27. *But I tell you*] Matth. 16. 28. Mark 9. 1.

till they see the kingdom of &c.] Some present shall not die (or see death; as, John 8. 27. Hebr. 2. 9.) untill they see the propagation of the kingdom of Christ, in and after his ascension into heaven.

v. 28. *it came to passe about an eight dayes after*] Matth. 17. 1. Mark 9. 2. *Matthew* and *Mark* say six dayes after. So that *Luke* taketh those six with either limit included, that is reckoning to the fix, the day preceding the first; and the day following the last thereof, which the other Evangelists take exclusively.

these sayings] Or things.

took Peter and John and James] That they might first be spectators of his glory, whom he would afterwards make witnesses of his bitter agony, and sad conflict with the pains of death and hell: what this mount was, we may not curiously dispute, the scripture not declaring it: the common opinion is, that it was mount Tabor in the midst of Galilee, specified Psal. 89. Hose. 5. *Peter calleth it* the holy mount. 2 Pet. 1. 18. See on Matth. 17. 1.

v. 29. *his countenance was altered*] Gre. ἕτερον *other*, or changed from the ordinary appearance, beginning to shine with an admirable and divine beauty: and so his garments were light and glorious; an heavenly glory shined in the Angels appearing. Matth. 28. 3. Rev. 4. 4. this light of Majesty which they now saw, was a slender ray of his divine glory, but much more excellent, then that wherewith *Moses* face shined, which the people were not able to behold. Exod. 34. shewing in the mystery, the disability of men under the vail, to look unto the end of the law Christ Jesus. 2 Cor. 3. 13. by this they now saw, Christ would give them a taste of that glory, which shall be seen when he shall appear *glorious in his Saints*. 2 Thes. 1. 14. Colos. 3. 4. 1 John 3. 2. Phil. 2. 21.

v. 30. *Moses and Elias*] These also appeared glorified; possibly to shew the disciples, that Christ was not against the Law and the Prophets, as the unbelieving Jews would persuade men, for they gave testimony unto him: and because these two were the most famous in the Old Testament.

v. 31. *of his decease*] Of his death and passion at Jerusalem.

v. 32. *were heavy with sleep*] Either with joy, or fear and admiration

admiration, or a divine rapture: see Dan. 8. 18. and 10. 9 or overcome with watching, for they stayed there all night verse 17.

v. 33. *not knowing what he said*] So the Spirit of God opened his understanding to know *Moses* and *Elias*, whom he never before had seen.

v. 34. *overshadowed them*] Them, that is the disciples, by means whereof *Moses* and *Elias* were taken out of their sight, after this conference ended: it seemeth the Apostles, imagined that his kingdom was now established to him, and begun; or they spake to him that he might avoid the suffering of which they conferred, by staying still in the mount.

and they feared] Because it was an extraordinary cloud wherein the glory of God appeared: and the voice was presently heard sounding from heaven, 2 Pet. 1. 17. Mark 9.

v. 35. *This is my beloved Son*] The onely Son of God by nature, for whose sake we are beloved, Ephes. 1. 6. in whom are all the creatures of wisdom: therefore under pain of rejection from God, we must hear and obey him. Deut. 18. 18, 19.

v. 36. *was found alone*] Having put off that glory and resumed his forme of a servant.

and told no man] Until Christ was risen from the dead, for so he charged them, Mark 9. 9.

v. 37. *and it came to passe*] See Matth. 17. 14. Mark. 9. 17.

v. 38. *look upon my son*] That is, have mercy upon him, and help him: for we willingly look on those whom we pity and would help.

v. 39. *a spirit taketh him*] That is, tormenteth him, making him foam and tear himself, and doth himself against the ground. See Matth. 17. 16. 17. Mark 9. 20.

teareth him] Mark 1. 26. & 9. 20.

v. 40. *and they could not*] See on Mark 9. 18.

v. 41. *O faithlesse and perverse*] Thus sharply doth he reprove the Apostles unbelief. See Matth. 17. 20.

v. 42. *the devil threw him down*] Being enraged (as he useth to be) because the childe was brought to Christ: and because he knew, that thereby he should be cast out of possession.

v. 43. *at the mighty power of God*] Which appeared in this admirable work of Christs commanding the unclean spirits.

v. 44. *let these sayings sink down into your ears*] That is, mark them diligently and remember them well.

v. 45. *They understood not this saying*] They were so confident of Christs temporal kingdom, that they could not understand him, when he spake of his suffering death: after his resurrection they understood it, John 2. 22. now they feared to ask him, because he had a little before so sharply reproved *Peter* about it.

v. 46. *which of them should be greatest*] Possibly the occasion of this question might now be his speech concerning his death; they desiring to know, which of them should be the chief or head, of his supposed earthly kingdom in his stead; for yet they understood not his spiritual kingdom: but here, as also Chap. 22. Christ reproveth their ambition.

v. 47. *perceiving the thoughts of their hearts*] For he is truly God, as truly man: none can search and know the heart but God, Jer. 17. 10. the very Heathens knew this: therefore some of them dedicated to their supposed Gods ὦτα καὶ τοὺς ὀφθαλμοὺς, ears and eyes of some precious materials, intimating that God heard and saw all things. *Clem. Alexandr. strom. lib. 5.*

v. 48. *he that is least among you*] True greatnesse before God, is in sincere innocency and humility, such as is commonly in little children.

v. 49. *and John answered*] Mark 9. 38. it is an Hebrew manner of speaking (See Chap. 7. 40.) occasioned by the former passage, concerning their not casting out the devil.

he followeth not with us] He followeth thee, not in our society, it might seem strange that any should cast out devils in the name of Christ, who did not follow Christ: but we must know, that though this power was principally given to the Apostles to confirm their preaching, yet was it not so confined to their office, but that Christ might give the same also to other believers. See Mark 16. 17.

v. 50. *Is for us*] Though he be not with us in body, or external communion; yet he adhereth to us in faith, affection, consent, in doctrine and spiritual communion.

v. 51. *received up*] By his ascension into heaven, after his death and resurrection.

he stedfastly set his face] This is an Hebrew manner of speaking, signifying a resolving, and setting a mans self to do a thing, Jer. 42. 15. Ezek. 4. 3. God saith there to the Prophet, והכבדת את פניך *wahachimotha eth phanecha, set thy face against it*: the word is of כבד *con*, which among other things, signifieth to be prepared, firme, and constant, resolved not to be diverted; or to be fitted, disposed, or intent to do something. So here, the time of Christs passion drawing neer, he resolved (whatever flesh and blood suggested; or *Peter* had perswaded to the contrary Matth. 16. 22.) to go to Jerusalem. See on Matth. 19. 1.

v. 52. *to make ready for him*] Which was needfull; because Christ was attended, not onely by the twelve Apostles, but many others who followed him, as disciples and hearers.

v. 53. *his face was as though, &c.*] The Samaritanes took special notice of any that went up to Jerusalem to worship, because they had a temple of their own for their false worship on mount Gerizim, built in opposition to the Temple of God at Jerusalem. See John 4. 20. now it being neer the Passover, the Samaritans took the more notice of their going that way, and therefore would not entertain them: moreover, the Jews having no commerce with the Samaritanes, John 4. 9. there was the more need of forerunners to make provision for them, who could not in an ordinary, or then usual course have expected any necessary entertainment there.

v. 54. *even as Elias did*] See 2 Kings 1. 10.

v. 55. *of what spirit ye are*] You do not know what spirit moveth you herein: your counsel agreeth not with your calling: you shew a spirit of revenge, and therefore misapply the example of *Elias*: for I am come to save, not to destroy. And indeed as *Augustine ad Marcellin. ep. 5.* well saith, *vindicta ultima justè poscitur, quando nullus jam restat correctionis locus, extremo sc. summoq; judicio*, final revenge is justly required, when there remaineth no place for amendment; that is, at the last judgment. So dangerous is imitation of misapplyed examples of saints, especially to the violation of charity.

v. 56. *It not come to destroy*] See 1 Tim. 1. 15. John 3. 17. he now came to shew mercy, and to save the penitent, who will come again to judge and destroy the impenitent, and unbelievers: it was now a time for mercie, not judgement.

v. 57. *and it came to passe*] See Matth. 8. 19.

v. 58. *the Son of man hath not*] Knowing his thoughts, he intimated to him, that he should but deceive himself in following him for temporal gains, who now possessed nothing temporal, and came to propose spiritual and eternall gains.

v. 59. *and he said*] Matth. 8. 21.

v. 60. *Let the dead bury the dead*] Meaning the unregenerate who are dead in trespasses and sins, 1 Tim. 5. 6. Ephes. 2. 1. not that Christ disalloweth a decent and seasonable performance of that office of duty and piety, but that he preferreth the advance of Gods glory in preaching the Gospel, and saving of souls before it. See Matthew 8. 22.

v. 61. *bid them farewell*] Mark 6. 46. the word ἀποτάσσω signifieth alto to order or dispose of: so that the sence may be, suffer me first to go home, and order or dispose of my estate and family: so that which the Prophet saith, Isaiah 38. 2. to *Hezekiah*, צו לביתך, ἴσαι τὸν οἶκόν σου, dispose of the house: this probably was the main care of the man, to bid farewell, or take leave of friends, though an act of humanity, yet was it of lesse moment then to order and provide for them.

v. 62. *and looking back*] This is an Hebrew manner of speaking, signifying repentance of that one had begun. See Gen. 19. 17. 26. The meaning is, that no man dedicated to the ministery of the Gospel, having in his heart a resolution to forsake his calling, and to embrace the present world, is fit for that holy work: the *simile* is derived from ploughmen, who looking backward cannot make straight furrows.

CHAP. X.

Verse 1. *After these things*] See Matth. 10. 1. *other seventy also*] After that the twelve Apostles had preached in the towns round about, now the hearers multiplying, there was need of more preachers to confirm them: therefore he chose out of those who had heard and followed him, seventy more to send abroad to that office: fo the Syriack interpreteth, *he separated of his disciples seventy other, and sent them*: the Greek word ἀναδείκνυμι here used signifieth, as to designe or appoint, so to ordain or consecrate, as Christ here did: their return from Babylon was kinde of type of their redemption by Christ: fo here are appointed seventy, as they had their *Synedrion* or Coun-

cil of seventy Elders or Judges after their return. So *Moses* appointed seventy Elders, or assistants to him, Exodus 18. 22.

whither himself would come] Whither he would follow them, more fully to preach the kingdom of heaven, and also confirme the same with miracles: he sent them two and two, as to strengthen and comfort each other; so for the more certain testimony of that which they were to affirme.

v. 2. *the harvest truly is great*] Matth. 9. 37. meaning a great number of people, which were ready to be converted, and gathered unto God. See John 4. 35. thus he encourageth them.

v. 3. *behold I send you, &c.*] Matth. 10 16.

among wolves] These are *tyranni, & raptores seculi, Bernard. ad Past. Ser.* tyrants, spoilers, bloody persecuters.

v. 4. *carry neither purse*] Be not distracted with care concerning ordinary means to bear your charges for clothes or dyet: he that sendeth you is able to provide necessaries for you, such ought our confidence to be in Gods providence, that we may ever be assured, that he careth for us, while we are careful of his work; lest otherwise, if the minde be too intent on the things of this world, *minus aliis provideat æterna, Greg. hom. 17. in evang.* he should be lesse carefull over others for things eternal.

salute no man] See on 2 Kings 4. 29. this he speaketh, not forbidding civity and civility which he enjoyneth, verse 5. but distraction from, and hindrance in their duty and ministration.

v. 5. *into whatsoever house &c.*] Matth. 10. 11.

peace be to this house] See 1 Sam. 25. 6. it was their manner of salutation, whereby they wished all health, and happinesse. See on John 19. 3.

v. 6. *the son of peace*] That is, if any man capable of that blessing, and disposed to receive the doctrine of peace, which you preach, be therein.

v. 7. *the labourer is worthy of his hire*] See 1 Cor. 9. 7. 1 Tim. 5. 18.

go not from house to house] In respect of the charge you put them to; for while you minister the gospel to them, you bring them greater gain.

v. 8. *eat such things*] That is, be contented with such things as you finde: which he saith, first that they might not seek themselves, as they whose belly is their God, Phil. 3. secondly, that they might know, that he who forbade them to carry purse or scrip, yet permitteth them necessaries in the execution of their ministery.

v. 9. *nigh unto you*] See Matth. 3. 2. and 4. 17.

v. 10. *out into the streets and say*] Publikely and openly for a testimony against them.

v. 11. *dust of your city*] See Matth. 10. 14. Luke 9. 5. Acts 18. 51.

kingdom of God] Christ the Messias, King of glory, presented himself unto you by his messengers, to reign over you, and save you.

it come nigh unto you] That is, against you, further to condemn you, who contemn it, as Chap. 9. 5.

v. 12. *more tolerable in that day*] In the day of judgement. See Matth. 10. 15.

v. 13. *Wo unto thee Chorazin*] Matth. 11. 21. Chorazin was a chief city of Galilee, reckoned among the ten cities of Decapolis, that stood on the sea of Galilee, in a creeke, over against Capernaum.

Bethsaida] Another city of Galilee, which was also one of the cities of Decapolis, standing on a Creek of the same sea.

Tyre] Tyrus the chief city of Phœnicia, which in the division of the land, came to the tribe of *Asher*, Josh. 19. 29. but because they could not drive out the inhabitants, Israel never possessed it, but the Tyrians kept it, and continued still in Idolatry.

Sidon] Another city of Phœnicia of the like condition, Joshua 19. 28.

sitting in sackcloth and ashes] Which were signes of mourning and repentance.

v. 14. *more tolerable*] Because, as *Salvian* saith *de gub. Dei, lib. 4. fine, Minoris criminis reatus est, legem nescire quam spernere*: it is lesse sin to be ignorant of Gods will, then to contemn it known: as that knoweth his Masters will, and doeth it not, shall have most stripes. Chap. 12. 47. Jam. 4. 17. John 9. 41.

v. 15. *and thou Capernaum*] This was another city of Decapolis, which was the Metropolis of Galilee, standing on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flourished with great trade, riches, and pride.

which art exalted to heaven] In regard of Christs preaching and working there: or in regard of their high ambition and prosperity.

down to hell] ἕως ᾅδου: so in the Creed, εἰς is put elliptically for εἰς οἶκον τοῦ ᾅδου, to the house, or place of hell. See in cap. 12. 5.

v. 16. *he that heareth you*] See Matth. 10. 40. John 13. 20. 1 Thes. 4. 8.

v. 17. *through thy Name*] We using thy authority, and calling on thy Name.

v. 18. *I beheld Satan*] Satan is stiled Prince of the air, Ephes. 2. 2. ruling in high places, Ephes. 6. 12. whence he is said to be cast down, when his power is overthrown by preaching of the Gospel.

v. 19. *I give unto you power*] See Matth. 16. 18. Acts 28. 5. Mark 16. 18.

v. 20. *because your names are written in heaven*] Because by the effects it appeareth, that ye are elected to life everlasting. See Phil. 4. 3. Rev. 20. 12. and 21. 27.

v. 21. *Jesus rejoyced in spirit*] Matth. 11. 25. being comforted in the necessie of the Gospel, and in the consideration of the performance of his Fathers will.

unto babes] νηπίοις, the word also signifieth simple or weak men. *Hesiod* ἤματι μὲν μέγα νήπιε, νήπιον ἠδ' ἀνόητον &c. fools or simple men, neither do they know, &c.

v. 22. *all things are delivered*] Matth. 28. 18. John 3. 35. and 17. 2.

v. 23. *blessed are the eyes*] See Matth. 13. 16.

v. 24. *Many prophets*] Which he meaneth not onely concerning the bodily presence, and sight of things by him done; though that was much desired, that they might see the worlds Saviour present (as we shall do in his kingdom of glory) but also to understand, and to be more fully assured of the admirable work of Gods mercy, and the accomplishment of their redemption by Christ.

v. 25. *a certain lawyer*] One that professed the knowledge and interpretation of the law of *Moses*, though indeed he knew not the end of the Law, which was to be a Schoolmaster to bring us to Christ.

Master, what, &c.] Thus he calleth Christ, who yet came not with a minde to learn, but to tempt, and to finde some occasion of cavil: it seemeth that when he had heard Christ teaching, he rose up to propose this question, to try whether Christ would say any thing against the law, or mention any other way to life everlasting.

v. 26. *what is written*] Knowing his subdolous minde, he remitteth him to the law, who boasted of, and trusted in righteousnesse by the law.

v. 27. *Thou shalt love, &c.*] See Deut. 6. 5.

with all thy heart] As much as thou canst: *modus diligendi Deum est sine modo diligere, Bernard.* the measure of our loving God, is to love him beyond measure.

and thy neighbour as thy self] Levit. 19. 18.

v. 28. *This do and thou shalt live*] This answer is shaped according to the Lawyers question, verse 25. *what shall I do to inherit eternal life?* because he fought eternal life by the works of the law, which he could not fulfill, he referreth his conscience to the law, which onely shewed his sin, Rom. 7. 7. & 3. 20. Gal. 3. 21, 22. knowing that it must either bring him to Christ, or leave him unexcusable, Matt. 19. 17. otherwise when the keeper of the prison (far from all opinion of any merit of his own) asked; *What must I do to be saved?* Acts 16. 30, 31. *Paul and Silas answered, believe in the Lord Jesus Christ, and thou shalt be saved.*

v. 29. *Who is then my neighbour?*] For they counted no man their neighbour but their friends and countrey men.

v. 30. *leaving him half dead*] We may not so wrest these words in their application, as thence to conceive, that man, in his fall, had left in him any life of grace, or ability to recover or raise himself to any moral good; seeing that the Scriptures so expresly declare, that before our regeneration and new birth by the free grace and mercy of God quickening us by his holy spirit, we are all *dead in trespasses and sins.* Ephes. 2. 1. See Rom. 7. 18. 24. 2 Cor. 5. 5.

v. 31. *on the other side*] As if the distressed man had been unworthy of his care or pity. See Psalm 38. 11. Isaiah 58. 7.

v. 33. *but a certain Samaritane*] Whose nation was odious to the Jews, John 4. 9.

v. 35. *took out two pence*] These circumstances are set to expresse the free mercie of God in our conversion; not only preventing us by his grace, but continually supplying us with necessary increases thereof, that we may persevere and be saved: according to which *Augustine de verb. Apost. serm.* 15. saith, *non putes te promerendo accepisse, qui non promereres, nisi accepisses*; think not that thou receivest by deserving, who hadst not merited, except thou hadst received: and again, thou giveth (saith he) altogether freely, thou freely savest, who findest (in us) nothing to save us, thou findest much to condemn us.

v. 36. *which now of these &c.?*] Which of these did according

cording to the law, which saith, *thou shalt love thy neighbour.*

v. 37. *Go, and do thou likewise*] Help him that hath need of thee, although he be thine enemy, or thou know him not.

v. 38. *a certain village*] *Bethania*, John 11. 1.

v. 39. *sate at Jesus feet*] Here is not onely historified her posture, but principally her attention, diligence, and composure of her self (all things else set aside) to hear Christ, See Acts 22. 3.

v. 41. *thou art careful and troubled, &c.*] Thou art too much perplexed with these cares which hinder thy hearing the Gospel, which is more necessary.

v. 42. *Mary hath chosen that good part*] *Marthas* entertainment of Christ, was good and commendable: but her too much care distracting and hindring her from better, as also her consuring her sisters hearing Christ, was nor good, *non tu malum, sed illa meliorem, &c. August. de verb. Dom. ser.* 27. Thou hast not chosen a bad part, but *Mary* hath chosen a better.

which shall never be taken away] That which we here do for eternal life *etiam post mortem servatur, Greg. hom.* 27. *in Evang.* is kept after death. Such is the kingdom of Heaven *Unde nullus ejicitur beatus: quo nullus miser admittitur. Prosper. de vit. contempl. l.* 1. *c.* 2. whence no blessed one is cast out into to which none unhappy is admitted.

CHAP. XI.

Verse 1. *One of his disciples*] All his Apostles were Disciples: but all his Disciples were not Apostles. Whether this were a Disciple but not one of the twelve Apostles, it is not certain: probably he was present when Christ taught this prayer to his Apostles, and the multitude, Matth. 6.

Lord, teach us to pray] We know not what to pray as we ought, Rom. 8. 26. *Deus solus docere potuit, et se vellet orari, Tertul. l. de orat. c.* 9. Only God could teach how he would be petitioned. Therefore his self ordained and ordered the duty of prayer; and from his own Spirit, even then when it proceeded out of his mouth, *animata suo privilegio*, being animated and enlivened with his privilege it ascended into Heaven, commending to the Father those requests which his Son hath taught. Prayer is a principall part of Gods worship: & there can be none other so good a teacher of prayer as Christ our Mediatour and Redeemer, God and Man: who as he died to give us life, so doth he fit at Gods right hand, to prefent our petitions in Heaven, which his own Spirit enditeth for us here on Earth, that we may obtain the same. He therefore taught us to pray, and to avoid the vain repetitions and ostentation of *Pharisees* and Heathens, thinking to be heard for their much speaking. Matth. 6. 7.

as John also taught] By giving them some form of prayer, it seemeth, that because Religion was miserably corrupted by the false Glosses, and superstitious traditions of *Pharisees*, as also by a general depravation of manners, so that it was no marvel, if very few among them, either rightly practised, or truly understood, that main part of Gods worship, which is in devout and faithful prayer. Therefore whereas now the long promised redemption of the faithful drew neer; it was necessary that their mindes should be strengthned, and lifted up to the firm hope and confident expectation thereof, by earnest prayer: so that *John Baptist*, whose office it was to prepare the way of Christ, did out of the most evident places of Scripture thereto pertinent, compose his Disciples (whom he was to instruct and fit to receive Christ the *Messias*) some private prayers suitable to their present condition, and the spiritual kingdom of Christ, which they were now to profess.

v. 2. *when ye pray say*] Compare Matth. 6. 9. with this place, and the circumstances shew, that Christ did twice at the least teach them this very form of prayer. And hence it appeareth, that as this is the most absolute and compleat pattern of prayer, it comprehending all that we must ask, so is it the most exact and sacred form of prayer, endited and taught the Disciples (who were to teach the whole World the rules and practise of true Religion) by Christ himself, who is best able to teach his servants to pray.

Say] Christ prescribed his Disciples this form of prayer to be used by them; not rejecting others, which his Spirit taught or teacheth, but to abridge all necessary petitions, into this one Sum. See *Augustin. ep.* 121. *c.* 12.

Our Father] Under one person of the holy Trinity named, we understand all three: according to that of *Tertullian de orat. cap.* 2. *In Patre, Filius invocatur*, In the name of Father, the Son also (and the Holy Ghost) is invocated. This excellently agreeth with the state of grace: first intimating our adoption in *Christ*; by whom we are to expect all that is profitable for us; as, remission of sins, preservation, temporal and spiritual goods, all which God giveth as a loving and gracious Father: also in this (our) we learn that the faith onely which worketh by love, is available, Gal. 5. 6. So that as children of one merciful Father, we must be unanimous, and mutually solicitous for each others good: and lastly, it sheweth us with what confidence we must pray: for this appellation *& pietatis, & potestatis est, Tertul. qu. f.* is both a name of piety and power.

which art in Heaven] Who possesseth, ruleth, and disposeth of all things in Heaven and Earth, Dan. 4. 34, 35. Filling Heaven which is thy throne, and Earth, which is thy footstool with thy power and glory: comprehending all things, comprehended of none: It is to be confessed, saith *Augustine, Dardan. ep.* 57. that God is every where *per divinitatis præsentiam*, by, or in respect of the presence of his Deity, but not *per habitationis gratiam*, in respect of his grace dwelling in and manifesting himself to the holy. Such onely can be the Father of all the elect, in all ages and places: this sheweth us to whom our prayers must be addressed: that our God we call on is the true God: how we ought to lift up our mindes in prayer, how we ought to live, if we call him Father, 1 Pet. 1. 17. Phil. 3. 20. and with what humility, sanctity, and reverence we must appear before him when we pray. See Eccles. 5. 2.

Hallowed be thy Name] By Name understand his Nature, Majesty, eternal Power, Goodness, Wisdom, Righteousness, Mercy, Truth, &c. By Hallowed, or Sanctified we pray that we, and all may, rightly know him, adore, reverence, praise, magnifie, and set forth that his goodness which shineth in all his works, that we may rightly worship and fear him, as *Tertullian* saith, *de orat. c.* 3. *id petimus ut sanctificetur in nobis*, that it may be sanctified in us: that we faithfully endeavour, as much as in us lyeth, that all others may do the same: that his Name which is ever holy *etiam apud homines sanctum habeatur, Augustin. Prob. ep.* 121. may also be accounted holy of men. That we may think and speak of him with all reverence, and never take his holy Name in vain. That we may live to his glory, that his sacred Name be not blasphemed among the enemies, through our impiety. See Titus 2. 10. The sum of all is, that God would manifest himself to us, and give and bless the means by which all may come to the knowledge of him in Christ, that his Name may be magnified in our salvations.

Thy kingdom come] The kingdom of God importeth first his absolute soveraignty and universal government, under which, are all good and bad, Psal. 103. 19. This is not here prayed for, as *Augustin qu. f.* saith, *Quod sive velimus seu nolimus utique veniet*, which shall come whether we will or no, it being always every where and none can resist it, Dan. 4. 32. Secondly, his special kingdom, whereby he ruleth in the elect, working his will in them. This is 1. The kingdom of Grace whereby he governeth the elect by his word (the Scepter of his kingdom) and his holy Spirit of Sanctification, whereby he causeth in them a voluntary subjection of the whole man body and soul, to his revealed will, Psal. 110. 3. Rom. 4. 17. 18. Psal. 2. 13. with which understand the revelation of Christ and all the means of salvation. 2. The kingdom of glory; that is the eternally blessed estate of the elect in Heaven, as *Augustine* saith, *Ut nobis veniat, atque nos in eo regnare mereamur*, that it may come to us, and that we may reign therein. Neither may we conceive these to be two kingdoms of God: but one and the same, begun in the state of Grace, and perfected in the state of Glory: and it cometh by certain degrees, as first, illumination by the Gospel, and all other divine ordinances, whereby Gods grace and favour in Christ is revealed, and his kingdom advanced and maintained. Secondly, subjection of the whole man, body, soul, will, and affections to Christ. Thirdly, true renuntiation of the World, Sin, Satan and our selves in shaking off the kingdom and rule of sin, and not following the guidance of carnal wisdom & affection. Fourthly, affections set above, desires and conversations fixed on Heaven, Colos. 3. Phil. 3. Fifthly, accomplishment of all Gods promises to the elect for the life to come; as Gods being all in all: perfection of every part and faculty of body and soul filled with glory and unspeakable joy and beatednesse in the presence of God: So that the meaning of this petition is, as if we said, O Lord govern us by thy Word and holy Spirit; that we may wholly and willingly obey thee in all things: encrease and preserve thy *Church*, destroy the kingdom of *Satan, Sin*, and whatsoever power exalteth it self against thy Divine Majesty, Truth, and holy Ordinances: protect and preserve us in thy kingdom of grace, and in thy good time bring us into thy kingdom of glory.

thy will be done, as in heaven, so on earth] We are not here to pray that God would do what he will, by his absolute will

will, whereby he unrefisibly ruleth in Heaven and Earth; but for as much as we are yet but partly flesh and partly spirit, Gal.5.17. And as *Tertul. de orat.c.4.* faith, *Earth and Heaven*; we pray that we may be enabled to do what God will for his glory and our salvation: we pray (saith *August. ep.* 121.) for that obedience; that so his will may be done of us, as it is done by his Angels in Heaven. This will of his is first that we believe in Christ for our justification and salvation, see John 6.40. Secondly, that we endeavour to the works of sanctification, 1 Thef.4.3. and true conformity to our holy Saviour Christ. Thirdly, that we submit to a patient and cheerful undergoing all that which the good providence of God shall lay upon us. See Acts 14.2. Acts 21.13. 2 Sam.15.25. Marth. 26. 39. which we must do by renouncing our own wils (which are corrupt and unjust, ignorant, and commonly hurtful to our selves) and submitting and rendring up our selves wholly to the will and good pleasure of God: to this end, Christ proposeth the pattern, *as in heaven*. The meaning is, that the Lord would frame us here on Earth to such a holy, ready and cheerful obedience, as now his holy Angels shew in the execution of his will, Psal.103.20. and as we shall also do it in the kingdom of glory, in which we shall no more fin, Revel.22.3. The sum is, Lord give us grace to do thy will (for that we may do his will, *opus est Dei voluntate, id est, ope ejus & protectione, quia nemo suis viribus fortis est, sed Dei indulgentia, &c. Cyprian. de orat. Dom. (si sit opus ejus)* We have need of Gods will, that is, his assistance and protection; because no man hath of himself ability thereto. Let thy will revealed in thy Word for thy glory and our salvation, be accomplished in our conversion, and mortification of our corrupt affections, (See Ezek. 33. 11.) denial of our selves, relying wholly on our Saviour Christ; sanctification (1 Thef.4.3.) and cheerful submission to thy good pleasure in all estates prosperous and adverse.

v. 3. *give us day by day our daily bread*] First, he teacheth to pray for (as also to seek Matth.6.) the kingdom of God, and then things temporal, which may accommodate and serve us thereto. We must say, *give, Ne puteur esse ex nobis, Augustine ep.* 143. and, *us*; for he would not have our prayers such, *ut--pro se tantum precetur, &c. Cyprian. qu. 5.* the God of peace and teacher of concord, so instructed his for unity, that he would have every one pray for all, *quomodo in uno omnes ipse portavit*, as he being one, bore, and took care for us all. *Day by day, τὸ καθ' ἡμέραν, day by day, or for the day*: every day as much as is sufficient. So the Syriac, לחם יומם *cuiusm*, is rendred *quo opus habemus quotidie*. By *Bread*, understand all things necessary for the sustenance of this mortal life, meat, drink, clothes, house, utencils, peace, health, liberty, maintenance, and wharsoever God knoweth needful to our natures, callings, and conditions, and those whom he hath given us. So the Wiseman prayeth Prov.30.8. *Feed me with* לחם חקי *lechem chukki, bread of my allowance*, or *convenient for me*; as is expressed Genesis 47.12. לפי טפם *lephi tattaph*, to the mouth of the little one: τὸν κατ' σῖτον μέρος, according to *their families*; we give it, according to every ones eating. Christ doth not hereby prohibit lawful care and labour in our callings to provide things necessary for our selves and families, (see 1 Tim.5.8. Ephes. 4.28. 2 Thef. 3.10.) but 1. That care which distracteth from Gods service and dependance on his fatherly providence, who can blesse the least; without whose blessing, the greatest store cannot profit us. 2. All fraud, oppression, injustice, and cruelty in getting. 3. Diffidence in Gods providence for necessaries. 4. Covetousness and desire of more then enough, (see 1 Tim.6.9.10.) 5. Discontent and repining at that measure which Gods providence giveth us, (see 1 Tim.6.8. Hebr.13.5.) 6. Intemperance in the excessive use of his creatures, making Men unfit for the service of God, and works of their calling. 7. That ingratefull looking on second causes, and means of getting, which maketh carnal men forget to praise Gods providence, as if their own care and labours supplied them. The sum of this petition is; Lord God whose providence defendeth to the preservation and well being of all thy creatures, bestow on us and ours, all things necessary for our present life, that we may daily and thankfully acknowledge thy fatherly providence, and faithfully and cheerfully depend thereon.

v. 4. *and forgive us our sins*] In this petition *Christ* teacheth us what we must ask, and what we must do if we will attain (*Ut qui a Deo pascitur, in Deo vivat, Cypr. qu. 5.* that he who is fed by God, may live in God) we must ask remission of all our sins, guilt, and punishment, without which we must perish eternally: for that which S. *Luke* here calleth ἁμαρτίας, Matth. 6. 12. is called ὀφειλήματα, *debts*: to intimate what punishment we owe to Gods justice, except he remit and forgive it in mercy, (see Psalm 130.34. Psalm 143.2.) in asking pardon, we acknowledge and confesse our guiltiness, and disability to satisfie; as likewise our hope of mercy: thus he taught his Saints to pray: therefore as *Augustine ep.29.* faith, *quantum libet profecerimus*, how much soever we have profited, still we have need to say forgive us; for if we say we have no sin, *we deceive our selves*, &c. 1 John 1.8. The African Council *contr. haref. Pelag. cap.* 67. condemned them who said, that the Saints thus prayed in regard of other sins, not their own, or rather in humility then truly: *Quis enim ferat orantem, & non hominibus, sed ipsi Domino mentientem, qui labis dicit sibi dimitti velle, & corde dicit, quæ sibi dimittuntur, se debita non habere*; for who can endure one praying, and lying, not to men, but God himself: saying with his lips that he desireth to be forgiven, but in his heart, that he hath no sin to be forgiven. That which we must do, is to forgive our brethren who hurt us: which duty is not here annexed as a cause, but as a condition of our sins remission in Christ. It is impossible to obtain remission of sins, without true faith apprehending the merits of Christ for our justification: and as impossible for that to be without charity (Matth.6.14. & 18.33.&c.) therefore Christ herein gave us a law, *Certa non conditione & sponsione constringens*, binding us in a certain condition, bargain or covenant, to to forgive as we desire forgiveness; *Cyprian. qu. 5.* Here we see the necessity of that which Christ teacheth Matth. 5.23. The sum is, O Lord forgive us all our sins, guilt and punishment (for thy Son Christ his sake) as thou hast in thy mercy given us an heart to forgive all others, who have done any injury to us.

Lead us not into temptation] Matth.6.13. he teacheth us to supplicate not only *de remittendis*, for remission, but also *de avertendis peccatis*, for averfion and prevention of sins, *Tertul. de orat. cap.8. Lead us not*; that is as *Tertul.* and *Cyprian. qu. 5.* interpret, *Ne patiaris nos induci, &c.* Suffer us not to be led into temptation: lest being destitute of his help, either deceived, we consent to, or afflicted, we yeeld to temptation, faith *Augustine epist.* 121. *cap.* 11. As if we faid, Lord, leave us not to the malicious assaults of Satan, nor to the frailty and corruptions of flesh and blood: We are of our selves unable to resist the power of sin; and have by our many wilful transgressions of thy holy Commandements deserved to be given over and left to our own sinful wills and affections, and thereby to defruction of body and soul: but Lord forsake us not in any temptation, but give an happy issue; so upholding us with thy merciful hand (who best knowest our weaknesses and necessities) that we may neither faint in our trials, nor yeeld to the power of sin or allurements of Satan; but may so resolutely stand, that, through thy good Spirit strengthning us, we may at last obtain a perfect victory, through Jesus Christ our Lord.

but deliver us from evil] *Serva nos a malo*, keep us from evil, the interpreter of the Syriac giveth it. Herein we pray against all those things which the Adversary practiseth against us in this World, who hath (faith *Cyprian qu. 5.*) power granted him against us, either *ad panam con delinquimus, vel ad gloriam cum probamur*, to our punishment when we fin, or to our glory when we are tried. And we are here admonished *Nondum nos esse in eo bono, ubi nullum patiemur malum, Augustine epist.*121. *cap.*11. that we are not yet in that good (estate) where we shall feelne no evil: This prayer (saith he *cap.* 12.) comprehendeth all that an afflicted Christian can pray for: So that it is free to pray *aliis atq; aliis verbis*, in other words, but not for other things then those which Christ hath taught us to pray for.

v. 5. *Which of you shall have a friend*] The scope of this speech is to teach us fervency and constancy in prayer; by an argument from the lesse to conclude the greater: if men think no time unseasonable to help a friend in want, how much lesse will God who is ever ready, willing, and able to help his?

v. 6. *in his journey is come, &c.*] ἐξ ὁδοῦ, *out of his way*. Syriac בין ארחא *men wrecho*, which word coming of ארח *arach, iter fecit*, is put to signifie, a journey, or way.

v. 7. *trouble me not*] Which of you will be so uncivil as to put off an importunate friend, saying, *trouble me not*? but rather (as v.8.) he will rise and give him, because of his importunity: how much more will the keeper of *Israel* who neither slumbereth nor sleepeth; who is ever ready without any his trouble to relieve, having in himself that eternal and unspeakable love to his elect, which can have no cause but it self, which needeth none other Soliciter, or motive to entreat pity toward us) readily hear & relieve us?

v. 8. *because he is his friend, yet because, &c.*] Though he would not take so much pains for any love to his friend, yet will he do it to avoid more trouble and disturbance, because he loveth himself, and his own ease, quiet and rest, rather (saith

(saith *Augustine ep.* 121. *cap.* 8.) *vitando tædium, quàm benevolentiam cogitando*: avoiding trouble, then thinking of good will: that we may hence understand, if he who sleeping is awaked (awaked against his will) to give, how much more benignly, and willingly will he give us, who knoweth not sleep, and awaketh us from sleep, that we may ask of him? This as other similitudes, is not to be drawn beyond the intent of Christ, whose purpose is to shew the excellent effects of fervency and perseverance in prayer. (See Luke 18. 1. Matth. 15. 27, 28. Isaiah 62. 7. Exod. 32. 10, 11. Exod. 17. 11. &c.) if importunity prevail so much with man, who loveth it not, what shall it do with God, who loveth it, commandeth it, and putteth the issues and condition of obtaining upon it.

v. 9. *And I say unto you, &c.*] See Matth. 7. 7. and 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 5. 1 John 3. 22.

ask, and it shall be given you] Understand this promise to be made to those who ask according to his will: See Matth. 18. 19. Matth. 21. 22. Mark 11 24. John 15. 7. John 16. 23. James 1. 6. Jam. 4. 2. 1 John 3. 22. 1 John 5. 14. he will not frustrate our hope of obtaining, whose own spirit both moveth us to pray, and indited our prayers: so that when he commandeth us to pray, he commandeth, not because he wanteth our prayers, but because we want his blessings; so true is that of *Augustine de verb. Dom. serm. 29. ille quod hortatur, propter nos hortatur*, that which he exhorteth, he exhorteth for our sakes.

v. 11. *If a son shall ask*.] Here is another argument or motive to prayer, from the lesse to the greater, from the worse to the better; if evil fathers will give their children nothing but good; how much more shall the good God (from whom cometh every good, who can neither be deceived in his choice, nor fail in his will) give his children that which is best? it is impossible for him to deceive his children by giving them any evil, when they pray for good.

will he give him &c.] As if he said, I appeal to your own mindes and affections: do but examine your own hearts herein: would any of you natural parents, willingly hurt your own children?

v. 12. *will he offer him a scorpion?*] Would any man abuse the simplicity, or betray the confidence of his infant asking an egge, by giving him a deadly poison? a scorpion is a venemous serpent which bringeth forth young, *ovorum specie*, like egges, *Plin. nat. hist. lib.* 11. *cap.* 25. that which the Hebrew calleth עקרב *hacrab*. Deut. 8. 15. עקרבין Chald. 70 σκορπίων. So Ezek. 2. 6. vid. *Tertul. adverf. Gnostic. cap.* 1. *init.*

v. 13. *the holy Spirit*] That is, the graces of the holy Spirit, the most excellent gift, in which he instanceth to assure them, that he who will give himself to them, will not let them perish for want of things earthly and temporal; he is therefore (as *Fulgentius ad Monim. lib.* 1. well saith) to be praised for his grace and favour of either gift; both when he awaketh us from sleep to seek him, and also when he giveth himself to the end of us seeking him: who indeed, *nullatenus inveniur, nisi ipse nos excitet, ut quæratur*, is by no means found, except his self excite us to seek him.

v. 14. *casting out a devil*] See Matth. 9. 32. and 12. 22.

and it was dumb] That is, it made the possessed dumb, or speechlesse.

the dumb spake] He who made the mouth, and the dumb, Exod. 4. 11. can dispossess Satan and restore his creature, he onely can *verbum proferre de claufis, vocem elicere de mutis. Ambrof. in Luc. lib.* 5. *cap.* 6.

v. 15. *he casteth out*] See Matth. 9. 34. and 12. 24.

through Beelzebub] ἐν Βεελζεβοὺλ. Syriack בבעלזבוב *by*, or through *Beelzebub*. The Latines give it sometimes *Beelzebul*, *Tertul. adverf. Marc. lib.* 4. *cap.* 26. and commonly *Beelzebub*, it is all one, they meant (as our Evangelist here interpreteth) the chief, or most wicked of the devils. So the Jews called that unclean spirit, in detestation of the idol of that name, 2 Kings 1. 3. בעל זבוב *Baal Zebub*: possibly not without a blasphemous allusion to the name of that spirit of the Magitians, which was called *Baalgebub, muscarum Dominus*, the god or lord of flies: because, as some report, they drave away flies, by swarmes. See *Pausan. Arcadic. Plin. lib.* 19. 6. cited also by *Bodin. Demonom. l.* 1. *cap.* 3. See *Shindl. Penteglot. in* בעל. *Hanov.* 1612. *pag.* 222. *B. C.*

v. 16. *a signe from heaven*] Matth. 12. 38. and 16. 1. it is likely, that seeing such miracles, and through infidelity doubting, whether all might not be some compact or collusion, they desired some such miracles, as they fancied would put them out of doubt; which was indeed to tempt God, by desire to prescribe him: or it may be they desired to perswade the people, that except he shewed them some such miracle, he had no authority from Heaven: that is, such as was in the Manna, thunder and showers in *Samuels* time, &c.

v. 17. *knowing their thoughts*] As the searcher of hearts, knowing to what end they required some other signe from Heaven, being not satisfied with all those signes which they had seen him do by a divine and heavenly power; knowing it was their infidelity, and impious minde to calumniate him,

every kingdom] Division ruineth kingdoms; unity establisheth them: you see by woful experience, the kingdom of Satan powerful among you, not onely, not the wicked castaways, but in that which is more apparent, so many which are now possessed of evil spirits in Israel: therefore Satans kingdom is not against it self. Devils conspire against all that which is good; but not against one another, or any thing which is evil: they are cast out against their wills, Chap. 9. 39.

v. 18. *If Satan be divided*] See Matth. 12. 26.

v. 19. *If I by Beelzebub, &c.*] Matth. 12. 27.

by whom do your sons &c.] That which ye allow in your children, why reprehend you in me? We may understand this, either of their Exorcists, or of some of those to whom God had formerly given this gift of healing.

v. 20. *with the finger of God*] ἐν δακτύλῳ Θεοῦ, meaning by the power of God, Exod. 8. 19. it is called אצבע אלהים *etthab elohim*, 70 δάκτυλος Θεοῦ: which Matth. 12. 28. is called *the spirit of God*.

the kingdom of God is come upon you] Meaning not onely the preaching of the gospel of the kingdom; but also the power of Christ destroying the works of the devil, casting him out of his usurped possessions, and translating his elect from the powers of darknesse, into his kingdom of grace, Colos. 1. 13. and marvellous light: this was come to them who would not believe; which was a signe and argument of their greater condemnation.

21. *When a strong man.*] Math 12. 29. ἰσχυρὸς, strong or powerful. Hebr. בן חיל *ben chail, filius virtutis*, 1 Sam. 14. 52. 2 Kings 2. 16.&c.

keepeth his palace] He compareth Satan in the heart of the unregenerate, to some usurping prince, or powerful tyrant, or *Goliah*-like gyant domineering in confidence of his own strength; and himself to the conquerer (who bare his type) till Christ come to conquer and cast him out; Satan ruleth as it were a king in his palace, commanding all parts and faculties of man, in peace, that is quietly, none troubling or opposing his dominion.

v. 22. *come upon him*] As unawares, finding him.

all his armour] πανοπλίαν, signifieth all ammunition, or furniture appertaining to compleat arming, Ephef. 6. 13.

divideth his spoils] As conquerors divide, or distribute the pillage to their souldiers: see Isaiah 11. 14. Isaiah 49. 24. his meaning is to shew how he came to redeem mankinde, which had no power to deliver it, fell from the captivity and tyranny wherein Satan held the greatest part of the world, until Christ came, and refused all those impropriated vessels of honour, restoring God his elect, and to them the graces and state of holinesse whereof Satan had despoiled them.

v. 23. *He that is not with me*] Matth. 12. 30. he that declareth not himself to be on my side; for there is no man but he is either Christs or Satans: Christ can have no communion with Satan, (as they blasphemously imagined in his casting out devils) for Satans work is onely to destroy and scatter: but Christ his work is to save and gather together the lost sheep of the house of Israel.

v. 24. *when the unclean spirit*] Matth. 12. 43.

is gone out of a man] Not that Satan ever leaveth any, except the Spirit of regeneration drive him out: but that in some vacations, and want of opportunities to precipitate them, to fins, he seemeth to be gone for a time: the purpose is, to shew the wretched condition of those who abused light and grace offered them; or who being illuminated with the knowledge of God, seeming to have escaped from the snares and power of Satan, do yet relapse to pride, envy, malice, lust, drunkennesse, &c. for their latte estate is farre worse then the first: sin never standeth at a stay, but groweth worse and worse, 2 Pet. 2. 20. Heb. 6, 4. and the judgement shall be proportionable.

seeking rest] Meaning some other heart, where he might rule without any resistance: Satans rest is in the worst of motions to hurt men, and to make them as damnable as himself.

v. 25. *swept and garnished*] Matth. 12. 44. by a little formal repentance, or fruitlesse resolution to do some good.

v. 26. *seven other &c.*] That is, many worse, and so that mans state becometh more desperate, as v. 24.

v. 27. *a certain woman of the company*] Admiting the power and wisdom of Christ; while the envious Scribes

and Pharisees studied, and vented their blasphemy, the thus confidently professeth his excellency.

v. 28. *that hear the word, &c.*] Without which no carnall priviledge can make happy; but we must keep it; for not the hearers, but the doers of Gods word are justified. See Rom. 2. 13. Jam. 1. 23. Matth. 7. 26.

v. 29. *and when the people*] Matth. 12. 38.

were gathered] when the multitude encreased, and were gathered to him.

v. 30. *For as Jonah was a signe*] See Jon. 2. 1. as Jonas deliverance out of the belly of the whale was a sufficient proof of his ministery, so Christs resurrection the third day, was, of his mission: and therefore as the *Ninevites* believed Jonas, after he had been three dayes in the whales belly, so should these believe and repent after his resurrection the third day; Acts 2. 37. 41. 47. or else be left excuseless.

v. 31. *The Queen of the south*] See 1 Kings 10. 1. the Queen of Saba, or Sheba: see Matth. 12. 42.

a greater then Solomon is here] That is, Christ the Messias, God and man: the eternal word and wisdom of God: it is true that God gave *Solomon* wisdom and understanding *exceeding much, and largeneſſe of heart, even as the ſand that is on the ſea ſhore*: so that his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt: *he was wiſer then all men*, 1 Kings 4. 29, 30, 31. but in Christ all fullnesse dwelt, Colos. 1. 19. the fulnesse of the Godhead, Colos. 2. 9. in him are hid *all the treaſures of wiſdom and knowledge*, Colos. 2. 3. so that (as *Bernard* faith *Sup. Cant. ſerm.* 27.) he *Non tam ſapiens, quam ipſa ſapientia eſt*: is not onely wise, but wisdom it self: and to CHRIST excelleth all creatures: no creature is it own essence.

v. 32. *The men of Nineve ſhall riſe up, &c.*] See Jonah 3. 5. their example shall be an argument of condemnation against these, who regarded not the preaching of a greater then *Solomon*; then all men, as *John Baptist* saith, John 3. 31.

v. 33. *no man when he hath lighted, &c.*] See Matth. 5. 15. Mark 4. 21. Luke 8. 16. his purpose is to shew, that though his preaching found little good effect in that evil generation, yet would he not hide the light which he brought not in vain into the world: this similitude of light accommodate to the office of the ministery, is often used in holy Scripture, to teach us what we ought to endeavour to.

under a buſhel] See Matth. 5. 15.

v. 34. *the light of the body is the eye*] See Matth. 6. 22. as a window is called a light because it letteth light into the room: these words seem to give a reason why that generation continued blinde, in so clear a light of the gospel preached to them: because the eye of their minde was darkned with ambition, pride, envy, malice, covetousnesse, and other wicked affections; hence it came to passe, that they, not onely understood not the truth which Christ shewed them, but opposed the same, accounting it darknesse and errour.

ſingle] Clear without blemish, quickſighted.

whole body] Meaning that the whole body is directed by a sufficient light.

v. 35. *that the light*] That which seemeth to be light, take heed it be no darknesse of errour.

v. 36. *no part dark*] He meaneth this of true illumination by Gods word and holy Spirit, not as if any man (though regenerate) were free from all ignorance; but because in regeneration every part is sanctified and renewed (though not in this life perfected) so that we thereby walk as children of light.

v. 37. *a certain Phariſee beſought him, &c.*] Some of these invited him sometimes, though possibly with several intentions; he who came to save sinners, omitted no opportunity thereto.

v. 38. *Phariſee ſaw it*] See Mark 7. 3. &c.

firſt waſhed] They washed often according to their superstitious tradition, and he wondred why Christ did not so also, Mark 7. 2, 3. &c.

v. 39. *and the Lord ſaid*] See Matth. 23. 25.

v. 40 *make that which is within alſo*] Both body and soul, that God may be served in both according to his reveiled will, not your own tradition: you wash the hands, and neglect the heart: it is deep hypocrisie to be solicitous for that which man seeth, and to neglect that which God seeth, and principally requireth. See Matth. 23. 26. 2 Cor. 7. 1. James 4. 8.

v. 41. *But rather give alms of ſuch things as you have*] Τὰ ἐνόντα, that is, τῶν τὰ ἐνόντα, according to the things which you have: τὰ ὑπάρχοντα, as Chap. 12. 33. The Syriack interpreter giveth it *id quod eſt*: as it is Geneſ. 32. 13. מן חבא ביד *min habbe beiad*, of that which came to hand, which he had ready: the meaning is, as you are able and provided to give: it is not washing the body can make you clean or holy before God, but faith and a good conscience within: specially charity in giving according to your ability, wherein God will accept you, as clean.

v. 42. *Wo unto you Phariſees*] See Matth. 23. 23.

theſe ought ye to have done] As if he had said; you Pharisees do well to pay tithes of all the increase of the earth, for so the Law commandeth Levit. 27. 30. and in *Abrahams* tithe payed to *Melchiſedec*, it appeareth to be due by the law of nature, (the ground of the moral Law, and long before the Levitical Law commenced, in force) the transcript whereof is the Law written by God on the tables of stone. Next we must confider, that God (the best and surest interpreter of his own Law) interpreteth detention of tithes to be sacrilege, as it is written Mal. 3. 8. *ye have robbed me — in tithes and offerings*: notwithstanding men otherwise interpreted, who said, Wherein have we robbed thee? and so a breach of the eighth precepe of the moral law, therefore standing still in force: for Christ came not to diffolve the Law, Matth. 5. 17. this speech then of Christ, at the period of the Levitical Law, affirming that they ought to pay tithes of all, even to the very herbs; ought not to be restrained, as relating onely to the priesthood of *Aaron*, it doth as duly now concern the Ministers of the Gospel, as any other part or branch of the moral Law: it being sufficient for that, once to have said to all persons, times, and places, *Thou ſhalt not ſteal*; the Prophet so expressely interpreting detention of tithes to be stealing and robbing; by so much more abominable, because God hath vouchsafed to take tithes upon his own accompt in the Ministers behalf, left it should be thought an humane interest, and in the power of man to alienate them, under any pretence or colour whatsoever. It can be no lesse then impious ingratitude to detain the tenth from God, who giveth us freely nine parts for our own use. *Quid faceres ſi novem patribus ſibi ſumpſiſſent decimam? Aequiſſimum ſane*: saith *Augustin. de Temp. ser.* 219. what wouldest thou do, if he should have taken nine parts to him: self, and left thee only one? All is his: he requireth but his own: he may dispose of it as he pleaseth. Neither doth he require tithes for his own sake, but for our good: as for a maintenance which his wisdom layed out for the Ministers, which watch over our souls; so that he might bleſſe the other nine parts to us: as it is written, Proverbs 3. 9. 10. *Honor the Lord with thy ſubſtance, and with the firſt fruits of all thy increaſe: ſo ſhall thy barnes be filled with plenty, and thy preſſes ſhall burſt out with new wine.* And again, Mal. 3. 10. *Bring ye all the tithes into the ſtore-houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open unto you the windows of heaven, and poure you out a bleſſing, that there ſhall not be room enough to receive it, &c.* the curse lyeth upon the detainers of tithes, not onely in particular, but in the general: *Ye are curſed with a curſe; for ye have robbed me, even this whole nation*, Mal. 3. 9. many fearful instances to this purpose do both our histories, and memories afford us, too large for our present purpose. Two things are considerable by those, who are of other opinion, and the third not contemptible: first, whereas they say, the Ministers shall have otherwise a competency; let them consider: how dangerously the widsom of man assaileth the amendment or bettering of Gods wisdom and decrees. Secondly, whereas they suppose the tithes were due in the ceremonial Law onely, not by the moral, let them consider; first, what could tithes prefigure, accomplished, (and so repealed) in Christ: and next, that (whereas all the ceremonies of the Law are repealed in particular, or in the general, so in the gospel or new Testament, as that their abolishing necessarily concludeth the abolition of all the particulars thereto appertaining) no one Text of the New Testament evidently, or by necessary consequence prohibiting tithes, can be produced: whereas this present text saith, *theſe ought ye to have done, and not to leave the other undone*: and the forecited, interpreteth the detention of tithes sacrilege, or robbing of God: denouncing the curse to the detainers, pronouncing the blessing to the payers thereof; now whatsoever was commanded in the Old Testament, having it ground in the law of nature, and being not repealed in the new; must yet stand in force, as a duty of the moral law. Thirdly, it is considerable, that every branch of the moral law is indispensable: so that if Ministers and people should consent to any violation thereof: there can reasonably be expected none other sentence from the just God, then that forecited, Mal. 3. 9. ye are curſed with a curſe; for you have robbed me, *even this whole nation*: yet they said, wherein have we robbed thee? confident that detention of tithes was no sin. To conclude, that

that which Christ taxeth here, is their not being as well carefull for judgement, mercy faith (Matth. 23. 23.) and the love of God, as they seemed to be in paying small tithes.

v. 43. *Ye love the uppermoſt ſeats*] See Matth. 23. 6. Mark 12. 38. Luke 20. 46.

v. 44. *Ye are as graves*] See Matt. 23. 27. your filthy corruptions within you appear not unto men, so that deceived by your shews of sanctity, they easily fall into a dangerous imitation of you.

v. 45. *Then anſwered one of the lawyers*] One of the expounders of the law.

thou reproacheſt us alſo] thus he said, as taking it for granted that the interpreters of the law were unreproveable; he confuteth Christs just condemning their hypocrisie: so hard is reformation, where pride, hypocrisie, and opinion of learning and wisdom, prejudicate all instruction: this was the reason why so few Scribes, Pharises, and Doctors of the Law were converted by the preaching and miracles of Christ, evidently enough speaking him the expected *Messias*.

v. 46. *And he ſaid*] See Matth. 23. 4.

ye lade men] See Act. 15. 10. though they charged the people with many burdensome traditions, yet here Christ seemeth not so much to speak of these, as their rigid and imperious exaction of obedience to the whole law of ceremonies (wch Peter calleth, *a yoke which neither we nor our fathers were able to bear.* Act. 15 10.) and in the mean time they favoured themselves, with ease and indulgence.

v 47. *wo unto you*] See Matth. 23. 29.

v. 48. *Ye allow the deeds*] your fathers building the Prophets tombs whom their fathers slew, therein condemned their fathers facts, by such an honouring their memory, declaring their disliking of their fathers cruelty; you doing the like shew your selves heirs also of your fathers impiety. *Non igitur aſſipatis, ſed emulatio loco criminis aſſimatur. Ambroſ. in Luc. l. 7. c. 11.* not the building of the Prophets tombs, but imitation of their fathers wickednesse is condemned: as if he said, you adorn their tombs, but will no more obey their doctrine then your fathers did: you will also kill the messengers of God under pretence of Religion and Godlinesse.

v. 49. *Said the wiſdom of God*] Matt. 23. 34. as if he said, I say, who am the eternall subsisting wisdom of the father. Prov. 8. 12. or, the wisdom and goodness of God, thus disposed to send Prophets, &c.

v. 50. *That the blood of all, &c.*] For in former ages they slew the Prophets of God, and the men of this generation continuing in their fathers sins, and adding to the measure by crucifying Christ and persecuting the Apostles and Ministers of the Gospel; God would now no longer bear, but powre down vengeance on the bloody nation; as was seen in the destruction of Jerusalem: and as Christ foretold them. Matth. 23. 31.

v. 51. *From the blood of Abel*] See Gene. 4. 8. the meaning is, that God would call this nation to account for all the blood they shed; though in their blinde fury, and ignorant zeal they thought they had done God service in shedding it (as John 16. 2.) he nameth Abel, because his blood was the first that ever stained the earth; as if he said no cruelty and effusion of innocent blood, when ever shed, shall escape unpunished: of Zacharias we read, 2 Chron. 24. 22. whose dying words, when they stoned him, were *the Lord look upon it, and require it*: which quickly came to passe: for the Assyrians invaded Joash (who commanded him to be slain) & destroyed Princes and people; and his servants conspired against him and slew him in his bed, 2 Chro. 24. 25. concerning two named Zacharias, see the learned *If. Casaubon. Exercit. 1. ad Annal. Eccleſ. 17. An. 1. n. 57.*

v. 52. *Wo unto you lawyers*] See Matth. 23. 13.

taken away the key, &c. by your artifices, traditions, and usurpation over mens consciences, subjecting them to your erroneous opinions; and keeping them from the means of knowing the true sense of holy scriptures, which is preaching the words; it being the key of heaven: as also in that you hinder them from believing in me, who am the end of the law, the way truth, and life.

v. 53. *To urge him to ſpeak, &c.*] The word ἀποστοματίζειν here used signifieth, *ex ore elicere*: to draw something out of ones mouth: which the *Syriac* significantly expresseth by מבתכסין *wambhacin & aucupabantur*; as if it were said, they went *a birding*: or layed wait to catch him and ensnare him in his words. תכס is a *Syriac* word, which, as *Tremelius* noteth, *inter alia ſignificat aucupari, aut carpere verba alicujus. Rabbi Salomo* expounded שמשיך *viſco auibus inſidiari*: *Vatablus* interpreteth it *captioſe eum interrogare de multis*, they began captiously to question with him concerning many things: So they urged him to answer by propoſing ſeveral doubts and cavils, in hope that in many answers they ſhould catch ſomething whereof to accuſe him: ſo it is expreſſed, v. 54. by ἐνεδρεύοντες θηρεῦσαί τι, ſeeking as it were by hunting to catch ſomthing out of his words, whereof to accuſe him.

CHAP. XII.

Verse 1. [*N the mean time*] See Matth. 16. 6. Mark 8. 15. *leaven of the Phariſees*] Leaven is Metaphorically put in Scripture, sometimes in the good part as Matt. 13. 33. sometimes in the bad, as Mark 8. 15. 1 Cor. 5. 6, 7, 8. Gala. 5. 9. it relateth sometimes to doctrine, sometimes to practice: in either of these, men use to receive a certain influence of qualities from others whom they hear, or read, or with whom they converse, whether good or evil; as the leaven conveigheth and communicateth it sowrenesse to the meal in which it lieth: so they interpret this word ζύμη, *farina fubacta, quæ acrorem contrahit*: *Hebr.* חמצ *chamets*, and *Syr.* ברמעא *acris, acetus fuit* as 1 Cor. 5. 6. ברמעא *machamah*, here the *Syriac* hath חמריתא *chamirta*, from the *Hebrew* word חמיר *Chamar mixed or confuſed*. So that Christ here warneth them, that they be not infected with that same bitternesse of hypocritical Phariſees, the bane of Religion: therefore is that φυλάσσεσθαι used; not distributively to prescribe an order of avoiding evil; but as a mark of eminency for upon that sin; as if he said chiefly (as Rom. 1. 8.) or above all evils, take heed of hypocrisie, with which there can be no truth of Religion.

v. 2. *Nothing covered*] See Matt. 10. 26. Mar. 4. 12. Luk. 8. 17.

v. 3. *The houſe tops*] Publikely and openly: he respecteth the manner of their buildings, which were flat roofs whence they might speak to multitudes in the streets. See 2 Sam. 11. 3.

v. 4. *I ſay unto you my friends*] He speaketh thus to comfort them, and to encourage them to preach the Gospel boldly. See Matt. 10. 28. John 15. 14, 15.

v. 5. *into hell*] To hell fire and eternal condemnation, of this no creature hath power, therefore God onely is to be feared: Christ calleth it γέεννεαν which some derive as a contract of גיא-הנום *ge-hinnon*. Josh. 15. 8. *the valley of Hinnom*: hence the *Syriac* גהנא *gihanno* or *gihannah*. *Gr.* γέεννα: it was a pleasant and fruitfull valley near Jerusalem upon the brook *Cedron*, wherein was *Topheth*, where they offered their sons and daughters to devils by the idol *Moloch* (as the heathens did to *Saturn* (*Minuc. Fel. Octavio.*) burning them between two fiers, with hideous noises: for the abolishing whereof *Josias* commanded, that all manner of carrions from the city should be cast there; so that there was continuall fire to burn and consume the same, left they should stench the city. See 2 Kings 23. 10. hence by a metaphor the *Hebrews* used to call hell (the place for torments of the damned) גיהנום *ghehinnon* as a place most abominable impious and terrible. See *Joh. Drus. ad voc. N. T. com. 1. Gehenna.*

v. 6. *Are not five ſparrows*] Matth. 10. 29. This he addeth to confirm and comfort his disciples against persecutions, the poor birds cannot be destroyed, except God permit it; how much less shall you? it is injury to the divine providence to distrust his care over us who keepeth the creatures provided for us: he forgetteth not one of these; can he forget you? certainly you being of more vallew, are more dear to him.

v. 7. *The very hairs of your head*] See on Matth. 10. 30.

v. 8. *Alſo I ſay unto you*] Matth. 10. 32. 2 Tim. 2. 12.

v. 9. *Whoſoever ſhall deny me*] To the foregoing argument he adjoyneth the mention of reward: Christ will own them who suffer for his sakes; & that before the holy Angels who shall attend him in his judging the living and the dead. Mark 8. 38. as also the punishment of them, who (for fear, favour of men, or love of this world, or the things thereof) shall any wayes deny him before men: as if any deny him to be very God and man: to be our Saviour, justifier, redeemer, and sole mediator: or if any deny the Gospel, or any part thereof to be the truth: if any out of malice oppose it, for fear of men be ashamed of it; or by an impious silence betray the trueth thereof: To confess him relateth, either to all Christians, of which, 1 Pet. 3. 15. or to those who are called out before persecutors to give testimony to the truth of Christ: he will deny and cast off all those who deny him: which is to be understood in case of finall impenitency: otherwise Peters denyall of Christ, (through deep perturbation of minde in sodain fear) and his bitter tears of repentance following, shew how far the elect, in some distempers are sometimes over born in temptations; and yet by Gods mercy are recovered again.

v. 10. *Speak a word*] See Matt.12. 32. Mark 3.28. 1 John 5.16.

it shall be forgiven him] he that speaketh against Christ through ignorance and unbelief, it shall be forgiven him when he repenteth: but he that shall blaspheme the holy Spirit of God, the Godhead, out of destimate malices against his knowledge and conscience, wittingly and willingly, perseverring therein unto his end, it shall not be forgiven him: for otherwise, we know Pauls blasphemy, was forgiven him, for he did it ignorantly. 1 Tim. 1. 13.

v. 11. *When they shall bring you unto the Synagogues*] See Matth. 10. 19. Mark 13. 11. Luke 21. 14. the meaning is, when they shall convent you before the councels of Jews, High Priests Pharisees, &c. or the tribunals of heathen Princes, Magistrates, or Governours, fear not, you shall find a present assistance of Gods Spirit, in such words and wisdom as your enemies shall not be able to overthrow. c. 21. 15.

v. 14. *Who made me a judge*] Christ would not intermeddle with secular government, when he was to redeem man, by subjecting himself to the judgement of man: not hereby disfallowing the right of Magistracy and government by civil judicature, but intimating that God had now given him another calling: teaching every one to contain himself within the limits of his own calling, and contain himself within the limits of his own calling, and not to usurpe and intermeddle with others; admonishing all men, to beware of covetousnes the fountain of contention: and lastly laying the ground for that which the Apostle urgeth. 2 Tim. 2. 4. that the state of a Minister should herein be proportionable to the condition of a Souldier, dissentangled from the affairs of this life, that he may please him who hath chosen him to another office: not that the Minister may not meddle with any affairs secular, but that he may not thereby be entangled, and hindered, but that he may not thereby be entangled, and hindered from the work of his Ministry to which God hath chosen him, and set him apart, as Rom. 1. 1. nor be impropriated to the execution of civil offices of judicature or the like, because it can be no less then sacrilege to convert that in whole or any part to common uses (which is sacred by a peculiar dedication to God and his Religious service) incompatible with that consecration and ministration, therefore Christ refused this office of civil judicature; because he had no calling thereto, but to be *a Priest for ever after the order of Melchisedec* (Hebr. 5. 4,5,6.) though he were in his own person of infinite abilities to have performed both these offices, the fourth Council of *Carthage*. c.20. decreed, that the Bishop should not so much as be troubled with the care *rei familiaris* of domestick businesse, but, *lectioni, & orationi & verbi prædicationi tantummodo vacet*, attend onely to reading, prayer and preaching the word: the third Council of *Carthage*. chap. 15. citing those words. 2 Tim. 2. 4. decreed, that neither Bishops, Priests, &c. should be farmers, ftewards, ? . it is not unlikely that they had also in their minde that of the Apostle 1 Tim. 4. 15. that which some alleadge out of *Possidonius, vit. Augustin. cap.* 19. that he spent whole dayes in compounding controversies; and that which th·y bring out of *Augustin. de opere Monach. c.* 29. To. 3. conclude nothing against vs herein; seeing it appareeth not that *Augustin* executed any civil office of judicature; but that which was Ecclesiasticall and immediatly subordinate to Religion, as are peace, mercy and charity; which the first Council of Antioch allowed and enjoyned, chap. 20. it was ordeined that twice a year the Bishops should meet *διὰ τὰς ἐκκλησιαστικὰς χρείας, καὶ τὰς τῶν ἀμφισβητουμένων διακλύσεις*, for Ecclesiasticall causes, and to compose controversies, &c. and c. 25. of the same: it was decreed that the Bishop should have *τὴν τῆς ἐκκλησίας φροντίδα τῶν ὑβρισμένων*, &c. power of things belonging to the Church; to give alms and to relieve his own wants: now although these controversies, did not all arise from matters of faith and religion, but probably some, or many from secular interests (which might be the reason why *Augustin de op. Monach. cap.* 29. nameth those secular businesses in composing whereof he was so much distracted) yet was the making of peace immediatly subordinate to the duties and acts of Religion unto which none are, or can be well & duly fitted, without peace, unity, & charity. (Mat. 5.23.24. 1 Cor. 1.10. 1 Cor. 3.3. Phil. 2.1. &c. pf. 133. 3. &c) & so, though this office well became all the children of God. Mat. 5.9. yet question less, beth those who were, or are affigned to the Ministery of the Gospel of peace: yet is it considerable, that *Augustin* esteemed this, such a distraction from his Ministry in the word, and such a burden unto him, that he calleth God to witnes, *multo mallem per singulos dies, &c. aliquid manibus operari, &c.* I had much rather every day some hours labour with my hands, that I might have others free to read, pray, and do somthing concerning divine Scriptures, and that he not onely complained hereof, but obtained leave in an Ecclesiastical assembly of the people to transmit and put over this burden to *Eradius* his fucpe to transmit and put over this burden to *Eradius* his fucpe ceffour elect. See *Aug. ep.* 110. if to spend time to make peace were a known distraction and heavy burden to good Bishops; we may securely conclude with *Ambros. ep.* 33. *ad Marcellin. tyrannis facerdotis infirmitas est---numquam facerdotes tyranni fuerunt, sed tyrannos sæpe sunt passi.*

v. 15. *Beware of covetousnesse*] Beware of insatiable desire of having more; which the Apostle calleth the root of *all evil*. 1 Tim. 6. 10. so is it indeed, of fraud, lying oppression, murder, *&c. non ille liber qui servit avaritiæ. Ambros. l.* 2. *ep.* 7. he is no freeman who serveth avarice: all abundance cannot preserve lifes; that is in Gods hand to give or take away, as he presently sheweth in the parable of the secure rich man: and truely *non census divitem fed animus facit: Ambros. lib.* 10. *ep.* 82. it is not so much wealth, as the minde which maketh a man rich: the law of nature is rich enough to all: unto which you may quickly finde abundance; but to desire all abundance is scarcity: *nemo pauper nascitur sed fit: no man is born, but becometh poor*: therefore poverty is not by nature, but opinion: therefore you may quickly finde natures rich man, hardly desires.

v. 16. *Brought forth plentifully*] He teacheth that God giveth temporall blessings even to the wicked. (as Matth. 5. 45.) many times for their greater destruction. Jer. 12. 3. Psal. 73. 18. therefore we may not set our hearts on them; but aspire to those riches which he giveth to his elect only.

v. 18. *Build greater*] This he saith, not to condemn man holy providence of saving and laying up that which God giveth us (for he commanded the broken meats to be gathered up. Joh. 6. 12. See also 2 Cor. 12. 14. 1 Tim. 5. 8.) but to shew us how evil, confidence in riches is, how vain and foolish; seeing they may be so sodainly taken away from their secureft owners, or they from them.

v. 20. *Fool, this night*] He was foolish in reckoning upon many years to come, who could not be certaine of one night. *longa nostra desideria increpat via brevis. Greg. hom. in Evang.* 32. so short a way of life, reproves our long desires.

Then whose shall these thinge be] no man (saith *Ambros. lib.* 8. *ep.* 10.) is rich, *qui quod habet secum hinc auferre non potest*: which cannot carry hence that which he hath: that which we must leave behinde us, is not ours, but some others.

v. 21. *layeth up treasure*] He that heapeth up riches to satisfie his worldly desires without the good provision of faith, and good works, shall be like this foolish rich man: see Mat. 6. 20. 1 Tim. 6. 19. Jam. 1. 5.

v. 22. *Take no thought*] See Matth. 6. 25. 1 Pet. 5. 7. Psal. 55. 22. he forbiddeth not φροντιστὴν, care for our selves and families; that we owe. 1 Tim. 5. 8. but this μέριμναν distracting and diffident care proceeding from a greedy desire & love of the world, distrust in Gods providence, & undervaluing of the true riches of Godliness. 1 Tim. 6. 5. 6.

v. 23. *The life is more*] Matth. 6. 25. as if he said: God hath given the life and soul, which is far better then food and raiment; therefore he will not fail to give these for the preservation of the other, the Creatour never ceaseth from the work of providence John 5. 17.

v. 24. *Consider the ravens*] Matth. 6. 26. God that provideth for the most abject and vile creature as ravens, &c. Job 38. 41. Psal. 147. 9. will certainly much more feed, and provide for man made to his own image; whom he redeemed with no less a price then the pretious blood of Christ Jesus. See Rom. 8. 32.

v. 25. *Which of you by taking thought*] Matth. 6. 27. this is another argument to diffswade from worldly care, from the vanity & unprofitablenes thereof: as if he said, all your care cannot make you rich; God onely giveth or restraineth. See 1 Kings 3. 13. 1 Chron. 29. 12. Hag. 1. 6, 9, 10, 11. Job 8. 18. it is vain to rise up early, to sit up late, to eat the bread of carefulnes, or sorrows: except the Lord bless it, you cannot thrive. Psal. 127. 2.

v. 26. *For the rest*] For that which is of greater importance, the preservation of your selves.

v. 27. *Consider the lilies*] See on Matth. 6. 28. 29. this argument is like the former, from Gods liberality shewed on the creatures made for mans delight, to assure us that he is more liberal to man himself: he that thus clothes the foonfading flowers, will not let man want clothing: the scope of all is to teach us in an holy and prudent endeavour, to cast our care upon God. See Psal. 55. 23. 1 Pet. 5. 7.

v. 28. *If then God so cloth the grasse*] Matth. 6. 30.

v. 29. *Neither be ye of doubtful minde*] μὴ μετεωρίζεσθε, it signifieth, be ye not in suspence or of minides doubtfull and wavering: so *Suidas* expressleth it: ὅπερ δὲ μετάνοιαν τῶν ψυχῶν, καὶ ἀεὶ τὸ μέλλον ἐπ' ἀκλίνοντες *erant autem animis suspensis, & ob incertum rerum futurarum eventum adhuc fluctuantes. So Thucidides*, by him also cited, faith, that Greece was μετέωρος, that is faith he, ἐκκλίνοντο, καὶ οὐ ἡσυχάζον; *they were troubled, and did not rest*, So he calleth ships at sea μετέωρος, that is, πλαγίας, μὴ ἐπ' ἀγκυρῶν ἡσυχάζας: that which we may not improperly render *ships a drift*, or *at hull*, which are not come to an anchor: the interpreter of the Syriac gives this word, *neque distrahatur cogitatio vestra in istis*: the whole sense is, be ye not of wavering and doubtfull mindes, about temporall necessaries, as they must needs be who depending onely on second causes, do not put their confidence in Gods providence, which never faileth those who trust in him. See Psal. 9. 10. Hebr. 13. 5.

v. 30. *the nations &c.*] This laft argument is taken from the difference which ought to be between us Christians, and the profane and unbeleeving heathens: we acknowledge and professe that God is our Father; we call on him who knoweth we have need of these things; and as a tender Father, he provideth these things for us; but the Gentiles and worldly minded men, have not faith to depend on God.

v. 31. *those things*] These temporall necessaries, common to good and bad.

shall be added] See on Matth. 6. 33. Shall be added over and above that ye seek for; as *Solomon* riches were to his request for wisedom. 1 Kings 3. 9, 10, 11, 12, 13.

v. 32. *The kingdom*] Of heaven, therefore fear not: he that giveth an eternall interest in heaven; will not suffer you to want temporall and earthly necessaries.

v. 33. *sell that ye have*] Mat. 19. 21. Act. 2. 45. Act. 4. 34. *provide you bags*] See chap. 16. 9. Matth. 6. 20. 1 Tim. 6. 19. This command condemneth not propriety of goods; neither teacheth it to all times, places and persons; but respecteth cases of necessity: and teacheth that charity much more safely layeth up riches in Gods hands (who will bountifully repay for the poor) then any care of worldly men, can otherwise do: and lastly shes sheweth which are true riches: *illa sunt veræ divitiæ, quas cum habuerimus perdere non possumus; August. de verb. Domini serm.* 35. those are true riches which we can never lose when once we have them.

v. 34. *where your treasure is*] Matth. 6. 21. Because your minde and affections will be commonly on that which is most loved, dear, and precious unto you: therefore be merciful, and so lay up treasure in heaven, that your hearts and conversations may be there.

v. 35. *let your loins &c.*] See 1 Pet. 1. 13. Meaning that they should be always ready to execute their charge; alluding to their habit, and manner of girding their long loose garments unto them when they were to do any work; he willeth them to contrive all worldly necessaries so, that they may not hinder them in the service of God.

v. 36. *When he will return from the wedding*] The meaning couched under this metaphor is, that we should stand upon a spirituall watch, constantly expecting the coming of our Lord Jesus to judge; ἀναλύσεσι return, properly signifieth to dissolve or break up: so Athen. *lib.* 1. Ὅσῳ δ' ἐείσιμον ἀναλύοντες which may be interpreted breaking up company, to go home: some take it translatitiously from ships breaking ground, to return whence they came.

v. 37. *and serve them*] That is, God will abundantly requite their service in Christ, with eternall blessings.

v. 38. *in the second watch*] They were wont to divide the night into 4. watches; so often they relieved and changed the turnes of their watchmen or centinels, from the courts of guard. See Matth. 14. 25. Exod. 14. 24. *Theophylact* understandeth here τὰς διαφόρους ὥρας τῶν ζωῆς ἡμῶν the divers hours or times of our life; the meaning is, whether he come sooner or later, to take thee out of this life; this know, *quos diu ut convertantur tolerat, non converfos, durius damnat. Greg. hom.* 12. *in Evang.* those whom he long tolleratcth, that they may be converted, he more heavily damneth if they convert not.

or in the third] The meaning is, because the hour of death or judgement is uncertain; therefore we must always be provided for it. See Job 14. 14. See verse 40.

v. 39. *and this know*] See Matth. 24. 43. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

v. 41. *this parable unto us*] Whether doth this parable appertain to us Apostles, Ministers and watchmen over the house of Israel; or unto all men.

v. 42. *Who then is that faithfull, &c.*] Matth. 24. 45. He answereth, not *Peters quære* directly, but so as that we may understand here, as Mark 13. 37. *What I say unto you, I say unto all, watch*: though it principally concern those to whom God hath committed the charge of souls, yet all that will be saved, are also to watch.

v. 43. *Blessed are &c.*] He exhorteth to the duty by the reward proposed.

v. 44. *ruler of all*] Matth. 24. 45. that is, he will highly honour and recompence his diligence; as in things secular, *Joseph* was honoured by *Pharaoh*, and set over his houshold. Gen. 41. 43. what this honour shall be, *eye hath not seen, &c.* 1 Cor. 2. 9.

v. 45. *But if that servant*] By punishment threatned, he dehorteth from security, tyranny, oppression, and injury towards one another.

v. 46. *Cut him in sunder*] Or *cut him off*: διχοτομήσει. So Matth. 24. 51. *Tertul. adv. Marc.* l. 4. c. 29. *given it by segregabitur*: so the Syriac gives it רנפלא, as *Martin Trostius* readeth; as *Tremelius* ויפרנה *& dividet*: of פלא *phelag*, of *phalag* Hebr. פלג, signifying both: *divisit or separavit*, all to one purpose; for so will the Lord cut off the impious servant by separating him from the number and society of them that shall be saved: as, Matth. 25. 46. thus will he deal with deceivers of so great a truth; this penalty is added to terrifie the idle, injurious, and those who in the Church serve not the Lord Jesus, but their own bellies. Philipplians 2. 21. to these will he once give their portion or share with hypocrites and unbeleevers in hell-fire.

v. 47. *which knew his Lords will*] As if he said; if the servant which offendeth out of ignorance be worthy of punishment; what is he who knowing it wilfully, or negligently transgresseth it? ignorance is lesse sin then wilfulnesse. 2 Pet. 2. 21. it is vain to pretend ignorance (where all are bound to know, that cannot excuse) and most wretched to abuse knowledge.

v. 48. *worthy of stripes*] That is, who hath committed some fault worthy of punishment: he allideth to the custom of correcting servants.

v. 49. *to send fire*] Matth. 10. 34. *Cyril. Hierosol. Catec.* 17. understandeth this of the Holy Ghost: others more probably of the fiery tryal, afflictions, to which they shall be exposed who will live godly in Christ. See verf. 51. &c. he speaketh this of that effect which the Gospel should produce, not of it self, but by reason of mans corruption and abuse of it.

and what will I?] That is, though I desire unity, not dissention, yet I would not for wicked mens sakes, that the Elect should want the comfort, which shall come to them by the publishing of the Gospel: hereby he incireth them to diligence in preaching the Gospel, notwithstanding the tumults which they should see following the same.

v. 50. *baptisin to be baptized with*] Matth. 20. 22. meaning that his self must first suffer: this in the Saints is the baptism of martyrdom: so by waters, the scriptures sometimes expresse many or great afflictions. Psalm 66. 12. & 69. 1.

how am I straitned] Pained, or much pressed: as if he said, I much desire that it were accomplished, and the redemption of man thereby.

v. 51. *suppose ye &c.*] Matth. 10. 34.

but rather division] See on verse 49. He sheweth them before, what would follow by the impious perverseness of men, left finding such unexpected effects, they might be scandaled, and impute those divisions to the preaching of the Gospel, which are onely accidentall thereto: so must we accompt all these intestine quarrels in or about religion here specified: See on Matthew 10. 34.

v. 53. *the Father*] Matth. 10. 35.

v. 54. *When ye see a cloud rising*] Matth 16. 2. The sea bare westward from Judea, so that commonly clouds thence arising brought rain: so *Elias* servant saw a little barock or cloud arising from the west, before that great rain which followed the drought of three yeers. 1. Kings 18. 43.

v. 56. *Ye hypocrites*] See on chap. 13. 15.

that ye dannot discerne this time] As if he said; you have wisedom to observe naturall causes, and signes; why can you not consider spirituall things, of far greater consequence, that is, this accepted time, and day of salvation, wherein God offereth you such abundant means thereto.

v. 57. *why of your selves judge ye not?*] He discovereth the fountain of their impiety and security: they would not descend seriously to examin their own consciences, neither would they there enquire, as in the sight of God, what was right: therefore had they much more understanding, for any thing, then for matters divine and heavenly; if they were sued, or in danger of arrests, they would presently make means to compound with their adversary, left they should be put to more charge, or fall into greater dangers: but for reconciliation with the holy Majestie of God offended, they cared not; *Proficiens, estimat*

well observeth here, that Christ did not speak this, as intimating that they had either freedom of will, or possibility thereby to that which was good of themselves: but that they might know that they had lost it *sui-vitio*, by their own fault or sin, and that therefore Gods exaction was not unjust, though they were not able to perform that which they ought; but that man, (*à litera occidente, confugiat ad spiritum vivificantem, & facultatem, quam ante non invenit in natura, quæ ex gratiâ*) might from the killing letter (of the law) flee to the quickning spirit, and seek that ability of grace which he could not before finde in nature: which if he did (he should finde that) great is the mercy of God: if he did not, that the punishment of his sin is just.

v. 58. *When thou goest with thine adversary*] See on Math. 5.25 The meaning is, break off contentions with thine adversaries, before thou come to dangerous issues: repent thee quickly of all thy sins, for which God hath a controversie with thee: believe in Jesus Christ, the onely Mediatour between God and man, and the price of our redemption; that being justified by faith in him, thou mayest have peace with God, (Rom. 5. 1.) in this life; abuse not the patience and long-suffering of a gracious God, least he judge thee according to the rigour of his justice, which thou canst never satisfie, which is here meant by the last mite. See on Math. 1.25.

mite] See Mark. 12. 42. *Theophylact* on this place well sheweth, that the torments of the damned shall never end, because they can never by suffering, pay the last mite, or satisfie the justice of God.

CHAP. XIII.

Verse 1. *Whose blood Pilate*] We finde not in any other scriptures, mention of this fact: if it seemeth he caused them to be slain, as they were sacrificing, so that their blood was mingled with the blood of the beasts which they offered: not that they were slain in Galilee, whereof *Pilate* was not Governour: but it may be that these were of the sect of *Judas* the Galilean, mentioned, Acts 5. 37 as *Anastasius sinait. quæst.* 145. affirmeth they were; Christ here correcteth the rigid censures of uncharitable, over quick and sharp in censuring others in their afflictions; forgetting that the same rod is over themselves for their securitie in sinne: whereas we ought by such examples to examine our own corruptions, and by present repentance to prevent Gods judgements: however we may not judge of mens finall conditions, by their present calamities.

v. 2. *Suppose ye that these, &c.*] As if he said, you may not think that God alwayes layeth the most heavy secular punishments, on the greatest sinners; he doth not presently smite all great sinners: but he maketh some exemplary, that thereby others may be moved to amend the like faults. See Numb. 16. 32. Acts 5. 3. 5. &c.

v. 3. *I tell you nay*] because men are too apt to condemn those as plagued of God, whom he exercifeth with temporall punishments, without regarding their own faults; he admonisheth every one to look home to his own deserts.

v. 4. *the tower in Silse fell*] Neither do we read this history any where else in scripture: it seemeth to have been one of the towers on the walls of Jerusalem, which stood by the waters of *Silse*. See John 9. 7. Isaiah 8. 6.

think ye they were sinners.] *Gre.* ὀφειλέται Debtors, that is, sinners. See Matth. 23. 16. fo the Syriac translateth it; and so the word is used, Matth. 6. 12. Luk. 11. 4.

v. 5. *ye shall all likewise perish*] The word ὁμοίως, which the Syriac giveth, *or they*, doth not here signifie the same kinde of judgement; but is to be understood of punishment in generall, hanging over the impenitent; as if he said, all impenitency is under the curse temporall and eternall; as may appear in the following parable of the barren fig-tree. See also Matth. 3. 12. Ephes. 5. 6. *ye shall all* (whether Jews, Galileans, or Samaritans) be judged alike, by the impartiall God, who respecteth not persons. 1 Pet. 1. 17. Rom. 2. 5.

v. 6. *this parable*] See Matth. 21. 19.

A certain man had a fig-tree] This parable our Saviour spake, as prepossessing a secret objection which a secure sinner might make against that which he said: the scope is to shew that many impenitent sinners who are worthy of present destruction, are yet spared for some time; all which shall but adde to their finall ruine, except they truely and timely repent: continuance in sin is an high abuse of Gods long-suffering; whose justice sleepeth not; neither is he slack, but patient. See 2 Pet. 3. 9. Romans 2. 5. as the planter will try all means to make the barren tree fruitfull: so the good God will not presently cut down and destroy men; but use all means to better them: when nothing will serve, then he layeth the ax to the root. See Isaiah 5. 4. &c. Matth. 3. 10.

v. 7. *these three years*] That is, these many years: it signifieth the patience and long suffering of God toward sinners: some understand the time before, and under the law, and Gospel. *Greg. hom.* 31. *See Irenæ. l.* 4. *c.* 7.

why cumbreth it the ground] καταργεῖ signifieth among other things, to consume or work out the heart of the ground: the meaning is, that they who are not fruitfull in good works, do but make others barren by their example; and as *Gregorie* saith, *alii operandi occasionem negat*, deny others the occasion of working.

v. 8. *He answering said*] This describeth the affection of those who faithfully plant in Gods vineyard; they do not forthwith despair when they see not present fruits of their labours; but take the more pains with their plants, their assiduitours, by how much neerer they perceive Gods judgements are on their barrennesse; and pray the Lord to spare them. See 2 Tim. 24. 25. Exod. 32. 31.

v. 9. *then after that thou shalt cut it down*] The Syriac readeth *and if not, why should it live? thou shalt cut it down*: Christs purpose is hereby to shew the Jews, and in them all others planted in Gods vineyard the Church, what God looketh for, that is our fruit. Isaiah 5. 2. and what they must look for, who after much pains and culture bestowed upon them by the Ministers, remain yet unbettered and unfruitfull; that is, cutting up and destruction of body and soul. See 2 Chron. 36. 15. 16. Jer. 1. 10. Isaiah 5. 5, 6. Mat. 3. 10.

v. 10. *on the sabbath*] Signifying that this miracle was done publikely, when the multitude were assembled.

v. 11. *a spirit of infirmity*] It was not any naturall infirmity, but by the malicious working of the devil; who delighteth in the misery and infirmity of man, and therefore doth not onely infect and afflict the minde, but also the body, where and as far as he can obtain leave to hurt, as may appear in the history of *Job*, and many in the Gospel.

v. 12. *thou art loosed*] It hath reference to that which is said, verse 16. (*whom Satan hath bound*) and to shew that he had power to dissolve the work of the devil, and to rescue his captives, and the key of the bottomlesse pit, with the chain to binde Satan. Rev 20. 1, 2.

v. 13. *immediately he was made straight*] Syr. *She stretched out her self*, ἀνωρθώθη, the flood up strait again: this sheweth that it was the immediate power of God, which perfectly cured her, without any ordinary means applyed.

and glorified God] This is an effect of faith, to give God the honour of all the blessings which we receive. See Chap. 17. 16, 17. and it sheweth that this was no obscure work, but an evidence of Gods power and mercy.

v. 14. *the ruler of the synagogue*] That is, one of the rulers, for it seemeth there were divers, Mark 5. 22. Acts 13. 15. the Syriack calleth him רב *Rab*, which in the Chalde and Syriack signifieth *great, major, doctor, prince or ruler*. See on Acts 18. 8.

there are six dayes] concerning the errour of Pharisees prohibiting works of mercy on the Sabbath day, See cha. 6. 2. observe here, that there can be nothing free from the censure of malicious ignorance, the most sacred and Divine actions of Christs mercy doth Satan strive to black over with some imputation of evil, left the spectatours should believe and be fayed.

v. 15. *Thou hypocrite*] ὑποκριτὰ signifieth also that which the latines call, *histrio*, an actor or personatour of others, as stage players, in habit, words and actions imitate or counterfeit: that which they are not; but for present would by all means seem to be: so do hypocrites, counterfeit, feem, or resemble Saints; when they are indeed and truely no more such, then he that acteth an Emperour on the stage, is an Emperour in power, Estate, and honor; the *Syriac* excellently expresseth it, by נכר אתא *nasab haphe assumens vultum, or accipiens personam, faciem, &c.* thou who assumest the countenance, or taking on thee the person or face of another. Matth. 7. 5. Luke 6. 42. this dissembling of the ruler (who under pretence of much zeal to the sanctification of the sabbath, calumniated Christ the Lord of the sabbath) Christ here reproveth: as also their perverse zeal, who did not think the sabbath violated, by works of mercy towards their beasts, but towards men: thus he convicteth them by their own practice.

v. 16. *daughter of Abraham*] She was such, either by nature, imitation, (Rom. 2. 12. Luk. 19. 9.) or both: in any of which respects they were extream perverse, in denying that comfort to a Saint of God, bound 18. yeers together, with

with the bonds of Satan, in great affliction, and pain of body, which they would not deny to a beast, by themselves tyed up with the bonds of men, for their own good, and for a convenient time onely, malice is ever blinde, and impiety unreasonable.

these eighteen years] the time of her suffering which Christ well knew, he recireth, as to convince their peevish malice; so to comfort those who suffer long, God measureth all, and in due time will help. Psal. 9. 10. long this afflicted woman suffered, long the lame man. John 5. 5. 9. much longer Israel in Egypt; yet God delivered at last.

v. 17. *All his adversaries were ashamed*] They were ashamed as convicted of calumny: it doth not appear that they were converted: but a more happy effect of this miracle appeared in the rest who rejoyced for the power and mercy of God shining in these works of Christ.

v. 18. *Onto what is the kingdom of God like*] Mark. 4. 30. that kingdom of God which is now offered unto you which he governeth by the sceptre of his word, shewing the way thereto.

v. 19. *Like a grain of mustard seed*] This he speaketh to declare the admirable encreases and power of the Gospel, whose beginnings were so slender, and that the Church hath divers states, sometimes it is small and hardly discerned for the paucity of professours and true believers (Reve. 11. 12.) sometimes glorious with multitudes, and by them very conspicuous stretching out her branches. (Psal. 8. 9. 10. 11.) to the river, and her boughs to the sea.

v. 20. *Whereunto shall I &c.*] Math. 13. 33.

v. 21. *It is like leaven*] This similitude is to the same purpose. See chap. 12. 1.

v. 22. *Journeying towards Jerusalem*] Math. 9. 35. the first part of this verse sheweth the unwearied industry of Christ in teaching the people the way to salvation, in the second appeareth his zeal to the ordinances of God: for in that he made journeys to Jerusalem, it seemeth to have this meaning, that how ever he preached constantly in the towns and villages, yet so often as their appointed festivals approached, he went up to the solemn assemblies to worship at Jerusalem.

v. 23. *Are there few that be saved?*] This seemeth a captious question, occasioned by the hypocritical repentance: as if it had been said; what shall become of the Israel of God, if so few as you pretend shall be saved? therefore he answereth not directly, but admonisheth rather to be very carefull for their own souls health (Matt. 7. 13.) then inquisitive after the counsels of God concerning the number of the elect: and to avoid that common rode to hell, following multitudes to sin. See Exod. 23. 2.

v. 24. *Strive to enter in*] See on Matth. 7. 13. Christ according to his usuall manner, answered not directly to their question, to satisfie their curiosity, but to that which more concerned them to know and do.

many, I say unto you will seek] that is, they will endeavour for salvation, by a blinde desire thereof, but not using the right means, nor going the right way (by Christ the only door thereto) shall not attain it. See John 7. 34. 8. 21. & 13. 33. Rom. 9. 31. 32. many shall strive in vain, as they who seek righteousnesse and salvation by their own merits and works of the law, but not by faith in Christ: or who continue willfully in known sins: yet must we strive in that way of faith we worketh by love. Gal. 5. we God hath appointed, in whom our labour is not in vain. 1 Cor. 15. it is true, few shall be saved, in respect of the multitude of unbelievers which shall perish: there is little wheat in respect of the chaff, yet enough to fill Gods granary: as many as are written in his book of life: that certain number, whose election is sure and immutable, having this foundation, the Lord knoweth who are his: our wisdom therefore shall be, not to trouble our selves with those things, which are within the vaile, and ark of Gods secret counsell, but to strive to make our calling and election sure to our own consciences (which is sure in Gods decree) by doing those things which may as happy fruits of our election, calling and regeneration, assure us that we shall never fall. 2 Pet. 1. 9. 10.

v. 25. *And hath shut the door*] He meaneth, that God afordeth us time, & opportunity of salvation which if we omit, we shall be shut out with those foolish virgins. Matth. 25. 10. Psal. 32. 6. Isai. 55. 6.

I know you not] that is, I own you not for mine.

v. 26. *We have eaten*] He meaneth here the Jews, who had opportunity of salvation offered them, by Christs presence, and familiar converting with them; and yet they neglected it, it shall not profit to have eaten and drunk with Christ on earth; nor to have heard him preach, except we believe, and forsake our sins: Judas, and the Pharisees heard him, yet were fons of perdition.

v. 27. *But he shall say*] See Matth. 7. 23.

depart from me] Matth. 25. 41.

v. 28. *Weeping and gnashing of teeth*] Matt. 8. 12. 8. 13. 42. & 24. 51. This expresseth the miserable and hopelesse condition of the damned; who shall indeed rise again to eternall sorrows which the scripture expresseth in several terms; everlasting torments in hell fire, unquenchable; the worm that dieth not; utter darkness, and here weeping and gnashing of teeth: that is the most intense sorrows and torments of soul and body, the *pœna sensus* and *pœna damni*, in that they shall be sensible of the blessednes of the Patriarks, Prophets, and all the elect, in the presence of God, which they willfully lost. See Matth. 8. 11.

v. 29. *Come from the east*] He seemeth to speak here principally concerning the Gentiles, alluding to Isai. 43. 5. 6. the sense being, God will call his elect out of all nations, and they shall have eternall life and blessednes with faithfull Abraham, which he expresseth by the similitude of a feast or banquet, as c. 14. Matt. 22. Matt. 8. 11. Luke 22. 20.

v. 30. *There are last, which shall be first*] Matt. 19. 30. & 20. 16. Mark 10. 31. in this speech he overthrows the vain confidence of the Jews, who so pretended to be the peculiar people of God, that they would distinguish al other nations, whom they despised as cast-aways, themselves presuming on Gods favours, as if he were bound to them, how ever they degenerated from holy Abraham, he telleth them here, that shortly that order should be changed; the Gentiles being preferred before them, and they through their invincible obstinacy and unbelief, being rejected, and becoming a scorn and reproach to all nations.

v. 31. *Herod will kill thee*] *Herod Antipas*: This seemeth not advice proceeding of any good will to Christ, but in hope to rid him away, that he might not teach there. See Amos 7. 12.

v. 32. *Tell that fox*] He calleth him so for his subtilty, and fraudulent disposition (See 2 Tim. 4. 17.) which Christ hereby intimateth was well known to him, though Herod lurked like a fox, to finde advantage to hurt.

I cast out devils] intimating that he had no cause to fear Herods power, who commanded the powers of hell: and his self had taught, that in the service of God, they are not to be feared who can only kill the body: which must teach us constancy in our ministry.

to day and to morrow] that is for a short time by God appointed, and therefore not in the power of man to prevent or abridge.

be perfected] namely in being offered up, and perfecting the work of mans redemption. See John 19. 28. 30.

v. 33. *Perish out of Jerusalem*] He sheweth that he must suffer at Jerusalem, where so many of the prophets had been murdered, that few, or none in respect of them, perished elsewhere; the sence is, as if he said, tell you me that Herod will kill me? nay but more bloody enemies are you and your high Priests.

v. 34. *O Jerusalem, Jerusalem*] Matth. 23. 37.

how often would I have, &c.] in this finitude he declareth, as the tender love of God to them (Joh. 11. 25.) sending them many prophets to instruct them (Jer. 7. 2. Chron. 36. 15.) so also their obstinacy in contemning his counsel against themselves: here is no freedom of will to good, but onely self destruction by sin.

v. 35. *Behold your house is left unto you desolate*] See Matt. 23. 38. that is, the temple in which you glory. Jere. 7. 12. this city Jerusalem, and this whole people shalbe ruined, here is sized the present for the future, both for the certainty of that he faith, and also because it was then hard at hand.

Ye shall not see me] That is, after my death and resurrection, ye shall not see me again until I come in glory. See c. 19. 38. Psal. 118. 26. Matth. 23. 39.

CHAP. XIIII.

Verse 1. *One of the chief Pharisees*] Either one of their *Sanhedrin*, or chief councell in matters Ecclesiasticall; or else one of the rulers of a Synagogue: for Matth. 9. 18. *Jairus* is called ἄρχων, *a Ruler*, who Mark 5. 22. is named ἀρχισυνάγωγος, *a Ruler of a Synagogue*: also there was a difference between these; Elders, Scribes, and Chief Priests, as between the offices of civil and Ecclesiasticall rulers. See c. 24. 20. Act. 4. 5. as Moses also distinguisheth them. Deu. 19. 17. for al rulers of Synagogues were not Pharisees. Joh. 7. 48. for Pharisee a was name of a sect, of פרישיא *pharasih separavit*, or *exposuit* פרישיא as it were, separated from others fociety in sanctimony of life (at least in their own opinions, as Luke 18. 11. for *Theophylact* faith they were ἀπεκεκοψικότα τὴν ἄλλην, separating from others. See *Epiphan. lib.* 1. 16. *Joseph. Antiq. lib.* 17. *cap.* 3. & *lib.* 18. *cap.* 2. so also *Suidas* interpreteth φαρισαῖοι,

φαρισαῖοι, by ἀφωρισμένοι, separates, those who derive the name from interpreting, must consider, that their interpreters and doctors were called סופרים *Sopherim*, scribes, from the word ספר *sapher scriptit*, but the Pharises observed the law and exposition thereof from tradition of their elders.

to eat bread] this known Hebrew phrase importeth to dine or sup, the like history we have chap. 7. 36. why he would eat with such treacherous inviters, the cause might he, left he should seem to hate their persons, or ecclesiasticall order, and that in his affability, he might finde occasion of converting or convincing them, and leaving them without excuse at the day of judgement.

they watched him] they observed his words and behaviour, that they might finde somthing to accuse him of.

v. 2. *Which had the dropsie*] Whether he came of his own accord, or was sent in by the Pharisees, for that frequent occasion of quarrell about the Sabbath, it is not certain: the disease is mentioned; he was ὑδρωπικός, ill of the dropsie, either a *Tympany*, or that which is the *Anasarcha*, or dropsie universally spread over the whole body, the swelling flesh becoming spongie and senseless; and so much the more uncurable by how much longer time, the crude humour lay up treasury, where we shall be sure to finde and enjoy it, *in tuto hereditas ponitur, quæ Deo custode servatur. Cyprian. de ep. & misericord.* in safety is that inheritance laid up, which God keepeth.

v. 15. *Blessed is he*] Reve. 19. 9.

that shall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expression meant, to be partaker of the joyes of heaven: possibly this speaker dreamed of some imaginary heaven in which men should eat and drink: but Gods kingdom consisteth not in such things.

v. 16. *Then said he unto him*] Matth. 22. 2.

a certain man made a great supper] that is, God rich in mercy, who by his servants inviteth man, proposing the bread of life, which remaineth to eternity. John 6.

bade many] Matt. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in respect whereof it is called a *great supper*, or feast, as also in regard of that which is set before them, which is eternall life and compleat happiness in Christ. See Matth. 22. 14. Rom. 10. 18. this is a great feast which lasteth not for some dayes onely, as did Solomons. 2 Chron. 7. 8. Nehemiahs. Nehem. 8. 18. or that of Ahasuerosh Ester 1. 3. 5. and 2. 18. but to eternity: neither is it for the nation of the Jews only Rom. 3. 29. or like *Belshazzars* Dan. 5. 1. to a thousand lords, but to all nations and people, without acceptation of persons. Acts 10. 34. 35.

v. 17. *Sent his servant*] Meaning his Prophets; who though many, yet having one commission, message and Spirit by which they all spake, are here signified by the name of a servant.

come, for all things] Prov 9. 2. 5. intimating speed, and undelayed apprehension of Gods mercy offered in the Ministry of the Gospel, as Hebr. 3. 15.

v. 18. *All with one consent*] with one accord, though they alledge severall causes, yet they all agree in refusing to come.

v. 19. *Another said I have bought*] In these excuses, it appeareth, how dangerous a *Remora* and obstacle to the kingdom of Christ, the care of secular things is, and that all things and businesses of this world, how ever seasonably lawfull and necessary, must yet give place to those, which concern Gods honour, and our eternal life and salvation.

v. 21. *Master of the house being angry*] Matth. 22. 7. is mentioned the injury done to the servants sent to invite the guests (meaning the persecutions of the Prophets and Ministers) and the just punishment inflicted; destruction of the foolish and ingratefull people who so requite the Lord; which Luke omitteth.

into the street and lanes, &c.] hereby signifying the calling of the Gentiles, wretched unregarded sinners, intimated by the poor, lame and blinde (See Reve. 3. 17.) and a people gathered as it were from the high-wayes and hedges.

the poor] The poor in spirit, Matth. 5. So, *Peccatores superbi respuuntur, ut peccatores humiles eligantur, Greg. hom. 36.* Proud sinners are refused that the humble may be chosen. God chuseth those whom the World despiseth: the infirm and despicable of the World, commonly do more readily hearken to the voice of God, by how much lesse they have in the World to please and distract them: so hold all is, *ex voluntate*, of a will either meekly bearing afflictions, or humbly enjoying prosperity, the sum is, that which *Fulgentius de prædest. ad Monim. l. 1.* saith, *sicut ----sit elatione humilis: sic fit humilitate sublimis.* as a man is made low by pride, so is he exalted by humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. 5. 5. not that God findeth any thus humble before he giveth them grace, but because *dando gratiam humiles facit*: by giving grace, he maketh them humble,

v. 12. *When thou makest a dinner or a supper*] This forbideth not entertainment of Parents, brethren or friends, but condemneth the errour of Pharisees, who thought thereby they satisfied the law of charity, which is indeed in relieving the poor and needy.

v. 13. *Call the poor*] For these are the objects of charity: the good thou doest to these Christ taketh as done to him. Matth. 25. 35.

v. 14. *For they cannot recompense thee*] meaning, that in justice, a recompense shall be made, which because the poor cannot, God certainly will.

at the resurrection of the just] where the just shall receive reward (the wicked shall rise again, to eternall punishment) see Matth. 25. 34. Eccles. 11. 1. Pro. 19. 17. the poore mans hand is *gazophylacium Christi*, Christs treasury, and a bill of exchange for heaven, whereby we may there lay up treasury, where we shall be sure to finde and enjoy it, *in tuto hereditas ponitur, quæ Deo custode servatur. Cyprian. de op. & misericord.* in safety is that inheritance laid up, which God keepeth.

v. 15. *Blessed is he*] Reve. 19. 9.

that shall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expression meant, to be partaker of the joyes of heaven: possibly this speaker dreamed of some imaginary heaven in which men should eat and drink: but Gods kingdom consisteth not in such things.

v. 16. *Then said he unto him*] Matth. 22. 2.

a certain man made a great supper] that is, God rich in mercy, who by his servants inviteth man, proposing the bread of life, which remaineth to eternity. John 6.

bade many] Matt. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in respect whereof it is called a *great supper*, or feast, as also in regard of that which is set before them, which is eternall life and compleat happiness in Christ. See Matth. 22. 14. Rom. 10. 18. this is a great feast which lasteth not for some dayes onely, as did Solomons. 2 Chron. 7. 8. Nehemiahs. Nehem. 8. 18. or that of Ahasuerosh Ester 1. 3. 5. and 2. 18. but to eternity: neither is it for the nation of the Jews only Rom. 3. 29. or like *Belshazzars* Dan. 5. 1. to a thousand lords, but to all nations and people, without acceptation of persons. Acts 10. 34. 35.

v. 17. *Sent his servant*] Meaning his Prophets; who though many, yet having one commission, message and Spirit by which they all spake, are here signified by the name of a servant.

come, for all things] Prov 9. 2. 5. intimating speed, and undelayed apprehension of Gods mercy offered in the Ministry of the Gospel, as Hebr. 3. 15.

v. 18. *All with one consent*] with one accord, though they alledge severall causes, yet they all agree in refusing to come.

v. 19. *Another said I have bought*] In these excuses, it appeareth, how dangerous a *Remora* and obstacle to the kingdom of Christ, the care of secular things is, and that all things and businesses of this world, how ever seasonably lawfull and necessary, must yet give place to those, which concern Gods honour, and our eternal life and salvation.

v. 21. *Master of the house being angry*] Matth. 22. 7. is mentioned the injury done to the servants sent to invite the guests (meaning the persecutions of the Prophets and Ministers) and the just punishment inflicted; destruction of the foolish and ingratefull people who so requite the Lord; which Luke omitteth.

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worldly things, that you be not thereby held from God, *ut terrena res possideatur, non possideat, Greg. qu. f.* that you may possess earthly things, but not be possessed thereby.

v. 22. *and yet there is room*] Many being collected of the Jews, yet was there place left for a greater fulness of the Gentiles. *August. de verb. Dom. ser. 34.* nicely distinguisheth, the Gentiles came from the Streets, and Hereticks from the Hedges. The meaning is, to these Gods inexhaustible mercy to all sores of penitent sinners.

v. 23. *compel them*] Not by violence, but by the power of preaching, to *Theophylact* understandeth it, as Rom. 1. 16. God compelleth no man to sanctity, but enclineth the will thereto: he forceth none by violence, though he draw them by persuasions, promises, or threatnings, which is the spiritual compulsion here intended, when the rigour of the Law preached terrifieth the sinners conscience, and so fear of judgements forceth him to seek salvation and comfort in Christ. So *John* Baptist compelled his hearers, by telling them that the ax was laid to the root of the tree, Matth. 3. 10. So Ministers are commanded to do, 2 Tim. 4. 2. So God draweth us to Christ, John 6. 44. which is never done *Sine inclinatione mobilis*, without the inclination of him that is moved, it being an immediate effect of the will sanctified, moved, and enabled by the Spirit of God. This he doth, saith *Bernard, de gra. & lib. arbitr. Cum terret aut percutit ut faciat voluntarios non salvet invitos*, when he terrifieth, or smiteth to make them willing, not to save them against their wills: when he changeth the will from evil to good, he doth but change, he doth not take its liberty away: as for the coercive or compulsory power of Magistrates, it belongeth not to this place, because, not to Ministers: certainly the civil Magistrate beareth not the Sword in vain, Rom. 13. 4. Therefore ought he to revenge all wickednes, specially that wherein Gods honour and truth are interessed: yet is it most requisite that a tender hand be used toward the weak, on the Ministers part, as is commanded, 2 Tim. 2. 24. On the Magistrates, by providing all probable means to conform them better; ever considering the difference between him that erreth out of that which they call invincible ignorance, & him, that not only erreth wilfully, in fundamentals, but also seduceth others therein: See Deut. 13. 6, 7, 8, 9, 10. 13, 14, 15. Deut. 17. 7. and it is by proportion considerable, if he that murdereth the body may not be spared (Numb. 35. 31, &c.) much lesse may he who murdereth bodies and souls to eternity, by making their Proselytes children of Hell, Matth. 23. 15.

v. 24. *none of those men which were bidden*] None of those who absolutely and finally refused the grace and mercy of God offered in the Gospel. He meaneth not here, an absolute, but a general rejection of the Jews; as if he said, few of them (in respect of the multitudes of the Gentiles to be called) shall be saved. See Rom. 11. 1. &c.

v. 25. *said unto them*] There were many followers of Christ present, but not all of one minde and resolution: he who saw all their thoughts, addresseth his speech to some of them: and so prosecuteth the former argument concerning mens excusing themselves from Gods service, by secular businesses: shewing, that except men can put off that minde and vain love of this World, they cannot be any true Disciples of Christ.

v. 26. *if any man come unto me*] Matthew 10. 37. Matth. 16. 24.

and hate not his father] That is, removeth not all carnal affections, contrary to the calling of God; or he who is not disposed (where thele loves are incompatible) to hare Father and all for the love of Christ, can be none of his: so that these things are by no means simply to be understood (as if the service of Christ required any violation of the laws of God and Nature) but comparatively: I ought dearly and tenderly to love Father and Mother, but to prefer my Creator and Saviour before all: as *Ambros. orat. funebr. de ob. Valent.* very well saith, *Debeo affectum parentis, sed magis obsequium debeo salutis auctori.* I owe affection to my parent, but I rather owe obedience to the Author of my salvation.

v. 27. *bear his crosse*] That is (as may appear from the following comparison) when the Lord shall call men thereto, to be ready and willing to endure afflictions for Christs sake. The Crosse here, as elsewhere, signifieth torments, miseries, calamities, in allusion to those sorrows and torments which Christ on the Crosse suffered for us, though all that we can suffer are incomparably lesse then those. And in this manner of speaking he intimateth that we cannot reasonably expect, that the condition of us servants should be better then Christs our Lord and Saviour. See Matth. 10. 38.

v. 28. *sitteth not down first*] This sheweth the means how to bear the Crosse patiently and constantly; that is, by resolving beforehand so to do. That which maketh men startle away in afflictions, is principally their unpreparednes thereto, and vain hope of secular prosperity. Concerning preparation hereto, he proposeth two similitudes: First, of the unconsiderate builder, who forwant of forecast, loseth much charge on that which he is not able to perfect: So shall they who do much in Christs service, if they reckon not upon the Cross if need require. Secondly, of the unadvised Souldier, who will not timely consider the power of those with whom he must encounter: this life is a warfare, and that truceless; it is great folly ever to be secure.

v. 33. *forsaketh not all that he hath*] That is, when Gods glory so requireth.

v. 34. *Salt is good*] By Salt, he meaneth the uncorrupted integrity and vigour of minde in the midst of afflictions (which seasoneth, hardneth, and keepeth from corruption of flesh and blood, ever indulgent to its own ease) without which, we can be profitable for nothing: especially if Ministers be not wife to season themselves and others herewith, they are utterly unprofitable.

but if the salt hath lost its savor] Matth. 5. 13. Mark 9. 50. The Disciple of Christ must be as Salt, not onely good in himself, but also by his Ministery communicating that savor to others, that they may be found: as it is written Titus 1. 13. *Rebuke them sharply, that they may be found in the faith.*

v. 35. *He that hath ears to hear*] He that heareth let him mark diligently. This admonition, as we have continually heard, of when ever we hear any part of Gods Word, so speciall where this subject, the Doctrine of the Cross is preached; which we most unwillingly hear of.

CHAP. XV.

Verse 1. *Drew neer unto him all the Publicans*, &c. Who were odious to the Jews, because they gathered up the customs and taxes for *Cæsar*: by *all*, he meaneth many: or all that came to him to be converted: Of sinners there were (and are) two sorts: Some acknowledged or were ashamed of their sin and misery: some were just in their own eyes. Of the first sort were those who came to hear Christ preaching mercy to penitent believers in him. Of the second sort were the Scribes and Pharisees, who highly valued their own merits, and pretended righteousnes by the works of the Law; therefore they embraced not the faith in Christ for their justification. So that Christ came not to call them, but those other sinners, Mat. 9. 12. by sinners here understand notorious sinners; for all are sinners.

to hear him] They came not to make their liberty from the curse of the Law, a cloak for sin, but to hear his Doctrine and to convert: they came as the sick to the Physitian, to be healed and saved.

v. 2. *murmured, saying, this man*, &c.] They calumniated Christ among the people; which he perceiving, answered, as in the following Parables: they being puffed up with vain opinion of their own righteousnes blamed him: first, for admitting sinners into his company: Secondly, for eating with them: this οὗτος, this Man, is *emphatical*: as if they had said; this your excellent Doctor, whom you count the *Messias* and teacher of righteousnes, look what company he keepeth, Publicans and notorious sinners. Pride and Malice are ever censorious and blinde. See *cap.* 7. 39. And in this example it appeareth, that it is more possible to be without fault, then unjust censure.

v. 4. *What man of you*] The scope of all these Parables, is to teach them the bounty of God, and his care of poor sinners recovery, and how they that are truly sanctified, are so far from envying the conversion of other sinners, that they heartily rejoyce thereat.

having an hundred sheep] See Matth. 18. 12. He compareth sinners to sheep going astray. So Psal. 119. 176. Isaiah 53. 6. and himself to a careful shepherd, as John 10. Ezek. 34. 15. Acts 20. 28. he leaveth ninety nine for a time; not meaning any desertion of the flock, but a solicitous intending the recovery of that which is strayed, speaking to mans sense. He compareth Publicans and sinners to stray cattel, intimating his care to save the elect and joy in their recovery from Sin and Death. Wherein he secretly taxeth the envy of Pharisees for impious and Saranical, which so much differed from the joy of holy *Angels* in the presence of God at sinners conversion: So layeth he down a singular ground of comfort to the converted: for if God bear such love to the elect, that he would own them, and seek them, who had no hearts to seek him, being yet dead in trespasses and sins; how shall he not much more know them and hear them, when being found of him, they seek him in truth, See Esay 65. 1. Rom. 5. 10. Rom. 8. 32. & 10. 20.

unto

until he finde it] Christ the good shepherd came to seek that which was loſt, and will never give over his work unperfected: the ſinner is then prevented by Gods grace, and enabled to ſeek him, as *Fulgentius de incarn. & grat. Dom. Jeſu* faith, *quando illuminatur ut credat*, when he is illuminated that he may believe.

v. 5. *Loyeth it on his ſhoulders rejoycing*] Hereby alſo Chriſt declareth his love and care of his ſinners, who hath born all our infirmities, Matth. 8. 17. And the duty of Paſtors which is to labour, as well to recover the loſt, as to preſerve the remainder of their flock. See 2 Tim. 2. 24, 25, 26. Matth. 18. 14, 15, &c.

v. 7. *joy ſhall be in heaven*] Which he interpreteth v. 10. joy in the preſence of the Angels of God; and thus he accommodateth his ſpeech to vulgar capacities: underſtanding by *juſt perſons*, thoſe who ſeem ſo to themſelves, having no ſenſe of their ſins and need of repentance. See Prov. 30. 12. Eccleſ. 7. 22. or thoſe who continue in the right way, Pſal. 119. 1. Thoſe who being inſtructed by faith, yet daily pray, *forgive us our treſpaſſes*. This underſtand as joy is defined, *an affection ariſing from ſome freſh or new good*: Hence we may conceive how God and his good Angels are diſpleaſed at ſins, whereas his Spirit is ſaid to be grieved at them. Ephe. 4. 30. Ezek. 18. 23.

v. 8. *ten pieces of ſilver*] This ſimilitude is to the ſame purpoſe, *Drachma*, here tranſlated, pieces of ſilver, is the eighth part of an Ounce, which cometh to ſeven pence half penny, and is equal to the Roman penny, Mat. 18. 28.

if he loſe one] As if he ſaid, you would all juſtifie that care and pains which were beſtowed in ſeeking that ſecular thing which is loſt, abroad or at home: would you allow the ſeeking of loſt Beaſts, and not of loſt Man? Is it juſtifiable to uſe all lawful means for the recovery of a little piece of ſilver with *Cæſars* image upon it; and is it with you condemnable to ſeek a loſt Man, who hath Gods image on him? By this reaſon he evidently convineeth their malice: So doth he admirably comfort the elect, intimating, that God will leave no means unattempted for the recovery of them.

v. 9. *calleth her friends*] Here he proveth by an argument, from the leſſe to the greater, that the Angels rejoyce at the converſion of a ſinner; becauſe they have greater love and joy then Man: alſo he ſheweth what the captious Phariſees ſhould have done, if they would imitate the holy Angels, who were ſo far from envying any Mans ſalvation, that they rejoyce with one another for it: alſo here appereth the great pains and care which ought to be taken for the recovery of loſt ſinners, contrary to the courſe of proud Phariſees, who ſwelling with a deluding conceit of their own holineſs, eſteemed penitent ſinners and Publicans no better then forlorn caſtaways.

v. 11. *a certain man had two ſons*] By this third ſimilitude, he declareth the wretched condition of thoſe who live in ſin and unbelief, which he propoſeth in the yonger brother: as alſo how ready God is to forgive the penitent.

v. 12. *Give me the portion of goods*] That which thou intendeſt to give me for my portion.

he divided unto them his living] Τὸν βίον importeth here, as elſewhere, that by which life is maintained, which the Syriac interpreteth, *his poſſeſſion*. See Mark 12. 44. Here is a character of an evil ſon. Firſt in deſiring a diviſion of the eſtate, his father being yet alive. Secondly, in that having poſſeſſion of his portion given him, he preſently forſaketh his father. Thirdly, in that he quickly conſumed all in riotous living: in all which is ſeen an image of Man fallen into ſin; when ambitious (as it were) of ſharing with God, and ſeeking happineſs in himſelf, and his own fooliſh ways and inventions, rather then in God, the onely Fountain of true happineſs, he departed from God, ſin ſeparating him: thus evilly uſing that freedom of will which God gave him for good, he loſt himſelf and all will and ability to good: Hence flowed in that *Deluge* of ſin and miſery on men, God permitting the Heathens to their own luſts and errours, Rom. 1. 24. Hence alſo thoſe miſeries ſhadowed under this yong mans poverty and extreame want.

v. 15. *he ſent him into his fields to feed ſwine*] Here in the letter appereth the fad condition of ungoverned young Prodigals, to be vilified moſt by them on whom they vainly ſpent their eſtates: as alſo the juſt judgement on the raſh and diſobedient: he that would not cleave to a loving father, that it might have been well with him, is compelled to adhere to an unkinde ſtranger, and to be made a ſervant of the vileſt beaſts, who undervalued the dignity of a ſon: he that would not underſtand the bleſſing of plenty, is better inſtructed by extream want: and in the Moral, the baſe ſervitude which the Devil putteth his ſervants to, in feeding and communicating with the moſt unclean affections.

v. 16. *and would fain have filled his belliе with the husks*] by theſe κεράτια, *husks* whether we underſtand thoſe *ſiliquas* or pods of pulſe, peaſe or beanes: or, as *Theophylact* ſeemeth to underſtand, and others ſay, of the fruit of the *carob tree*, which beareth a pleaſant fruit in pods alſo, it skilleth not much; though the latter ſeem a very probable opinion; the Syriac reading here חרובא *charubo* ſome give it κεραΐνας i. *Siliqua dulcis*, a ſweet pod. *Strabo* cited by, V. *Shindler*, *Pentaglot.* ſaith, *multum hac cognita Nicea, & maris Liguſtici accolis, ubi eam feſtant, pueri, etiamque porci*: this is much known in *Nicea*, and to thoſe who dwell by the ſea of *Liguria*, where children, and alſo hogs uſe to eat thereof. *Galen* alſo mentioneth this tree bearing theſe κεράτια, by latter writers called the *Carob tree*, and the fruit thereof S. *Johns bread*; (that which *John Baptiſt* eat, Matth. 3.) or locuſts. See *John Gerard. hiſt. plant. lib.* 3. *cap.* 82. *F. Drus. praeterit. lib.* 3. *Plin. lib.* 15. *c.* 24. whatever they were, *no man gave unto him*: as if he ſaid, they who allowed their Swine a certain meature thereof, would not allow him to fill his belly therewith. The Moral is, that in Gods houſe his children are ſatisfied, as it were with fatneſs, Pſal. 63. 5. there is diſtributed the bread or portion of ſons, Math. 15. 26. 32. but out of his family, husks of unclean Swine, the lying fables of traditions, which do rather puff up with vain pride, then nouriſh to eternal life: ſo are profane men compared to Swine, 2 Pet. 2. Of the famine of Gods Word ſee Amos 8. 11. See *Theophylact* thereon.

v. 17. *when he came to himſelf*] Hitherto he was beſide himſelf, like a mad or drunken man, nor knowing what he did, but neceſſity brought him to his right mind.

have bread enough] The moral is, the meaneſt in Gods family abound with ſpiritual comforts, and are in a good condition incomparably better then any out of it. See Pſalm. 84. 11.

v. 18. *I will ariſe and go, &c.* Not that any ſinner can prevent Gods grace, ſee John 6. 44. Jer. 31. 33. Ezek. 11. 19. 20. God alone giveth repentance, who in Chriſt forgiveth the penitent: the ſinner indeed faith in his heart, as this young man, *I will ariſe and go, &c.* but never until God works ſuch a reſolution in him. See Phil. 2. 13. So that here are repreſented the effects of Gods mercy in the converſion of a ſinner. 1. Diſlike and deteſtation of the former courſes of life. 2. Ariſing from the drunken ſleep and dotage of ſin. 3. Certain purpoſe to leave ſin, and to return to God in newneſs of life. 4. Confidence of grace and merciful reception with our heavenly Father. 5. Ardent and longing deſire of the ſweet and true comforts which are in Gods houſe and family. 6. Ingenuous confeſſion of our ſin before God. 7. Humble acknowledgement of our unworthineſs (*I am no more worthy to be called thy ſon*) I have indeed forgotten the duty of a ſon, yet, O unchangeable God of mercy, forget not thou the love of a Father. See Pſal. 130. 3. 4.

againſt heaven] againſt God.

v. 19. *As one of thy hired ſervants*] Let me be any thing, ſo I may be thine. See pſal. 84. 10.

v. 20. *He aroſe, and came*] This action deſcribeth an inſeparable condition of true repentance, which is not ſo much in reſolving, or ſaying, as in doing according to holy reſolutions of turning to God.

yet a great way off] this intimateth Gods preventing grace toward us.

his father ſaw him, and had compaſſion, &c. the meaning is, as if he ſaid; if men, naturally deſirous of revenge, and too tenatious of privilege in puniſhing, can yet out of fatherly affection, ſo eaſily forget childrens offences, and be reconciled; how much more will God who is of infinite mercy, pitty, and receiving penitent ſinners? certainly (ſaith *Salvian. ep. 7. paſto. &c.*) though parents have juſt cauſes of being angry, yet nothing can more happily, or which they more wiſh, fall out; then that their children may ſo ſatiſfie for their faults, *ne neceſſe habeant vindicare*, that they need not revenge, the word ἐσπλαγχνίσθη, had compaſſion, ſignifieth, a vehement moving to pitty, ſuch as proceedeth *ex intimis viſceribus* from the bowels and earning of the heart. See Pſal. 103. 13. Iſai. 49. 15. Ezek. 16. 5. Jer. 2. 2.

v. 22. *Bring forth the beſt robe*] ſignifying the robe of Chriſts righteouſneſs.

a ring on his hand] it may import the riches of Gods bounty, as alſo the faints honour and ornament, the pledge of Gods love, or ſeal of faith.

and ſhooes] the morall may be that which the Apoſtle expreſeth. Ephe. 6. 15. in all theſe things are ſignified Gods goodneſs and our happineſs in our converſion; wherein ſo much more is reſtored then was loſt, by how much more excellent that ſtate is, whence we ſhall never fall, then that from whence we all did fall.

v. 23. *And kill it*] That is, Chriſt to be offered in ſacrifice on the croſſe, when the Gentiles (the younger brother *Japheth*) returned to the tents of *Shem*, and to the God of the fathers: and he is brought (as it were) to be ſlain for every beleever, when the goſpel is preached to him. See Galat. 3. 1. *Auguſtine To.* 4. *quæſt. ſup. Evang. lib.* 2. *cap.* 33.

v. 24. *this my ſon was dead and is alive*] Th. unregenerate is dead in treſpaſſes and ſins, Epheſ. 2. 1. converſion and regeneration is a reſurrection from the dead works of ſin, to newneſſe of life, Revel. 20. 6. Rom. 6. 11. 13, &c.

they began to be merry] This is the ſame which is expreſſed verſ. 7. 10.

v. 25. *his elder ſon*] By which is meant, he that raketh himſelf to be juſt, as verſe 29. or is ſo accounted of others; who never ran out into any apparant exorbitancy, as the Gentiles did, and ſo the elder brother might ſignifie the Jews, or thoſe that continued in an upright courſe of life: indeed the proud Jews envied the mercy which God ſhewed the penitent Gentiles, as Acts 10. 14. So *Auguſtin. q. 7.* underſtandeth it: *Theophylact* of the Phariſees envying the reception of ſinners.

v. 27. *ſafe and ſound*] ὑγιαίνοντα, in health.

v. 28. *would not go in*] That is, would not believe and partake with the Church of Chriſt, ſpecially of the Gentiles, whom they counted deſperate ſinners unworthy of Gods favour, as Rom. 11. 28. 31.

his father came out] Signifying that God left no means unattempted to win the Jews to Chriſt: but ſent his Miniſters to preach the goſpel to them firſt, until they put the word of God from them, and judged themſelves unworthy of everlaſting life, Acts 13. 46.

v. 29. *theſe many years*] This ſhadoweth out the arrogancie of the Jews, preſuming on their merits and righteouſneſſe by the Law; nor that they did not continually tranſgreſſe the law of God and provoke him to anger, but becauſe they had been many years his Church and peculiar people; and becauſe they were as high minded, as if they had never ſinned: and as unthankful, as if God never had done any thing for them worthy of their ſervice.

v. 31. *all that I have is thine*] Intimating his abundant goodneſſe toward that nation. See Pſalm 147. 20. Iaiah 5. 4, &c. Deut. 32. 7, &c. Jer. 31. 9.

v. 32. *was loſt, and is found*] This importeth the dangerous alienacion of ſinners, ſpecially of the Gentiles, from the covenant of grace, until they were called by the goſpel according to the propheſies; wherein *Noahs* prophetical prayer took effect, and *Japheth* (of whom came the Gentiles) was perſwaded by the word and Spirit of God, to dwell in the tents of *Shem*, Geneſ. 9. 27. that is, with that people of the Jews which beleeved in Chriſt.

CHAP. XVI.

Verſe. 1. THere was a certain rich man] The drift of that which followeth is to ſhew us, that they who beſtow their riches, or other gifts of God on their pleaſures, or worldly intereſts onely, muſt give account to God for them: and that charity ſhal ſtand us in ſuch ſtead in the day of judgement, that God will accept thereof, and abundantly acquite it.

v. 2. *give account of thy ſtewardſhip*] By this manner of ſpeaking he mindeth us, that we are Gods ſtewards of all thoſe temporal goods, which he putteth into our hands for a time, to uſe them to his glory, others good, and our own comfort: and that we muſt at laſt give a ſtrict account hereof to God. ſee 1. Pet. 4. 9. 10. Hag. 2. 8. Pſal. 50. 10.

v. 4. *I am reſolved what to do*] This perverſe reaſoning of his, is not propoſed to our imitation; neither ſuch robbing of his maſter, by deceiving truſt, and making up falſe accounts: that being forbidden of God, and the contrary commanded. See Pſalm 37. 3. Ephe. 4. 28. 2 Thes. 3. 10, 11, 12.

v. 6. *an hundred meaſures of oil*] ἑκατὸν βάτους, Syr. interpreter, *metretas*: the Hebrew word בת *bath*, ſignified a meaſure of liquid things, oil, wine, &c. Iaiah 5. 10. 1 Kings 7. 26. 2 Chron. 4. 5. it contained nine gallons three quarts: the ſame in quantity with the Ephah, a common meaſure among the Hebrews; the חומר *homer*, contained ten *baths* (Ezek. 45. 14.) or *ephahs*; and the *ephah* contained ten עשרון *others*, Exod. 16. 36. ſo that it contained about wine gallons: ſome ſay nineth leſſe. See *Godwin. Moſes and Aaron lib.* 6. *cap.* 9.

v. 7. *an hundred meaſures of wheat*] ἑκατὸν κόρους, *Solomons* proviſion for a day (1 Kings 4. 22.) of fine flower, was thirty כרים *chorim*, meaſures: See *Joſeph. Antiq. lib.* 8. *cap.* 2. and *lib.* 15. *cap.* 12. where he ſaith, *cornus autem capit ſecundum Hebraeos Atticos*. It contained as much as the *homer*, Ezek. 45. 14. which ſome reckon five buſhels and five gallons (See *Godwin 4. f. Jo. Druſius praeterit. lib.* 3. *in loc.*)

v. 8. *commended the unjuſt ſteward*] We muſt not ſtrain ſimilitudes beyond the intent of the ſpeaker to make every particular agree: the meaning is, that God commended them, who ſo uſed their temporal goods that thereby they might prepare them treaſure for the life to come. Matth. 6. 19, 20. 1 Tim. 6. 18. 19.

are in their generation] Meaning that worldly men commonly ſhew more care and providence for ſecular things, then others for things eternal.

children of light] That is, the children of God illuminated by his word and holy Spirit: the ſum is, that the maſter of that ſteward (commending the wit, not the fidelity of his ſervant) repreſenteth Chriſt ſtirring up our minds to a prudent and careful providence for our future ſafety; ſeeing that even the blinde worldlings (who minde onely ſecular things) are ſo circumſpect for things which periſh in uſing.

v. 9. *make to your ſelves*] This figurative manner of ſpeaking, is accommodated and fitted to the allegory: the meaning is, by your beneficence to the poor, give them occaſion to pray for you, and make your advantage of being rewarded by God. See Proverbs 19. 17.

Mammon of unrighteouſneſſe] The Greek calleth that here μαμωνᾶ, which the Syriack calleth ממונא *mamuno*: ſo they ſaid, *mamon, mamuna*, or *mammonas*: as *Satan, Satana*, or *Satanas*. See *Jo. Druſ. ad voc. N. T. com.* 1. and *ib. com.* 2. *cap.* 14. *Irenaeus lib.* 3. *cap.* 8. *Auguſtin. de verb. Domini ſer.* 35. and *lib.* 2. *ſ. ſerm. Domini in monte*, ſaith, that *mamon* in the Puniick tongue ſignifieth gain: or as he ſaith *de verb. Dom. in Luc. ſerm.* 35. and *quæſt. Evang. lib.* 2. *cap.* 34. *divitias ſeculi*, riches of this world. *Suidas* interpreteth μαμωνᾶς χρυσὸς, γάζιον· ἀπὸ τοῦ ἀφ' ἑαυτοῦ, ὃ ἔστιν, ὃ ἔχουσι τῶν χρεῶν, gold, earthly riches, *ſuperviacaneous* or *more then neceſſary*: ſo *Anaſtaſ. Sinait. q.* 12. *M. Troſtius* derivieth it from the Hebr. אמן *aman*, among other things ſignifying *nutrire*, *ſuſtentare*, and ſo *mamon* ſignifieth food or ſuſtenance for this life: as alſo it may come of the ſame root, as it ſignifieth *credere*, becauſe men uſually truſt their treaſure: See Pſalm 37. 3. and *Jo. Buxtorf. Jun. lex. Chald. & Syr.* מבטן it is called here *mammon of unrighteouſneſſe*: not that we ſhould give for almes or holy uſes, goods unjuſtly gotten: (for all ſuch muſt be reſtored again to their right owners; and as *Baſil* ſaith well, *Reg. Fuſius expl.* ὅτε δίδοις τῷ πένητι, almes are not acceptable to God, though almes be a ſacrifice wherewith God is pleaſed, Heb. 13. yet as *Iſidor. epiſt. ad Euſeb. Epiſc.* noteth, ὃ χαίρει ὁ Θεὸς ὅτε ἀλλοτρίῳ θυσίᾳ, he hath no need of ſacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Zion with blood) but riches are ſo called, becauſe commonly either in their getting, uſing or keeping, they adminiſter matter of ſin, 1 Tim. 6. 9.

that when ye fail] That is, when ye die.

everlaſting habitations] What manner of habitations theſe ſhall be in Heaven whereof Chriſt ſpeaketh, John 14. 2. *potius debet credi, quam dici, Proſper de vit. contempl. lib.* 1. *cap.* 2. See 1 Cor. 2. 9. 10. the meaning of this place is not, that we ſhall merit to finde favour with God by our almes, for he was our friend, when we were his enemies (Rom. 5. 10.) and of no ſtrength to do any good: and merit is between them, where there is no debt, or grace: but here, where man can never diſcharge his debt of ſin, all our merit is Gods mercy: the meaning therefore is; if the unjuſt ſteward wanted not friends for giving his maſters goods; how much leſſe ſhall we, if we give ours to relieve Gods poor, for whom God hath promiſed repaiment? Works of mercy ſhall both here teſtifie to the givers conſience, that he is the elect of God, who hath given him ſo happy an uſe of thoſe ſecular riches he gave him, and it ſhall be rewarded in the everlaſting life to come, Matth. 25. 2 Pet. 1. 10, James 2. 22, 23.

v. 10. *he that is faithful, &c.*] This ſeemeth a proverbial ſpeech, commonly true; as if he ſaid; he that is found unfaithful in a little, ſhall not be truſted with much; he that is true and truſtie in a little, ſhall be truſted in much; if you uſe ſecular things well, whereof God hath made you ſtewards for a time, he will give into your hands heavenly and eternal riches.

v. 11. *unrighteous mammon*] If you abuſe temporal riches, whereof you are but ſtewards to an omniſcient God, how can you hope, that he will truſt you with ſpiritual and heavenly which are true riches.

v. 12. *That which is another mans*] He calleth external goods another mans, becauſe we are but ſtewards thereof, and muſt leave them to others: ſpiritual goods are our own, becauſe they ſhall never be taken away; not but that God

God gave them all, nor that we may use them any otherwise then to Gods honour.

who shall give you that which is your own?] That is, God will not give you.

v. 13. *can serve two masters*] See on Matth. 6. 24.

ye cannot serve God and mammon] You may professe and be served of riches, and withall serve God, and lay up a good foundation for your selves, 1 Tim. 6. 19. treasures in heaven: but you cannot serve riches, but with Gods difference: to serve riches is to be an idolater, and so, no servant of God.

v. 14. *And they derided him*] As the manner of carnall men is, in any thing which crosseth their corrupt minds these men thought none happy but the rich, ἐξεμυκτήριζον, *naso suspendebant*, Clem. Roman. ep. ad Corinth. p. 51. faith, καταφρονεῖν πλούτου καὶ μυκτηρίζειν. *Suidas* interpreteth it by ἐξευτελίζειν, to contemn as a thing of nought, and unconsiderable: therfore these men being rich, covetous, and making wealth their God, derided him, as if he broached vain paradoxes, excentrick, and far out of the way to the worlds affections: and such esteem have all covetous men of the doctrine of alms, and an holy contempt of the world.

v. 15. *ye are they which justifie your selves*] Who magnifie, or excuse your selves: or you would fain seem just before men: here he toucheth the secret cause of their contempt of his doctrine, their impious pride: and thus he, as it were conventeth them before Gods tribunall, by the testimony of their own conscience, shewing that such pride and hypocrisie, is abominable before God the searcher of hearts, however beguiled men applaud or canonize them. See Job 10. 4. 1 Sam. 16. 7. Matth. 23. 25. Isaiah 5. 15. and on Matth. 6. 2.

v. 16. *the law and the prophets*] Matth. 11. 11. when *John Baptist* shewed Christ present, all prophesies concerning his coming ceased, and all the types prefiguring him in their accomplishment, μεῖ' ἐκεῖνον τὸν καιρὸν οὐδὲν ὅλως προφήτης παρ' ὑμῖν γεγένηται *said Justin Martyr* to the Jew: after him (that is *John Baptist*) was there not one prophet born amongst you, which is true, if he mean, none speaking of a Messias to come.

presseth into it] See Matth. 11. 12. every one who doth believe, zealoufly followeth the Gospel.

v. 17. *easier for heaven and earth to passe, &c.*] See on Matth. 5. 18. Gods decree for our salvation shall not fail.

v. 18. *whosoever putteth away his wife*] See on Matth. 5. 32. and 19. 9. Mark 10. 5. 1 Cor. 7. 11. except in case of adultery: first bill of divorce was permitted for a time, because of the hardnesse of their hearts, and cruelty towards their wives, Mal. 2. 15, 16. and that by their judicial law, not by the morall, which admitteth of no dispensation: and therfore Christ recalleth all his to the first institution.

v. 19. *there was a certain rich man*] Having spoken concerning the right use of temporal goods, now he proceedeth to shew the horrible punishment of those who do not use them well: this was one of those rich men, who (as *Cyprian l. 2. ep. 2.* saith) *possident ad hoc tantum, ne possident alteri liceat*, possesse goods only to keep others from possessing them.

in purple and fine linnen] By these things which were in use among them, he describeth the luxury of worldly men, as Revel. 18. 16. also their unhappinesse who abuse riches, and their happinesse who make an holy use of poverty; which he doth by proposing one, as *Fulgentius* speaketh *ad Gal. ep. 2. in divitiis & fanitate miseriam*; and another *in egestate & vulnere multum beatum*, one unhappy in wealth and health, the other abundantly blessed in wants and sores. The abuse of his riches was, 1. in curious clothing: 2. in gluttony: 3. in neglect, and contempt of the poor. *Clem. Alexandrinus, Paed. lib. 2.* saith, the ancient Lacedæmonians were wont to permit whores onely to wear gorgeous apparel. See 1 Pet. 3. 3, 4.

v. 20. *a certein begger named Lazarus*] Some write the name *Eleazarus*, *Tertul. de idolatr. cap. 13.* (as some copies have it) Hebr. אלעזר *Eleazar*; and the Syr. לעזר *lahazar*, this was a poor diseased man, therfore not that *Lazarus*, John 11. the brother of *Mary* and *Martha*. In these we see an image of the world, wherein the wicked flourish, and the righteous often want: the *antithesis* is remarkable; in the one riches, in the other poverty and beggery; he clothed with purple and fine linnen, this with rags; he feasting, this lying hungry at his gate, desiring but some crumbs or scraps, falling from the rich mans table, or left after meals; this full of sores, a pitiful creature, he more pitiless then his dogs.

v. 21. *dogs came and licked his sores*] *Sine cibo, sed non sine Christo: canibus expositum, sed fociam angelorum*, saith *Fulgent. q. 5. ad Gulat. ep. 2.* without meat, not without Christ: exposed to the dogs, yet accompanied with angels.

v. 22. *into Abrahams bosom*] He meaneth the communion of saints and faithful, who walked in the steps of *Abrahams* faith and sanctity, therefore called his sons, Rom. 4. 12. 16. Gal. 3. 7. 9. Luke 19. 9. *sinus Patriarcharum, receffus quidam est quietis æternæ, Ambros. orat. Funebr. de obit. Valent.* the bosom of the Patriarchs is a certain retiring place of eternal rest.

the rich man also died] This is common to all estates and conditions: poor and rich die alike: See Plaim 49. 10. the future maketh the difference: to the one, whom men regarded not living, in his death the Angels are ministring spirits to convey him safe to heaven: (a precious soul is sometimes lodged in a diseased body; the graces of Gods spirit, are so covered with the deformity of afflictions, as that carnal reason can sometimes discern nothing therein, but the appearance of the curse) he saith no more of the rich man, then that he was buried, leaving his passage to be gathered from verse 23.

and was buried] Possibly with great pomp: no funerals or tombs can shelter men from the wrath of God.

v. 23. *in hell lift up his eyes*] Gr. ἐν τῷ ἅιδῃ, in that lightless or dark place where nothing can be seen, elsewhere called utter darknesse, Matth. 25. 30. Syr. בשאולא *bascheul*, Heb. בשאול, in hell the place of the damned, Numb. 16. 33. sometimes it signifieth horrour of minde, Psal. 116. 3. sometimes the grave; so Gen. 37. 35. *Jacob* faith, I *shall go down* שאולה, Chald. לשאול, 70. εἰς ᾅδου, *subaud. οἶκον* or *τόπον*, to the house or place of the grave. The Greek fathers used this terme, as the Latines, *apud inferos*, promiscuously for any state or condition of the dead. See *Irenæus lib. 5. cap. ult. Tertul. de Idolatr. cap. 13. &c. Chrysost. hom. de divite &c.* (in that lifting up the eyes, is attributed to a spirit, it must either be *humanitus dictum*, as Phil. 2. 10. bowing the knee is spoken by things in heaven: or it must conclude this rather a parable then an history) sometimes the word importeth an afflicted, wretched, hopelesse, and irreparable condition. See on Matth. 11. 23. Acts 2. 27. here it expresseth the torments of the damned, aggravated v. 25. by their remembrance of worldly prosperity, and the confideration of the elects happinesse whom they formerly despised.

v. 24. *and he cried*] The meaning is, that they who will not now hear and pitty the cries of the poor, shall crie in hell and not be pitied: See Matth. 25. 11. Prov. 21. 13. James 2. 8. he that would not give the crumbs, which fell from his table, shall crie in hell for a drop of water, and not obtaine; that is, the least comfort to assuage his torment shall be denied him, though he eternally beg for it: *flamma infelicium mortuorum divitiis non refrigeratur hæredum*; the flames of the unhappy dead, are not cooled by the riches of their heirs. *Tim. ad Ecclesiam Catholicam lib. 3.*

v. 25. *Son remember*] This is a common manner of speaking; otherwise the wicked are not to be accounted sons of *Abraham*, John 8. 39. Gal. 3. 9.

receivedst good things] In the end that appereth true which *Chrysostome* proveth *conc. 2. de Lazaro*, prosperous impiety is very dangerous: there are two reasons of his denyal, 1. from equity: thou hast had thy part of comfort on earth, where *Lazarus* hath been afflicted; it is but equal, that now, thou who so much abuseost prosperity, shouldst be afflicted, and holy *Lazarus* comforted. See 2 Thef. 1. 6. Secondly from impossibility, there is a vast distance, so, that none can passe from heaven to hell, nor from hell to heaven; as the blessednesse of the elect, so the misery of the other, is unchangable, and eternal.

v. 27. *send him to my fathers house*] Herein is described their vain desires, who tempt God in the neglect or contempt of his ordinances, requiring miracles, or testimony from the dead to private them; whereas God (the onely sufficient witnesse, and teacher of things divine and heavenly) sendeth all men to the law, prophets and holy Scripures. See Isaiah 8. 19, 20. John 5.

v. 28. *may testifie unto them*] That he may testifie to them, what woful torments are in this place, that they may not come hither by their sins and unbelief.

v. 29. *Moses and the prophets*] That is, the Law given by *Moses* ministery: and the writings of the prophets, and also preachers of the same word.

v. 31. *neither will they be perswaded*] He that will not believe the Spirit of God speaking in the prophets, will not believe a man pretending that he came from the dead, and telling what the wicked suffer there; for who could believe a creature, who cannot rest assured in the infallible testimony of God himself? neither would the Jews believe *Lazarus*, who had been four dayes dead, and was raised again from the dead, John 11.

C H A P.

C H A P. X V I I.

Verse 1. *It is impossible*] Matth. 18. 7. It must needs be that offences or scandals come: or, I foresee that it will be so, because of mens wickednesse, σκάνδαλα· σκανδαλίζω is of σκάζω, *claudico*: it importeth *impingere facio*. See 1 Pet. 2. 8. *Theophylact* interpreteth here, τὰ κωλύματα τῆς ἀγχινοίας καὶ θεωρητικὴς πολιτείας, hinderances to a good, and godly life, and a meet and wise discerning of God. *Nat. an. orat. 1.* interpreteth by σφήνωμα, *offendiculum*, as λίθος προσκόμματος & a stone of stumbling, 1 Pet. 2. 8.

v. 2. *offend one of these little ones*] That is, to make them halt, or fall away from God: he discovereth the fin of those times (which was to think it little or no fin, by their pride & imperious importunity, to scandal an infirm, poor, or inferiour brother) here he telleth also of the punishment; speaking of scandals given by Heretick, Schismaticks, apostates, or the like, whether in word or deed: (See Rom. 16. 13. Titus 1. 16.) for otherwise offences are often taken, by perverse and ignorant men, from good and laudable things done or spoken, because they crosse their blinde and corrupt opinions: so were the Scribes and Pharisees scandaled and offended at Christs doctrine and works of mercy: but blessed are those who are not offended in Christ, Matth. 11. 6. It were *better*, or more tolerable (as the *Syriac* hath it) for a man thus scandaling one of the meanest of Gods children, to be cast into the most desperate or helpless condition of this life, then to endure the eternal torments which await him in Hell.

v. 3. *take heed to, &c.*] This may be referred either to that he said of scandals, or that which he will now say concerning love and mercy, seeing there is the like hazard in both.

if thy brother trespasse] See Matth. 18. 21. This is spoken concerning private or personal offences of the publick. See 1 Tim. 5. 20. Matth. 18. 15. are layed down certain degrees of admonition and Ecclesiastical discipline.

rebuke him] Or reprove him: both are joyned 2 Tim. 4. 2. but it must be done respectively, or with respect had to the person. See 1 Tim. 5. 1. for charity must not connive at sin, but discreetly reprove it. See Levit. 19. 17. Ephes. 5. 11. 1 Cor. 5. 6.

if he repent forgive] That is, call him not into question, or sue him not: forgive as much as concerneth thee, yea though he offendeth thee not onely seven, but many times; if he do not acknowledge his fault to thee, yet let thy heart be ready to forgive: commit thy cause to God: as often as he offendeth, forgive, which is meant by seventy times seven times. Matth. 18. 22.

v. 4. *seven times*] Many times. See v. 3. as often as he offendeth and repenteth.

v. 5. *encrease our faith*] Herein they acknowledged that faith is his gift, as Ephes. 2. 8. and that their faith wanted confirmation: for, faith *Fulgentius ad Prob. ep. 4.* though the Lord give new strength to his, in their conflicts, lest they should fail, *permittitur tamen fatigari, propria infirmitatis onere, &c.* yet overladen mortality is permitted to be wearied with the burden of its own infirmity; that, finding no strength in it self, it may quickly addresse it self to implore aid and Divine assistance.

v. 6. *and the Lord said*] Matth. 17. 20. Mark 11. 23.

it should obey you] See Mat. 17. 20. This manner of speech he useth to shew the admirable power of faith; to wit, that it should overcome all difficulties, as Mark 9. 23. All things are possible to *him that believeth*: certainly the effects of faith in fervent prayer have been more then removing trees or mountains. See Hebr. 11. 29, 30, 33, &c. James 5. 15, 17, 18. 1 John 5. 16. John 10. 12, &c. Exod. 17. 12. By grain of Mustardseed is meant the least measure, Matth. 13. 32. by (*be thou plucked up by the root*) he meaneth that they should do wonderful things.

v. 7. *which of you having a servant plowing*] By this similitude taken from the duty of servants to their masters, he prepossesseth a conclusion which haply the Apostles would have gathered from their merit, who had followed Christ, and therefore might expect so much favour of him, as to give them such faith to do great works: but he sheweth them that God is debter to none, (Rom. 4. 4, 5.) that they must do all their duty and expect Gods leisure for the reward.

v. 10. *we are unprofitable servants*] ἀχρεῖοι this title is also given to evil servants, Matth. 25. 30. Phil. 11. to shew us what our merit is if God should be severe, Job 22. 2. Psal. 143. 2. See also Job 35. 7. and Psal. 16. 2. as also by an argument from the lesser to the greater, to shew that we cannot merit any good at Gods hand, for if a servant be so bound in duty to a mortal and sinful master, that whatsoever he doth, and how diligently soever he serveth, yet shall he not deserve so much as thanks at his masters hands: much lesse can we, that are not onely servants, but unprofitable servants (continually falling short of our duties) and also creatures of God, with all our best endeavours; merit at Gods hands? we owe our selves, and all that we have, are, and possibly can do, to Gods service, by whom we live and are: thou therefore that dreamest of meriting renounce thy interest in and claim to grace, (for grace and merit are incompatible, Rom. 4. 4. Rom. 11. 6.) and as *Ambros. de penit. l. 2. c. 8.* faith (if those books be his) *prius solve debitum, ut quod superveniens impetrare mereris*. First pay thy debt, that thou mayest deserve to obtain that thou hopest for. We are indeed faithful, good, and profitable servants; not of our selves, or by any works which we can do, but by the free imputation of Christs righteousnesse. See Hebr. 13. 21.

v. 11. *thorow the midst of Samaria*] *Omri* king of Israel, 1 Kings 16. 24. bought the hill *Samaria* of *Shemer*, and built thereon, and called the name of the city which he built after the name of *Shemer* owner of the hill, *Samaria*; Hebr. שמרון, *Shomeron*, 70 Σαμαρία. See *Anastasius Sinait. qu. 45.*

v. 12. *which stood afar off*] As unclean persons were to do, lest they should infect others. See Levit. 13. 45, 46.

v. 13. *and said, Jesus Master, have mercy*] It was a cause common to them all, and they joyned in one and the same petition, short, but pithy; they say not wherein they desired him to instance his mercy: their misery was evident, and spake their meaning, for a cure which they were confident he could work: however (as often it cometh to passe) ingratitude in most of them extinguished the sparks of grace.

v. 14. *shew your selves unto the priests*] See Levit. 14. 2. to them it belonged to judge of the Leprosie, and hereby the unbelieving Priests might be convinced: it may also teach us humility and subjection to authority: *Sacerdotem adhuc appellabat quem sciebat sacrilegum esse, Cyprian lib. 3. ep. 9.* he yet called him Priest, whom he knew to be sacrilegious.

v. 15. *turned back*] Whether he came to thank Christ, before he had shewed himself to the Priest, as Christ injoyned him, it is not certain. It is most probable that these were not sent to the Priest to know that they were clean, or to pronounce them so, for that evidently appeared, but to convince the *Priests* unbelief, seeing that Christ had done such evident things to confirm his doctrine.

v. 16. *fell down on his face, at his feet*] So adored he the divine power of Christ: and this sheweth that he was perfectly cured; otherwise he ought not to have come so neer.

and he was a Samaritan] These words condemn the Jews of high ingratitude, who being instructed in the law of God, and having received the same favour from Christ to be cured, yet not so much as came back to thank Christ, which this *Samaritan* did, though he were a stranger from the Common-wealth of Israel, and of a Nation which they condemned as most impious, and vile, so that they held no commerce with them.

v. 17. *where are the other nine*] As if he said, I have healed ten of you, will none be thankful but this stranger? Not that he did not forefee their ingratitude, but that he might note and declare it.

v. 18. *there are not found*] He compareth the Jews with this stranger: when the *Samaritan* shewed himself not only thankful in his own person, but modest in not accusing the rest: Jesus thus spoke not to his Disciples and others present; there are not found, that is, no man appeareth thankful.

to give glory to God] By confessing that Christ had cured them by a Divine power.

save this stranger] For the *Samaritans* were Colonies brought into those parts by *Salmanasar* King of *Assyria* out of divers Provinces. See 2 Kings 17. 24, &c. he calleth him *stranger*, not to disgrace him, but to fet off the fault, and to condemne the ingratitude of the Jews; that no stranger might despair, nor any glory of holy parents, if their felves be degenerate.

v. 19. *arise, go thy way*] He graciously raiseth him that was prostrate before him, neither doth he dismisse him without commending his faith and gratitude.

v. 20. *the Pharisees*] See on c. 14. 1.

not with observation] Or with *outward shew*: meaning that it should not be, as they dreamed a kingdom temporal, and glorious with external pomp and Majesty: but spiritual, and so not to be discovered or observed by the World: for otherwise it appeared to the faithful by many evident signes and demonstrations, that Jesus was indeed that long expected *Messias* and King of *Israel*, John 1. 49.

v. 21. *Withi-*

v. 21. *within you*] Or among you, in the Gospel preached, which is the Scepter of his kingdom: and the *Messias* whose kingdom you have with ardent votes desired, is now among you in your houses and Synagogues, and ye acknowledge him not, John 1.27. and the spiritual kingdom of God is also in the hearts of the faithful, and so to be discerned by them onely who are subjected thereto, Rev. 2.17.

22. v. *when ye shall desire to see*, &c.] For the great afflictions which ye shall suffer, ye shall after my departure desire, if the time be come, that the my bodily presence with you again, to comfort you. See Math. 9.15. John 17.12. but I shall be no more conversant on earth, after my ascension, untill I come again to judgement: therefore beware of seducers coming in my Name.

v. 23. *and they shall say*] See Mat. 24.23. Mark 13.21.

go not after them] He speaketh here of the seducers and false Apostles, whereof he warneth. See also Deut. 13.3.8. Jer. 23.16. Jer. 27.9. It is a dangerous thing to tempt God by listning to the temper: God oftentimes therefore giveth them over to strong delusions, to believe lies and be damned, who believed not, neither rested contented with the truth. 2 Thes. 2.11, 12.

v. 24. *as the lightning*] Meaning, that it should be sudden.

so shall also the Son of man be in his day] He speaketh here of Christs second coming, which v. 30. is called the day wherein the Son of man, Christ, shall be revealed: the Apostle calleth it *the day of the Lord*, 1 Thes. 5.2. and Jude 6. *the great day*, and *Paul* 1 Cor. 1.7. *the coming of our Lord Jesus Christ*. See also 2 Thes. 1.7. 1 Thes. 4.14, &c. Mat. 24.30. this shall be sudden, as the appearance of lightning in the air, in the twinkling of an eye, 1 Cor. 15.

v. 25. *first must he suffer*] See Mark 8.31. Luke 9.2. that is, Christ must first suffer.

and be rejected] that is, be disallowed, contemned and despised of the Jews, as evil or unprofitable; which phrase seemeth to relate to Psal. 118.22. See also Mat. 21.42. 1 Pet. 2.4 in these words Christ would remove the scandal of the Crosse, telling them before hand what he must suffer, left they should startle and be offended at it, when they should see him suffer: he would also teach us patience in his own example, and confute the vain dreams of Jews concerning his temporal kingdom and glory: for as the Prophets foretold of his sufferings, so did he enter into his kingdom of glory, through ignominy, sufferings, the Cross, and Death. See c. 24.26. 1 Pet. 1.11. Mark 8.31.

v. 26. *in the dayes of Noe*] Gen. 7. Mat. 24.37. 1 Pet. 3.20. as if he said, no warnings could then persuade men, to leave their sins and turn to God, in newness of life, but securely flattered themselves, untill they all perished: so shall it be when I come to judgement. *Augustine* faith truly, *de verb. Dom. Luc. ser.* 37. *Sæculi lætitia, est impunita nequitia*, the joy of this world, is unpunished wickednefs: How thort and beguiling must that needs be, seeing man is so short lived, and God so inevitably just? *magna misericordia est, nequitiæ impunitatem non relinquere*; it is Gods great mercy not to leave wickednefs unpunished here, left he should be compelled at last to condemn to Hell, he now vouchsafeth to correct with the rod.

v. 27. *they did eat and drink*] Christ doth not herein condemn any holy use of the creatures or the ordinance of God, but security in sin, and contempt or neglect of Gods warnings, as 2 Pet. 3.4.9, 10, &c. 2 Pet 2.5, 6, &c. there is a time and measure to eat and drink: a time and measure for all things, Eccles. 3.1. 1 Cor. 7.5. So that we suffer not our hearts to be surcharged hereby, and that day of the Lord come upon us unawares, c. 21.34.

v. 28. *likewise also*, &c.] Genesis 19.

v. 30. *it revealed*] From heaven, coming in flaming fire to render vengeance to the ungodly, 2 Thes. 1.8. 2 Pet. 3. 10. Math. 24.30.

v. 31. *he which shall be on the house top*] Math. 24.17, 18. these things are related as spoken promiscuously concerning the destruction of *Jerusalem*, and the coming of Christ to judgement: this place mentioneth them as speaking of the general judgement: some things in Mat. 24. are to be understood as peculiar to the destruction of *Jerusalem*: some things as common to both: that is sudden destruction, and vain care to flie, resist, or save any temporal possession out of the flames.

v. 32. *remember Lots wife*] Gen. 19.26. A memorable example is proposed in her who contrary to Gods command, but looking back to that which she unwillingly left behind her, was thereby overtaken with the judgement: and the monument thereof remained after the time of Christ. *Clem. Rom. ep. ad Corinth. p. 15.* σημεῖον ἐτέθη, ὅτι πᾶσα διψυχία σύλλογον ἐλθεῖν εἰς ἕνα τῶν τῆς κρίσεως πιστῶν, the was for a signe, being turned into a pillar of salt (which, saith he, continueth) unto this day.

v. 33. *whosoever shall seek to save*, &c. See Matth. 16.25.

v. 34. *there shall be two*] Mat. 24.40. he calleth it night, in respect of the dreadful afflictions and horror of mens souls.

v. 35. *two women*] Mat. 24.41.

v. 36. *two men shall be in the field*] Meaning, that no society of man in this world shall not then be dissolved, neither shal any be joyned in their future condition, as in this present.

one shall be taken] It importeth a reception to safety, as Psal. 27.10. the Lord יאספני *Jaasphent, will gather me.*

v. 37. *they answered*] That is, the Disciples.

where Lord?] Mat. 24.28. in v. 22. he addresseth his speech to the Disciples: now they having heard him speak of the taking of some, ask him where they shall be taken.

thither will the eagles] Christ answereth them by a similitude, and sentence taken out of Job 39.30. used also Mat. 24.28. signifying by the flight of the Eagles, the sudden assembling of the Saints unto Christ coming unto judgement, whereof see 1 Thes. 4.17. 1 Cor. 15.52.

CHAP. XVIII.

Verse 1 A*lways to pray*] That is, in every opportunity, ἐν παντὶ καιρῷ; as often as need and season require: this πάντοτε, is that which 1 Thes. 5.17. the Apostle expresseth by ἀδιαλείπτως, which the Syriac giveth by *omni tempore*, as Psal. 34.1. Hebr. בכל עת *becol gheth, at all times.* τὸ δὲ παντὶ καιρῷ, in every opportunity: according to that of *Augustine ep.* 121. c. 10. the brethren in *Egypt* are wont *Crebras quidem habere orationes, sed ea tamen brevissimas & raptim quodam modo jaculatas*, to have frequent prayers, but yet very brief, and in a manner suddenly ejaculated. The meaning here is, as the next words interpret, *and not to faint*; not to be dismayed by the length of any afflictions, so as to let go their hope and exercise of prayer, but to watch therein. See on c. 2.37.

2. *there was in a city a Judge*] The sum and scope of this place is to encourage us to fervency and constancy in prayer: by an argument from the lesser to the greater: if the unrighteous judge, which neither feared God nor reverenced man, was intreated by the importunity of the Widow, to do justice to her whom he regarded not; how much more will God be intreated to relieve his dear children, whom he so loved, that he gave his only Son to death for them, whose necessities he knoweth before they ask? See Isaiah 65.24.

neither regarded man] He describeth a wicked Judge, first by the cause of all such injustice, want of the fear of God. See 2 Chro. 19.6, 7. next by a mischievous effect thereof come to such an height of impudency, and presuming to abuse power & law, that (all bonds of modesty broken down) he would not so much as vail or dissemble his injustice: but (as outdaring censure, & not caring who knew it) openly exercise it. So the Syriac giveth this *neither reverenced man*, & from the fons of men לא מתבחר הוא *non se abscondebat*, he concealed not himself. He was so openly wicked, that he feared not the judgement of God nor man. See *Hos.* 4.18.

v. 3. *and there was a widow*] In the description of this Widow are certain degrees of comfort to be gathered, and motives to perseverance in prayer. 1. She was a Widow: by so much more helpless, therefore God cautioned in his law for such, Exo. 22.22. Deut. 24.17. Isai. 1.17. 2. She was injured. 3. She had a wicked Judge to appeal unto, & so little hope of relief. 4. the complained long without answer: yet her importunity at laft prevailed: how much more shall *Gods* children for mercy, which he is readier to shew, then we to ask?

v. 4. *though I fear not God*, &c.] This further encouraged us to prayer: the Judge, who could say to his own conscience, *that he neither feared God, nor reverenced man*; whom neither equity of the cause, pity to the Widow, loathing of injury, zeal of justice, nor love of any good, could move; yet had another motive to make him Judge for the widow, left she should, by continual solicitation, weary him: the word ὑπωπιάζῃ, here used, is borrowed from combatants and signifieth, *left she should*, as with continuall strokes *beat my ears*: the Latines expresse it by *obtundere.*

v. 7. *though he bear long*] Though he long suffer the wicked to insult, and though he long delay the execution of his judgements; yet will he hear his elect, and be their refuge in due time. Many times, *quod dare vult, differt*, he deferreth that w[ch] he will give, that we may the more fervently desire it: w[ch] is delayed, *ne vilescat cito datu*, left that w[ch] is quickly given should be undervalued. *Aug. de verb. Dom. serm.* 29.

v. 8. *he will avenge*] When he knoweth it most seasonable, Psal. 9.9. Hebr. 10.37. 2 Pet. 3.9. So is it on Gods part μακροθυμία long-suffering, v. 7. (See Exod. 34.6. Num. 14. 18. Rom. 2.4. Rom. 9.22. 1 Pet. 3.20. 2 Pet. 3.9.) but on the sinners part *speedy vengeance*, v. 8. because it cometh long before they would or did expect it. See Mat. 8.29. 1 Thes. 5.3. Prov. 24.22 & 29.1. Eccles. 9.12. Isai. 29.5. & 30.13. Hab. 2.7. Jer. 50.24. Mat. 24.44. Luke 12.39. Rev. 3.3.

when

when the Son of man cometh] When Christ shall come to judge the world, he shall finde few truly faithful on earth: and therefore wonder not at the evil of the times. See Matth. 24.12. where the immediate causes of so general an apostacie seemeth to be rendred: that is, perfection of Gods ministers: breaking out of false Apostles, or Prophets: malice, the grand nurse of all impiety: abundance of iniquity, and charity (without which faith is dead, James 2.20.) growing cold; it must needs be hard to finde faith where these things are found: yet still God will have a reserve, his elect, here to be excepted, as also in judgement, Ezek. 9.6. Rev. 7.3.

v. 9. *which trusted in themselves*, &c.] Or, *as being righteous*; that is, in their own merit and worth, as if for that God were bound to hear them; whereas indeed this is a certain effect and signe of their spiritual blindnesse, security, hypocrisie and pride, all which is abominable before God; for faith *Salvian de gub. Dei, lib.* 3. though one study to please God, yet this is a kinde of the greatest wickednesse, *si se justum præsumat*, if one presumeth that he is just: and again, *lib.* 4. he faith, the greatest accuser of guilty men, is that arrogance which usurpeth (a shew of) innocency; for among many who are guilty of the same crimes, *nullus est criminosior, qui quàm se non putat criminosum*: none is more guilty then he who thinketh not himself guilty: this onely can we adde to our sinnes, that we judge our selves not sinners.

and despised others] ἐξουθενοῦντας, ἐξουθενέω, *pro nihilo duco*: here is meant such a despising, as counteth others as nothing worth; so do proud hypocrites undervalue all but themselves, the worst of all.

v. 10. *into the temple to pray*] For that was, בית תפלה *beth tephilla*, an house of prayer, Isaiah 56.7. οἶκος προσευχῆς, Matth. 21.13. See Acts 3.1. they went up because the temple stood on mount Moriah, 2 Chron. 3.1. in the threshing floor of *Ornan*. See 2 Sam. 24.16. 22. where *Abraham* would have sacrificed his onely beloved son *Isaac*, (Genes. 22.2.) a type of Christ: hither came saints and hypocrites (as the clean, and unclean into *Noahs* ark) the just and wicked pray: but with much different ends and effects. Prayer was ever esteemed a principal part of Gods worship: see 1 Kings 8.29, 30. Psalm 138.2. here God is said to have put his name, 1 Kings 8.16. nor that God hath confined his grace and mercy to that place (See 1 Tim. 2. John 4.21. 22. 23.) but that the people of God might be restrained from the temples and service of idols: and that this temple might bear a representation of him who was to come thither, Mal. 3.1. through whom alone the prayers of the faithful are heard, John 14.13. John 16.23. Matth. 7.7. Mark 11.24.

the one a Pharisee the other a Publican] The Pharisees being of a strict life, swelled with great opinion of their own sanctity: the Publicans were esteemed of the Jews, an impious, ungodly and profane people: See concerning Pharisees, Chap. 14.1. Chap. 15.1. and of Publicans, Chap. 3.12. Chap. 15.1, 2. yet Christ faid, except your righteousnesse exceed the righteousnesse of Scribes and Pharisees, ye shall not enter into the kingdom of heaven, Matth. 5.20. and here the humble Publicane is justified before the proud Pharisee: so much do Gods judgements differ from mans.

prayed thus with himself] σταθεὶς πρὸς ἑαυτόν, standing, or setting himself apart: or by himself: so the Syriack interpreter giveth it, *he stood alone*: this Scripture sheweth his proud heart, as far from the true fear of God, as his opinion had fet him from the vulgar, whom he counted wicked and unclean: See Isaiah 65.5. This word σταθεὶς, here determineth not any posture or bodily gesture; (for they used also to kneel in prayer, 1 Kings 5.24. Michah 6.6. Dan. 6.10. Luke 22.41. Acts 7.60. and 9.40. and 20.36.) it also importeth a commencement or beginning of an action, or perseverance therein: he stood (some think) alone, above in the temple, leaving the despised Publican in the utmost porch, or court of the people; so far it was lawfull for reputed sinners to come, and strangers also. See *Joseph. contr. Appion. lib.* 2. 1 Kings 8.41. *he prayed thus*; Greek ταῦτα, *these things*; so Syriack: instead of a prayer, he sayed these things.

God I thank thee] Though he attributed to Gods grace all the good he speaks of himself: yet because he placed not all his confidence in the free mercy of God through Christ, in humility accounting all that he had, *losse for Christ*, (Phil. 3.7, 8.) that he might not be found in his own pretended righteousnesse which was of the law, but in that which is through the faith of Christ; he was not justified: though he did not here proclaim his merit unto men, but spake to God: yet the searcher of hearts condemned that secret pride, and confidence in his own merit, which shewed it self: 1. in contempt of others (whom he counted ungodly) 2. in magnifying himself as free from the sins of others, and just in doing those things he spake of, which probably he did, and possibly might be unreprovable here in before men. (See Phil. 3.6. how dangerous is spiritual pride, even in the most glorious and greatest excellencies of men! humility is a safe vertue: leave all to God, who is a plentiful rewarder of the holy, and will abundantly crown his own gifts: and be assured thou shalt lose nothing thereby: See Matth. 25.34, &c. Hebrews 6.10. Hebr. 10.35. and 11.26. 2 John 8. Rev. 22.12.

as other men, extortioners &c.] As if other mens vices were his vertues, to justifie himself he contemneth and condemneth others: his self being by so much worse then others, by how much more proud then others: he confesseth no faults, but as faultlesse casteth stones at others: which is, as if the sick man should onely tell what parts of his bodie were well affected and found: it seemeth he praised God, (as hypocrites use) onely to colour his ostentation.

or even as this Publican] Hypocrisie is blinde at home, and too quick-sighted abroad: it is natural to the malitious, to judge all those evill, which they hate; when proud hypocrites censure the just, God yet seeth how much more damnable the judge is, then the condemned.

v. 12. I *fast twice in the week*] That is, on the second day of the week, to which our munday answereth; and the fift, which is on our Thursday, according to the tradition of the Pharisees, as their writers say; he that had reckoned others faults, will be sure to put his own pretended vertues to account; as if he had perfectly learned that precept, Isaiah 1.16, 17. *Cease to do evill, learne to do well*; yea more then the Lawe required; as though he were better then the best: he mentioneth two things of which the Pharisees much gloried, fasting and paying tithes. See Matthew 9.14. and 23.23.

I give tithes of all] See on Chap. 11.42.

v. 13. *the Publicane standing afarre off*] In that pate of the Temple where all sorts of people, Publicanes and sinners might come, 1 Kings 8.41. here he stood in humilitie, and deepe fence of his own unworthinesse.

not lift up] This was also an argument of an humble and lowly heart.

smote his breast] See Chap. 23.48.

God be merciful to me a sinner] He well maketh haste to his sins remission who is displeased with himself; for with the just and merciful judge, *qui se accusat, excusat*; he excuseth, who accusteth himself. *Prosper.*

v. 14. *justified rather then* &c.] Acquitted of his sins, and received to mercy; so was not the other, because he justified himself, and was so far from forsaking his sinnes, that he did not so much as confesse them. See Proverbs 28.13.

for every one that exalteth himself] Matth. 23.12. Luke 14.11. so that it is true which *Prosper* saith after *Augustine*, *Melior est in malis fatlis humilis confessio, quam in bonis superba gloriatio*; humble confession in evil deeds, is better then proud boasting in good.

v. 15. *brought unto him also infants*, &c.] Matth. 19.13. Mark 10.13.

touch them] Lay his hands upon them, blesse, or pray for them: for imposition of hands was anciently a signe thereof. See Gen. 48. Exod. 29. and a common *symbolum* of blessing among the Jews.

they rebuked them] That is, those that brought them; as Mark 10.15.

v. 16. *called them*] Those that brought the infants.

for of such is the kingdom, &c.] Meaning infants, and those who in simplicitie, humilitie, contempt of the world, innocencie, harmelessenesse, freedom from malice, foon forgetting injuries, and the like, become like little children; if the inheritance of the kingdom of heaven be theirs, who can reasonably barre them of the seal of adoption, baptisme? of which it may not improperly be faid (which *Jacob* faid of the place he reffed in) *this is the gate of heaven*, Gen. 28.17. where did God ever forbid children to be baptized? It is a true speech of *Optatus, lib.* 7. *Quicquid enim Deus fieri voluit, ore suo prohibuit*; whatsoever God would not have done, he hath forbidden with his own mouth: that is, the holy Scripture.

v. 17. *whosoever shall not receive* &c.] Mark 10.15.

v. 18. *a certain ruler asked him*] Matth. 19.16. Mark 10.17. See also on Chap. 14.1.

v. 19. *Why calleth thou me good*, &c.] Because they commonly abused this word, Jesus sheweth him that he could not

confesse him to be good, except he also acknowledged him to be God.

v. 20. *Thou knowest the commandments*] It was a very necessary question which he asked concerning a way to eternal life; and a blessed care of a young man: neither doth he put it on good words, or any thing lesse then good works really to be done: yet because he asketh a legal question, verse 18. *What shall I do?* Christ accommodateth his answer thereto: *thou knowest the commandments*: but when the terrified keeper of the prison asked *Paul* the like question, he answered, *believe in the Lord Jesus, and thou shalt be saved*, Acts 16. the scope of this speech is to shew, that it is but vain to enquire for the way to heaven, while men trust in their own holinesse, or have their hearts set on this world. Here good works and obedience to the Law are proposed, as Levit. 18. 5. Deut. 30. 19. as the whole Law, that shewing us our fin, Rom. 7. 7. and miserable condition and disability to be justified by the Law, it may be our Schoolmaster to bring us to Christ, Galat. 3. 24. teaching us that we can no wayes be saved, but by his merits: thus Christ would convict the dangerous confidence of this man by remitting him to the second Table of the Law, against which mens sins are more evident and apparent.

Do not commit adultery] Exod. 20. 13,&c.

v. 21. *All these have I kept*] This answer is full of youthful confidence, wherein he was neither sensible of the rigorous weight of the Law, nor his own disability to avoid the curse thereof.

v. 22. *Yet lackest thou one thing*] This he speaketh, first by way of concession, admit it be as thou sayest; next he tryeth him by his own precept, that he might make the corruption of his heart appear, who pretended unto so absolute an obedience to all the commandments.

v. 23. *he was very sorrowful*] Because he loved the world, and yet would fain be saved in the world to come; it grieved him that he could not have both: carnal gospellers would fain go to Heaven, if they could finde a cheap way.

v. 24. *how hardly shall they that have riches &c.*] That is, as Mark. 10. 24. *they that trust in riches*.

v. 25. *it is easier for a camel, &c.*] This seemeth to have been a proverb, whereby they signified some impossibility: this he saith, *arguens cupiditatem ejus*, taxing his covetousness. *Irenaus lib. 4. cap. 26.*

v. 26. *Who then can &c.*] That is, what rich man can be saved?

v 27. *are possible with God*] Who alone so governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God, Jer. 32. 17.

v. 28. *then Peter said*] See Math. 19. 27. Mark 10. 28.

v. 30. *more in this present time*] For, the sweet fruit of the Spirit, and assurance of eternal life, which the faithful here receive, is more to them then all the world, Phil. 3. 8.

v. 31. *Then he took unto him the twelve*] Matth. 20. 17. Mark 10. 32. He spake not concerning his passion before the multitude, but to his disciples apart: for the multitude was not yet capable of this great mystery, neither did his disciples understand it, when he told it them plainly, verse 34: for two reasons, saith *Theophylact*: first that he might shew them that he should suffer ὡς ἀνὴρ καὶ οὐ ὡς ψιλὸς ἄνθρωπος, neither unwillingly, neither as mere man, not knowing that he should be crucified: secondly, to teach them to bear patiently that which was to come, being thereof forewarned.

we go up to Jerusalem] There he was to suffer, that the truth might answer the type, which so many ages before preceded in *Isaac*, Gen. 22. and here he foretelleth certain degrees of his passion: 1. how he should be delivered to the Gentiles, *Pilat* and the Roman souldiers: 2. how he should be mocked and spitefully entreated, and spitted on: 3. how he should be put to death after scourging, &c. these things are fulfilled, and to balance these sad things he proposeth three things consolatory: 1. that he foresaw, and forewarned what he was to suffer; so that it was neither fortuitous, compulsory, nor by the counsel of man; but voluntary, and by the determinate counsel of God for mans redemption. See Act. 2. 23. Acts 4. 28. 2. that herein should be fulfilled all that God had declared (concerning these sufferings of our Redeemer) by his Prophets. See Acts 3. 18. Psalm 22. 1. Matth. 27. 46. Psalm 69. 20, 21. Dan. 9. 26. Isaiah 53. 3, 4, &c. 3. that he should rise again the third day according to the Scriptures, Hosea 6. 1. Psalm 16. 10. which was prefigured in *Jonas* being three dayes and nights in the belly of the whale, Matth. 12. 39. Luke 11. 29. 30.

v. 32. *the Gentiles*] See on verse 31.

Spitted on] See Math. 26. 67.

v. 33. *they shall scourg him*] Math. 27. 26. John 19. 1.

v. 34. *this saying was hid from them*] It was the great infirmity of the disciples still dreaming of Christs temporal kingdom, and restitution of Israels prosperity by some glorious victories over their enemies; which errour after Christs resurrection being cleered by the holy Ghost, better instructing them, they remembred what Christ had said unto them, John 2. 22. thus we see how blinde carnal reason is, (specially being infected with some perverse opinion) until it be illuminated by the spirit of regeneration: the things here mentioned were plainly preached without any trope; yet that which they had once fancied concerning a temporal kingdom, so prepossessed them, that they could not at present understand any thing spoken concerning Christs death and passion; but possibly they supposed that he spake concerning some other person, or some other mysterie.

v. 35. *it came to passe*] Matth. 20. 29. Mark 10. 46.

nigh unto Jericho] Jericho was a city in the tribe of Benjamin, Josh. 18. 21. once great and populous. See concerning it, Josh. 2. 1. and 6. 1. it was destroyed by *Joshua*, and there was a curse pronounced on the repairer thereof, Josh. 6. 16. it was reedified by *Hiel*, 1 Kings 16. 34. in the siege of Jerusalem by the Romans, *propter perfidiam civium*, for the perfidiousnesse of the citizens (saith *Jerom de loc. Hebraic.*) it was taken and destroyed, and repaired again, a third city being there built, which *Jerom* saith remained to his time.

a certain blinde man] *Bartimaeus*, Mark 10. 46. this Evangelist nameth one blinde man, (so doth S. *Mark* also) who, it seemeth, was best known of the two mentioned by Matth. 20. 29. that which is here historified of *Bartimaeus*. verse 35, 36, 37, 38. probably was at Christ entrance into Jericho, but that which followeth to the end of the Chapter concerning restoring his sight, &c. was done at his going away from the city, as the other two Evangelists write.

v. 36. *hearing the multitude passe by*] Matth. 10. 30.

v. 38. *Jesus thou Son of David*] Matth. 20. 30.

v. 39. *rebuked him*] Matth. 20. 31.

but he cryed so much the more] The multitude reproved him, and enjoyned him silence, as not willing that he should trouble Christ with clamours; but he cryed so much the louder; not that his mercy needed to be awaked with such cries, *nec clamoribus adminendus est, qui cogitationes videt*, *Fulgentius de persona Christi lib. 2.* neither is he to be admonished with clamours, which seeth the thoughts: but this was an effect of the petitioners confidence: true faith (like water fources) by so much more strongly breaketh over all lets, by how much more it is dammed up: all oppositions strive with it, as the winde with the fire, to enflame it more: let no afflictions stop our mouths, but rather administer matter of more fervencie in our prayers. See Chap. 22. 44.

thou Son of David] They used so to stile the Messias, because they knew he should come of the stock of *David*, Psalm 132. 11. Acts 2. 30.

v. 40. *Jesus stood and commanded*] Christ loveth the importunity of faith, as verse 1. See Psalm 9. 18.

v. 41. *what wilt thou, &c?*] Thus he speaketh, not because he was ignorant what the blinde man desired, who could restore him sight. (See Matth. 6. 8.) but for the spectators sake, that they might take the more notice of the miracle done: God best knoweth what we want, but will have us performe our duty in asking (*ut cor ad orationem excitet, Greg. hom. 2.* that he may stir up, and awake our heart to prayer) and as occasion serveth, testifie to others what we beg of him, that others may with us be moved to praise and glorifie him.

v. 42. *thy faith hath saved thee*] Here, as in many other like places, Chap. 7. 50. Chap. 17. 19. &c. he attributes that to faith, which is proper to Christ, whose power to save, faith apprehendeth, and applyeth to us for our salvation.

v. 43. *and immediately he received his sight*] This sheweth that he is that eternal word John 1. 1. which made all things, and who alone can repair that which is decayed: and thus he exemplieth his promise; *Ask, and ye shall have*, Matth. 7.

glorifying God] This is the double effect of the miracle: he ascribeth the power and mercy which cured him to God: here was his gratitude. So did that Samaritan, Chap. 17. 15. and the people which saw it, they praise God on his behalf, while their blasphemous doctors, attribute that which he did, to *Beelzebub*.

CHAP. XIX.

Verse 2. *Chief among the Publicans*] That Christ vouchsafed his presence in Jericho (once subject to so grievous

grievous a curse, c. 18. 35.) exemplifieth two notable things. First, that he who came to save sinners, and deliver from the curse, called and saved some out of the most infamous and despicable places, as *Samaria*, John 4. 39. *Galile*, Mat. 4, &c. that we may know, that in Christ, there is neither *Jew* nor *Grecian*, bond nor free: all are one in him, who is rich in mercy to all that call upon him. See Rom. 10. 12. Gal. 3. 28. Secondly, that it was possible for rich men to be saved, he demonstreth in the example of *Zacheus*; because, though it be very rare, yet is it possible that God should touch the heart of rich men, causing them to give liberally to the poor, and to restore all that which they have evilly gotten, or detained from others; so repenting and believing they may be saved. *Zache* is here called ἀρχιτελώνης, a chief *Publican*, or chief Officer among them, or a *Collector-general* for that place.

v. 2. *who he was*] That is, what manner of person he was, of whom he had heard so much.

because he was of a low stature] Having heard much of the fame of *Jesus*, and by the multitude attending him, that he was now come into *Jerico*, he might possibly out of a natural desire to satisfie his own minde, resolve to overcome the lets thereto: but God had another work in hand, which was to bring salvation to his house; and therefore by his secret providence, all hinderances wrought to the greater evidence of *Zache's* conversion: so his low stature sending him up into the *Sycamore-tree*: and his wealth (which was a common impediment to others) being the matter of almes and restitution, rendred him the more exemplary to the multitude, and conspicuous to Gods glory, his own and others comfort, who can imitate him. So all things work together for good to those who love God, Romans 8. because he loveth them first, 1 John 4. 19. yea those very things which to carnal reason seemed impediments thereto.

v. 4. *into a Sycamore*] It concerneth not much precisely to know what tree this was, concerning which there are so many opinions: it was not of that kinde which is mentioned c. 17. 6. that was συκάμινος, a *Sycomine tree*, a kinde of *Mulbery tree*. See *Dioscorid. l. 1. c. 144. Galen de aliment. l. 2.* But this is συκομορέα (as *Suidas* and *Theophylact* writeth it) or συκομορεάλα. as here. And so Greg. *Nazianzen, orat. 39.* readeth: The Syriac calleth it שקמא *sikma phacchibotho*, a wilde Fig, Hebr. שקמים, which grew plentifully in those champain countries, 1 Kings 10. 27. 2 Chron. 1. 15. See *Chrysost. Tom. 7. p. 404. edit. Savil. Gregor. Nazianzen orat 29.*

v. 5. *to day I must abide at thy house*] Christ expected not his invitation, but in mercy prevented him, who probably durst not have invited him: he that was ambitious but to see Christ, obtained much more, to entertain him at his house, and to hear him open the mysteries of eternal life and salvation: God every where preventeth us, saith *Theophylact*, he is a plentiful rewarder of them that seek him, giving them who but set themselves in the way, more then they could ask or think, Eph. 3. 20. See c. 1. 13. 1 King. 3. 12, 13. when Christ asketh of us, he meaneth to give some unvaluable blessing to us.

v. 6. *and he made haste and came down*] Christ had made him willing, *praeparavit sibi ejus animum cujus elegit hospitium, Prosper. cont. Collat.* he prepared his minde to receive him whose entertainment he chose. Thus *Zache's* faith brake out, in a ready and speedy obedience. So Gen. 22. 3. Mat. 4. 22. And secondly in the joy which he conceived at Christs calling him. See Acts 8. 39. Rom. 12. 17. Gal. 5. 22. true faith cannot be concealed, its own flame will discover it.

v. 7. *they all murmured*] That is, the most part of those present, which were adversaries; neither entertaining him their selves, nor willing that others should, that he might shew them mercy: the main cause of their murmuring was, their malice to him, & envy to others who believed in him: these murmuring speeches they cast out in hope to possesse the people that he could not be the *Messias*, who frequented the company of sinners. So c. 5. 30. Matth. 9. 11. Luke 7. 39. This was upon the matter to murmure, *quod in domum aegroti intravit medicus, August. de verb. Apost ser. 8.* that the Physitian went into the sick mans house, they aranged Publicans with notorious sinners.

v. 8. *And Zacheus stood*] Doubtless Christ spake many things to instruct him: and possibly *Zache* might say many, which are not here recorded in the Gospel, whose scope is to set down that which may serve to bring us to faith and salvation, Joh. 20. 30, 31. This was a sure figne of *Zache's* conversion, effected by the providence of God, to stop the mouths of murmuring and unbelieving Jews.

I restore him fourfold] According to the Law, Exod. 22. 1. Numb. 5. 7. And this is true repentance in case of injurious taking away, or detaining anothers goods, which without restitution, were but counterfeit and vain.

v. 9. *this day is salvation come to this house*] In his conversion and doing the works of holy *Abraham*, by Gods mercy shewed to him and his Family.

is the son of Abraham] To be a son of *Abraham*, is to be chosen freely, Rom. 9. 8. to walk in the steps and faith of *Abraham*, Rom. 4. 11, 12. and generally to do the good works of *Abraham*, John 8. 39, whereby we may be assured of our election to eternal life, Rom. 8. 29, 30. 2 Peter 1. 10.

v. 10. *the son of man is come to seek, &c.*] Matthew 18. 11. Hereby he confuteth their murmuring; shewing the end of his coming into the World, which was to seek and save sinners, 1 Tim. 1. 15. Mark 2. 17. Matth. 9. 31. therefore among the rest he came to call *Zacheus*. That which was lost by original, as also actual sins, as *Augustine ep. 106.* understandeth. As also *Ambrose in Luc. l. 7. 15.* and *Prosper. adversf. Collat. c. 18.* and so as *Fulgentius* saith, *de incarnat. &c. c. 28. pro mortuis natus est ad mortem*: he was born to dye for the dead, that we after the death of our first nativity which we have of the flesh, by the grace of the Spirit might be born again to life eternal.

v. 11. *kingdom of God*] Meaning a temporal and earthly kingdom, such as they expected by the *Messias*.

v. 12. *he said*] See Matth. 25. 14.

went into a far country] By this parable he describeth his going up again into his kingdom of glory, and his return to judgement: by the servants are meant the faithful and Ministers of the Church: by Citizens, verse 14. the Jewes who rejected them: by the money, their several gifts: by their trade, the usage of the same to Gods honour, and the salvation of his people.

v. 13. *pound*] *Mina* here translated a pound, is twelve Ounces and an half: which pound according to five shillings the Ounce, is three pound two shillings and six pence *Sterling money*.

v. 14. *we will not have this man reign over us*] By this he taxeth the rebellion of the wicked against Christ; to whose power they shall be unwillingly subject, if they will not willingly be so to his kingdom of grace.

v. 15. *when he was returned*] That is, Christ coming in glory to judge the quick and the dead.

v. 16. *then came the first, saying*] In these several sums and accounts, he describeth the several graces and gifts of God, of which there must be variable accounts of the use of judgement: the first greatly advanced Gods glory; he shall have a proportionable reward; the second endeavoured according to his gifts; though far short of the first, he shall have a proportionable reward, and be full of glory and blessednesse, though less then the other. See Daniel 12. 3. 1 Cor. 15. 41. The third is the negligent servant, who making no good use of those gifts which he had received, with his vain excuses is condemned out of his own mouth: and that is taken away which was entrusted to him, as was the Gospel from the Jews, Math. 21. and given to the Gentiles, as Acts 13. 46. see Luke 8. 18. And the Spirit from *Saul*, 1 Sam 16. 14. which was bestowed on *David*; and the gifts and Apostleship from *Judas* bestowed on *Matthias*, Acts 1. 26.

v. 17. *well thou good servant*] See on Matth 25. 21.

v. 18 *the second came*] Matth. 25. 22. See on v 16.

v. 19 *over five cities*] This is to signifie, that the glory of his kingdom in his second coming should be much differing from that which now appeareth. We now painfully, through scorn, injury, and contempt of the World, negociate (as it were) for our absent Master; but then we shall be full of glory, joy, and happinesse, which Matth. 25. 23. is more plainly expressed, by *enter thou into thy masters joy*.

v. 20. *and another came*] Matth. 25. 24.

v. 21. *I feared thee*] Matth. 25. 25.

v. 22. *out of thine own mouth, &c.*] By the confession of thine own conscience, which telleth thee that thou oughtest not to suppress the gifts of God, and live in idlenesse.

v. 23. *my money into the bank*] διὰ τί οὐ τραπέζαις, that is, τοῖς τραπεζίταις, to the common stock of Bankers, which made profits of moneys by exchange, and lending out for interest.

v. 24. *take from him*] See Mat. 25. 28. and on v. 16.

v. 25. *Lord he hath ten, &c.*] He is rich enough, or hath grace and glory enough: which we may not conceive Men or Angels shall say in the last judgement, as envying the fulnes of glory or blessednes to any of the elect, but as witnessing and admiring the abundant liberality of God.

v. 26. *to every one that hath*] Matth. 13. 12. and 25. 29. Mark 4. 25. Luke 8. 18.

from him that hath not, &c.] The meaning of all is, he that faithfully useth the graces of God, shall have them increased: but even the common graces shall be taken away from him that useth them not to Gods glory. Some understand here want of charity making all gifts and excellencies void;

quisquis charitatem non habet, etiam dona quæ percepisse videbatur amittit, Alevinus (*apud Gregor.*) *de confes.* whosoever hath not charity, loseth alſo thoſe gifts, which he ſeemed to have obtained. See 1 Cor 13. 1. &c.

v. 27. *and ſlay them before me*] He alludeth to the manner of men, executing rebells: the meaning is, that eternal deſtruction is prepared for Gods enemies, as Mat.25.41. this Chriſt ſpeaketh to comfort the perſecuted, and others who obſerve that the wicked flouriſh, and ſecurely deſpiſe Gods laws; aſſuring them, that though he ſuffer them to go on for a time, he will yet once appear a ſevere revenger of iniquity.

v. 28. *he went before*] Mark 10. 32.

v. 29. *when he was come nigh unto Bethpage, &c.*] Mat.21.1. Mark 11.1. Here is deſcribed his laſt going up to *Jeruſalem*. *Bethpage* was a little Village of the Prieſts at the foot of the Eaſt-part of the Mount of *Olives*. See on Math.21.1. of *Bethany*. See John 11.1.

v. 30. *at your entring you ſhall finde, &c.*] Mat.21.5. Chriſt being omniſcient God, as well as truly Man, ſaw the abſent as if they had been preſent. See John 1.48. all this was done that that might be fulfilled which was ſpoken by the Prophet, *Zachary* 9.9.

v. 31. *if any man ask you*] Chriſt preventeth ſuch difficulties as might in the execution of his command have troubled his Diſciples, though he were Lord of all, yet would he not deſtroy the civil rights of men, by taking away any thing without the owners conſent. See Math.21.3.

v. 32. *and they that were ſent, &c.*] Mat. 21.6. Mark 11.4.

v. 33. *the owners thereof*] Mark 11.5.

v. 34. *the Lord hath need of him*] Mark 11.6.

v. 35. *and they brought him to Jeſus*] Matth. 21. 7. Mark 11.7.

v. 36. *they ſpread their clothes in the way*] That is, they who were come to the feaſt, John 12. 12. this was a token of honour done unto him, as to their King, poſſibly they ſuppoſed that he now went up to *Jeruſalem* to take the kingdom upon him, which might cauſe this their extraordinary rejoycing and acclamations, v.37,38. See John 12.13.

v. 37. *at the deſcent of the mount*] Where he was in ſight of *Jeruſalem*.

the diſciples began] That is, the multitude of thoſe which followed him either to hear his doctrine, or ſee his miracles.

for all the mighty works] Among the reſt for the raiſing *Lazarus* from the dead. See John 12.17.

v. 38. *bleſſed be the king*] Pſal.118.26.

peace in heaven] That God may be reconciled unto us by the *Meſſias*: that all glory may be given to him for his mercy ſhewed us in theſe works of Chriſt: and that the Angels, formerly our enemies for our ſin, may become friends and miniſters of our ſafety. See Coloſ.1.20.

v. 39. *Maſter, rebuke thy diſciples*] Matth.21.15. That this acclamation ceaſed not in the way, but came into the very Temple, the children there crying *Hoſanna*, it ſtung the hearts of envious *Phariſees*, ſo that they came to Chriſt to ſilence them.

v.40. *the ſtones would immediately cry out*] Meaning that they laboured in vain to ſuppreſs his teſtimony; for God would rather cauſe the ſenſeleſs creatures to teſtifie for him (as in the rending of the veil of the Temple in his paſſion, and of the Rocks, &c. Mat.27.51.) then that his will ſhould not be done by him: and indeed Chriſts perſon, doctrine, and miracles, were ſo evident, that they could not be concealed.

v. 41. *he beheld the city and wept over it*] In his love to the people of *Iſrael*, zeal of their ſalvation, and knowledge of their final deſtruction at hand; in grief and pity he burſt out into tears: *plangit eos qui reſcitant cur plangantur, Gregor. hom. 39. in Evang.* he bewaileth them who knew not why they ſhould be bewailed, who rejoyced when they did evil: all this ſheweth that he took on him, as our nature, ſo all our affections without ſin: ſo oft times the Deity (as it were) reſted & cloaded it ſelf under the vail of his humanity, when the accompliſhment of the work of our redemption required his paſſion, or compaſſion. See Hebr.4.15. He was the Miniſter of the circumciſion, Rom. 15. 8. ſent to the loſt ſheep of the houſe of Iſrael, Mat.15.24. Seeing therefore how wilfully they periſhed, for whole ſalvation principally he was ſent; and that the elect city which God had choſen to put his name there, rejected their Saviour, out of a fatherly and deep compaſſion, he wept for them who were not ſenſible of their own miſery.

v. 42. *if thou hadſt known*] It is a *pathetical* ſpeech, and therefore abrupt: abundance of affectionate thoughts, as it were thronging the heart, like ſome violent preaſe of people at a door, hinder each others paſſage: the ſentence may be ſupplyed with *would God*, or how *happy were it for thee, if, &c.* The ſum is, I do now preſent the fulfilling of the promiſe for thy ſalvation; but thy deſtruction is near, becauſe thou wilt not receive it, nor underſtand that which is ſo plainly taught thee: thus hath your pride, who ſay you are wiſe and holy, blinded you. *Extremæ dementiæ eſt, imprudentiam ſuam non ſentire, & ſic iniq; agentes non agnoſcere peccatum*, it is extream dotage not to be ſenſible of ones own folly; and ſinning, not to acknowledge our iniquity. (*Theodoret in* Ger. 8.) and to be unwilling to learn: for as *Chryſoſtom de reprehenſ. ſecend.* ſaith, it is no fault to be ignorant, but to be unwilling to learn.

the things which belong unto thy peace] which thou now heareſt ſpoken, and ſeeſt done by me; all but for thy malice and obſtinacy blinding thee ſhould bring thee to believe, to be juſtified, and to have peace with God.

but now are they hid from thine eyes] through the hardneſs of thy heart and incredulity, ſee Iſai.6.9. Matt.13. 14.15. John 12.4.Jer.5.3. when the meaſures of a peoples iniquity are full, and they ſhall periſh, *providentia ab eo tollitur, ne perituros evadat. Salvian. de gub. l. 6.* providence is taken from them, leſt they which muſt periſh, ſhould eſcape.

v. 43. *Thine enemies ſhall caſt a trench*] which was done by *Veſpaſian* the *Roman*: (as it was foretold by *Daniel. c. 9.*) and the city and temple demoliſhed, by his ſon *Titus*.

v. 44. *One ſtone upon another*] Matth. 24.2. Mark 13.2. Luke 21. 6.

of thy viſitation] as if he ſaid, in thy viſitation, in which God manifeſted himſelf in my perſon offering thee mercy: ſee Gen. 50. 24. 25. Exod.3.16. c. 1. 68.

v.45. *he went into the temple*] Matth. 21. 12. Mark. 11.15. this was not his firſt going into the temple mentioned John 2. 14. but another after that.

v.46. *it is written*] Iſai.56.7. See Mark 11. 17.

my houſe is the houſe of prayer] See chap. 18. 10. Jer. 7. 11. Matth.21.13.

v. 47. *taught daily*] or in the day time: every day after his ſolemn entrance into Jeruſalem, unto the day of his paſſion: openly contemning the incurable malice of their Prieſts and Scribes; he taught all day, and at night went out of the City.

v. 48. *Were very attentive*] ἐξεκρέμαντο, that which the Latines expreſſed by *pendebat ab ore ejus*, they depended on his mouth, or attentively hearkned unto him, as taken with aſtoniſhment at his doctrine. See Math.7. 28. 29. Joh. 7.46. the *Syriac* giveth it, all the people *appenſus erat ei, ut audiret eum*; where, *all*, is put for a great or *major* part of them that heard.

CHAP. XX.

Verſe 1. *On one of thoſe dayes*] Which were between his laſt coming into *Jeruſalem*, and his death. See Mat. 21.23. Mark 11.27.

preaching the goſpel] The gladſome tydings of mans ſalvation, then at hand and neer the accompliſhment in his death and paſſion.

and the Scribes] γραμματεῖς: *Suidas* interpreteth this by γραφεὺς: a Notary, whoſe office was to write, and recite the written publick acts: but in the New Teſtament, they were *interpreters* of the Law alſo: There were of thoſe two ſorts. 1. *Laiks* which were called γραμματεῖς λαοῦ, Scribes of the people, Matth. 2.4. publick Notaries in drawing up Deeds, Contracts, and ſuch like ſecular writings. To theſe Pſal 45.1. alludeth, *My tongue is the pen* (סופר) מהיר *ſopher mahir.* 70. γραμματέως ὀξυγράφου) *of a ſwift writer*: out of theſe probably the Kings choſe ſome to be Secretaries of State: ſuch were called γραμματεῖς τῶν Σατράπων, 2 Kings 12.10. ספר המלך *ſopher hammelech.* So, 2 Sam. 20. 25. 2. The other ſort were *Eccleſiaſticks*: their office was to tranſcribe, reade, and expound the Law of God, and therefore were called διευθυνταὶ τῶ νόμω. *Epiphan. adv. hæref. lib. 1. cap. 15.* Interpreters, and Doctors of the Law. So was *Saphan*, 2 Kings 22.3. ספר בית יהוה *Sopher beth Jehova*, a Scribe of the houſe of God. So was alſo *Eſra*, Eſra 7. 6. עזרא הוא סופר מהיר בתורת משה, A ready or a ſwift Scribe in the Law of *Moſes*: Theſe being converſant in Scriptures, were principally Text-men, cleaving to the written Word of God, whereas the *Phariſees* were mainly for traditions of the Elders. And it is obſervable, that the *Scribes* and *Phariſees*, agreeing in one reſolution of malicing and calumniating *Chriſt*, yet much differed in their grounds. So Math. 9. 3. the *Scribes* accuſed him of blaſphemy; but v. 11. the *Phariſees* accuſed him of eating with *Publicans* and Sinners: So Mark 7.3, &c. They queſtion him concerning the breach of traditions.

came upon him] Gr. ἐπέστησαν; the ſame word is uſed, c.2. *ſay.* though there concerning good, but here for evil. The Syriac giveth it, *there aroſe up againſt him*; ſee Math. 21. 23. Mark 11. 27. See note on c.14.1.

v. 2. *by what authority*] See Matth. 21.23. Mark 11. 28. Gr. ἐν ποίᾳ ἐξουσίᾳ, by what power, ὁν. here ſignifieth

fieth by, as alſo Hebr. 1. 1. *he hath ſpoken unto us ἐν υἱῷ, by his Son*, becauſe he caſt out the buyers and ſellers out of the temple, and alſo taught the people; they not knowing or acknowledging him to be the Meſſias; and conceiving that the government of the temple, and matters of religion was in their power and diſpoſing, queſtion him by what authority he did thoſe things. See 1 Kings 22. 24.

v. 3. *I will alſo ask you, &c.*] See Mat. 21. 24.

v. 4. *the baptiſm of John, &c.*] By baptiſme he ſignifieth the doctrine and whole miniſtery of *John*, bearing witneſſe to Chriſt.

was it from heaven or of men?] That is, of divine, or humane inſtitution? See Acts 5. 38. Chriſt underſtanding their intention to be onely that they might calumniate, not that they might learn and believe; anſwereth their queſtion by a queſtion, and that very ſatisfactory, if they would have underſtood: for ſeeing *John Baptiſt* teſtified concerning Chriſt, that he was the promiſed Meſſias, the Son of God; they ought to have believed *John*, whom they believed ſent of God: and in ſo doing, they ſhould not have doubted his authority to purge his temple, and to preach: withall he taxeth their perverſe unbelief, who knowing in their conſciences that *John* doctrine was from heaven, and that he baptized in the name of Chriſt, yet would not believe his teſtimony concerning Chriſt. See John 3. 36.

v. 5. *they reaſoned with themſelves, &c.* Math 21. 25.

v. 6. *but if we ſay of men*] Matth. 21. 26. they feared to be ſtoned by the people as blaſphemers; but fear not Gods judgement on their hypocriſie, who withheld the truth in unrighteouſneſſe: diſſembling their knowledge, left their ſecular gains or reputation ſhould be impeached.

v. 7. *they anſwered that they could not tell*] Matth. 21. 27. thus doth Gods wiſdom *non-plus* mans, and drive it into unrecoverable ſtraits and diſadvantages, whence it cannot unwinde it ſelf. See 1 Cor. 3. 19. here was a miſerable refuge, to lye againſt their own conſciences, before him who is greater then all hearts, and knoweth all things: 1 John 3.

v. 8. *Neither tell I you*] You diſſemble this becauſe you would not confeſſe your wilful unbelief, and therefore I will not anſwer you. Matth. 21. 27.

v. 9. *a certain man planted a vineyard*] Matth. 21. 33. Mark 12. 1. Iſaiah 5. 1. Jer. 2. 21. which is interpreted, Iſaiah 5. 7. to be the Jews: the noble vine which God brought out of Egypt, Pſalm 80. 8.

forth to husbandmen] That is, committed it to the care and government of governours and Prieſts.

v. 10. *ſent a ſervant*] meaning the Prophets, to require in the name of God, fruits worthy amendment of life. See Matth. 21. 34.

beat him, and ſent him away empty] Matth. 21. 35. the meaning is, they abuſed, and perſecuted the prophets. See 2 Chron. 36. 16, &c. and ſent them away empty, without the fruits which God expected; which fruits are ſpecified, Iſaiah 5. 7. Gal. 5. 22, 23. in general, their ſalvation, the fruits of preaching: otherwiſe they have not laboured in vain, their work and reward being with God, Iſaiah 49. 4.

v. 11. *he ſent again, &c.*] See Matth. 21. 36.

v. 12. *he ſent the third*] By this definite number is meant many prophets, at ſeveral times.

v. 13. *it may be they will reverence him*] This ſheweth how Gods invincible goodneſſe ſtriveth with mans wickedneſſe, their unbelief cannot make void his truth, Rom. 3. 3. God had promiſed them a Saviour, and now he ſent him, to confirme and accompliſh the promiſes *made unto the fathers*, Rom. 15. 8. this *Iſmo*, it may be, importeth not ignorance of the event, which God foreſaw: but as it is uſually in parables, he thus accommodateth humane affections to God, that it might more evidently expreſſe their deſperate impiety in raging againſt Chriſt, whom God ſent into the world to ſave them.

v. 14. *that the inheritance may be ours*] Matth 21. 37. this is ſo ſtrew the vain and impious hope of Jews crucifying Chriſt; wherein they thought, that by taking him away, who by his mighty works appeared to be the Son of God, they ſhould keep the holy city, honour of the prieſthood, and domination over the ſaints in their own hands: two things are here remarkable: 1. the blinde ambition and avarice of the Prieſts, who would faine their uſurped authority and tyranny over mens conſciences might ſtill be upheld, to which rather then their deſires ſhould fail of effect, they would make way through the precious blood of the Lord of life: 2. the admirable goodneſſe of God which could not be defeated by ſo matchleſs wickedneſs of men; all which he wel foreſaw: but in mans greateſt malice, he made his love moſt clearly ſhine, turning it to his glory in our redemption and ſalvation.

v. 15. *they caſt him out of the vineyard*] Thus did they, when apprehending Chriſt, they delivered him as a blaſphemer and excommunicate perſon to the power of the Gentiles to be crucified. See Chap. 23. 1, 2, 21. 23. John 9. 22. 28.

what therefore ſhall the Lord of the vineyard do to them?] Matth. 21. 40. it is a kinde of appeal to their own conſciences; as if he had ſaid, Make the caſe your own, and tell me, what would you do to ſuch tenants? See the like, Iſaiah 5. 3, &c. Gods judgements are ſo clear, that the ſinners own conſcience ſhall acknowledge their equity, in their own ſelf-condemnation.

God forbid] Matth. 21. 41. Chriſt firſt extorted this confeſſion from themſelves: they ſaid unto him, *he will miſerably deſtroy thoſe wicked men*, &c. which they ſaid, when at firſt they thought none others, not then ſelves concerned in this parable: but perceiving that themſelves were the wicked men herein perſonated, they retract their ſentence, & lay to Jeſus, pronouncing the ſentence from their own mouth (which this Evangeliſt, and Mark.12.9. record) μὴ γένοιτο, let it not be. God forbid: the Syriac giveth it, this ſhall not be. We ſhall not kill the Son of God &c.

v. 17. *the ſtone which the builders, &c.*] Pſalm 118. 2. Iſaiah 28. 16. Acts 4. 11. Rom. 9.33. 1. Pet.2.7. Math 21.42. *head of the corner*] Matth. 21. 42. the Syr. interpreter hath *præcipuum cornu angulii*, קרנא here uſed, as the Hebrew קרן *keren*, among other ſignifications, importeth an high and eminent place, ſtrength, power, &c. So Chriſt uniteth two walls together, meeting in one angle of the corner ſtone, by which is ſignified, that Chriſt is the moſt high and powerful head of the Church of Jews and Gentiles to be united into one. See John 10.16. Ephe. 2. 15.

v. 18. *ſhall fall upon that ſtone*] They to whom he ſhall prove a rock of offence through their unbelief, 1 Cor. 1. 23. and thereby alſo provoke Chriſt to fall upon them, as a ſevere Judge to their utter deſtruction.

v.19. *againſt them*] Greek, πρὸς αὐτὸς: the Syriack giveth it, *concerning them*: the word is often uſed as here, *for againſt*: as they ſay, πρὸς φάρμακα θανάσιμα, againſt deadly poiſon; ſo was this mention of Chriſt to them, wholſome againſt their ſelf-deſtructive malice; had they not (by deſpiting the counſel of God againſt themſelves) made that to be againſt themſelves, which otherwiſe would have been for them, becauſe it was againſt their ſin, which had infected and poyſoned their ſouls.

v. 20. *ſent forth ſpies*] Matth. 22. 16. Mark 12. 13. they are named Phariſees and Herodians: a ſect inſtituted by *Herod* the great, who among other errours wherewith they mixed and corrupted the truth of religion, took *Herod* to be the Meſſias: Of which opinion, though it have many grave authors, yet other juſtly doubt: ſee thoſe who will be further ſatisfied herein, read *D. Godwin, Moſes & Aaron, lib. 1. cap. 13. Beza on Matth. 22. 16. Iſaac Caſaubon. Exercit. 1. Num. 5. ad apparat. Annal. Joh. Dryſ. præterit. lib. 1. Matth. 22. 16. & ad vac. N. T. Herodiani: Hieronym. on Matth. 22. 16. Epiphan. hæref. lib. 1. cap. 20. Tertul. de præſcript. cap. 45.*

which ſhould feigne, &c.] Vainly thinking thereby to have deceived CHRIST, who knoweth the ſecrets of all hearts.

v. 21. *Maſter we know*] Matth. 22. 16. Mark 12. 14.

truely] Or of a truth.

v. 22. *is it lawful for us*] For us who are the peculiar people of God, who gave us this land according to his promiſe: thus they and the Herodians (who, as *Hieronym.* on Matthew 22. 16. ſaith, ſtood mainely for payment of tribute to be made to *Caſar*) would have found ſomething in his anſwer, whereof they might accuſe him to the Romans, to whom they were now become tributary.

v. 23. *he perceived, &c.*] See Matth. 22. 18.

v. 24. *a penny*] Matth. 22. 19. and 18. 28.

v. 25. *Render therefore, &c.*] God commanded to give every man his due, tribute to whom tribute, cuſtom to whom cuſtom is due, Rom. 13. 7. they are deceived who think ſtealing of cuſtoms due to Princes or States is no ſin, becauſe a penal ſtatute lieth thereon; if they be taken, to forfeit all: for in the Levitical law, it was penal to reſtore fourfold, for him that was found, or convicted of ſtealing ox or ſheep, &c. Exod. 22. 1, &c. yet ſuch ſtealing was no leſſe theft than before God; then now; the moral Law ſaying, *Thou ſhalt not ſteal.*

v.26. *could not take hold of his words, &c.*] Their purpoſe being to render him odious unto the people, they hoped by this queſtion to have enſnared him, whatever he ſhould have anſwered; as if he had ſaid, *It is not lawful*; then they would poſſibly have cryed; Behold a ſeditious man, who (like that former Galilean) would imbark us in rebellions againſt *Cæſar*, and ſo bring the Roman ſword upon us; if he had

said, it is lawful: they would have murmured among the people that he was a flatterer of *Cæsar*, endeavouring to confirm the servitude and oppression of Gods people: and in case they could have wrought but an ill opinion of him in the people, they might destroy him without tumult: their chief aim was that they might finde some occasion to have given him up to power and authority.

v. 27. *came to him certain of the Sadducees*] Matth. 22. 23. Mark 12. 18. the Sadduces, denying the resurrection, and holding that the soul dyed, were *off sets of Dositheus the Samaritan*, who rejected the writings of the prophets: and these Sadducees received onely the five Books of *Moses*: *Hieronym. adv. Luciferian.* and on Matth. 22. *Epiphan. lib.* 1. 14. (who saith, they named themselves Sadduces, Σαδδουκαῖοι, of righteousnesse, which they professed above others) See *Tertullian de proscript. cap.* 45. *Joseph. Antiq. lib.* 18. *cap.* 2. *Jo. Drusius ad vec. N.T. com.* 1. *Godwin. Moses & Aaron lib.* 1. *cap.* 11. the Sadduces held some things with the Samaritans, though they were Jews: here we may note, that they derived a vain scruple out of *Moses* law, that they might tempt Christ: but he knowing that they held none of the prophets as Canonical, but onely *Moses*, produced no testimony to confute them, but only out of *Moses* whom they received, *Hieron. in Matth.* 22. See v. 37.

v. 28. *Moses wrote*] Deut. 25. 5.

that his brother] Or next kinsman, if he were a single man; for that law *ad consanguineos & affines extensa fuit, Shindl. Pentaglot.* יבמה.

v. 29. *Seven brethren*] Or kinsmen.

v. 33. *Whose wife of them is she*] One absurdity by them received, begat them many: they believed no resurrection: thinking, that if they should grant a resurrection, they must hold also that it must be to an estate like unto this present; subject to infirmities and necessities: whereas *Theophylact* saith well, marriage is βοηθεια τῆς ὀυσῆς, an aid of the mortal, and supplement of that which perisheth in time: where then all are eternal, what needeth marriage? also they possibly thought, that if they should have confessed that there were any angels or spirits, subsisting without a body; then they must also have confessed, that separated souls might live; therefore they denied all: that is, the beeing of angels and spirits, and the resurrection of the body, and immortality of the soul, which the sober Heathens believed. See Matth. 22. 29. Christ sheweth them the cause of their grosse errour, ignorance of the Scriptures, and power of God to raise the dead.

v. 34. *children of this world*] Men and women here living.

v. 35. *shall be accounted worthy*] He speaketh principally of the elect, in whom he here instanceth.

v. 36. *neither can they die any more*] Therefore shall there be no more matrimony for the preservation of mankinde.

children of God] By adoption in Christ, with whom they are coheirs of glory and happinesse, so compleat, that they want nothing. See Rom. 8. 23. 1 John 3. 2.

children of the resurrection] This is a phrase familiar in Scriptures, *children of youth*, Psalm. 127. 4. *children of Zion*, Psalm 149. 2. *son of the bow*, that is, *the arrow*, Job. 41. 28. *sons of strength*, that is, *strong men*, 2 Sam. 2. 7. 1 King 1. 52. Deut. 3. 18. so they said, בן מות *ben maveth*, *a son of death*, 1 Sam. 20. 31. worthy of death, or designed to death, Psalm 102. 21. so Acts 3. 25. υἱοὶ τῆς διαθήκης, &c. sons of the Prophets: so they said, בן שנה *ben shana*, *the son of a year*, 1 Sam. 13. 1. for that which was of one yeers continuance or age: *the son of an hundred yeers*, Gen. 17. 17. *the son of a night*, Jonah 4. 10. *son of the morning*, Isaiah 14. 13. *sons of God*, Job 38. 7. that is the angels, &c.

v. 37. *Moses shewed*] Exod. 3. 6. See on verse 27.

v. 38. *God of the dead*] Of them that live not at all: for the souls of the elect live with him in joy and blessednesse, even while their bodies rest in the dust of the earth, until the last day.

v. 39. *thou hast well said*] Because he confuted their adversaries the Sadduces.

v. 40. *they durst not ask him*] That is, the Sadduces were so confuted, that they durst not ask him any more captious questions; the Pharisees it seemeth did, Matth. 22. 35, 36.

v. 41. *how say they, &c.*] Matth. 22. 42. Mark 12. 35.

v. 42. *the Lord said*] Psalm. 110. 1.

v. 44. *How is he then his Son?*] Christ, as eternal God, was *Davids* Lord; and as man, his son, that is, of his linage, Rom. 1. 3.

v. 45. *in the audience of all, &c.*] Hypocrisie being, as it were the canker at the root of religion, eating up the life and power thereof: it concerned his disciples and all men, to beware of it: therefore he here did, that which his spirit enjoyneth by S. *Paul*, 1 Tim. 5. 20. *Those that sin rebuke before all men, that others also may fear.*

v. 46. *beware of the Scribes*] Matth. 23. 5. Mark 12. 38. Luke 11. 43.

which desire to walk, in long robes] He condemneth not the use of any civil and convenient garments, but the excess and abuse thereof: the Eastern people did use, and still do use long robes: and the Prophets had a kinde of mantle, or proper garment distinguishing them from other men; and it was meet for the teachers so to be clothed, that in their habit there might appear more then vulgar gravity: but the Scribes (as some fince) abused this to pride and ostentation: placing religion chiefly in the outward appearance, wherewith they veiled their detestable impiety.

v. 47. *which devour widows house*] Matth. 23. 14. who under pretence of holinesse, long praying, and other religious exercises, consume their estates who entertain them: Or by deceiving the trust which friendlesse widows reposed in them, whom they took to be so religious. See 2 Tim. 3. 5, 6.

greater damnation] That is, an heavier weight of Gods judgement; because they sinning under shews of godlinesse, do more cause the holy Name of God to be blasphemed of the wicked (who usually cast all personal sins, upon the very religion professed by those sinners) then they do (who do not so much as pretend to sanctity) when they sin.

CHAP. XXI.

Verse 1. A*Nd saw the rich men*] Mark 12. 41.

the treasury] See on verse 4. there were other treasuries about the temple: but this was a chest set at the Eastern door, through which all the people passed in and out, that every man with his own hand, might cast in that, which either was taxed upon him, or he voluntarily offered, or gave unto the poor. See 2 Kings 12. 9. 2 Chron. 24. 8. Nehem. 10. 38.

v. 2. *two mites*] Mark 12. 42. the least money they had in use among them, which they called χαλκοῦς, Syr. *ollavas*, *ollaves*, or eight parts of that which they called δίδραχμον. *Theophylact.* See hereof *Beza major. annot. in Marc.* 12. 42.

v. 3. *more then they all*] More in proportion, considering her estate and theirs: and because God esteemeth not the gift by mans value thereof, but by the givers heart.

v. 4. *The offerings of God*] That is, those things which as free will offerings were consecrated to God, for the use or service of the temple, and his publick worship: we may take this εἰς τὰ δῶρα, for ὧν τοῖς δῶροις, among the gifts: or the treasury and continent, for the treasure contained therein; that is, their קרבן *aron*, mentioned 2 Kings 12. 10. (as the Chaldees called it, and the name was now in use, קרבן *Corban*, which *Josephus lib.* 4. *cap.* 4. *Antiq.* interpreteth, *the gift of God*) so is it interpreted, Mark 7. 11. κορβᾶν (ὃ ἐστι δῶρον) and Matth 15. 5. where the Greek hath δῶρον, the Syriack hath קרבנא *curbanni*, *my gift*, or oblation, of the Hebrew קרבן *kerab*: *Josephus* also *lib.* 1. *adv. Ap.* calleth it δῶρον Θεῦ. So here verse 5. such gifts are called ἀναθήματα, gifts consecrated to God and holy uses: yet by a Synechdoche, this also imported their treasury in which they kept the gifts offered to God, Matth. 27. 6. *it is not lawful to cast it into the treasury*] ἐις τὸν κορβανᾶν, which there the Syriack calleth בית קרבנא *beth Curbono*, the house of oblation: for which Mark 12. 41, 42. is set, γαζοφυλάκιον, the treasury of the temple: So *Suidas* saith, Καρβανᾶς, ταμεῖον Ἰουδαίων ἱερὸς θησαυρός: the *Corban* with the Jews was the sacred treasury.

v. 5. *and as he spake*] Matth. 24. 1. Mark 13. 1.

and gifts] As plate, jewels, or the like precious things, dedicated to the use or ornament of the temple, by the devotion of them who came thither to worship: See on verse 4.

v. 6. *which ye behold*] Which ye so much regard and admire.

one stone upon another] Chap. 19. 43. God would have Jerusalem (the place which he had chosen to put his Name there, and to which he had for a time restrained the publick service, and sacrificing, prefiguring Christ the Saviour to come and suffer there) utterly destroyed, with the temple in which the Jews so much gloried; after that Christ was come, and had suffered there, and had accomplished the work of our redemption: to give the Jews to know that now all their ceremonies were ended, he being come and having finished all things which they prefigured; and that they ought no more to flick in the now dead and antiquated letter of that Levitical law; circumcision, sacrifices, &c. but to come to Christ the end of the law to every believer. And because God well knew, how unwillingly they would part from their rites, in which they had been instructed hitherto; and wherein they esteemed themselves more excellent and holy then any nation in the world, to joyn in the faith of Christ, and therein to be equalled with the Gentiles whom they despised; therefore God (who as *Chrysostome*

adv. Jud. orat. 1. faith) every where present, and filling every place yet reduced τὸν δὲ παντελῶς εἰς Θεῦ δόξαν, τὰς ὁ Θεὸς εἰς τόπον, τὸν ὃ τόπον εἰς κτῆσιν, τὴν ὃ κτῆσιν εἰς μίαν πόλιν: his worship to sacrifices, sacrifices to a certain manner, that manner to a certain time, and that time to one city; and again overthrew that city, to declare the utter determination and abolition of that law and ceremonies, which were tyed to that place, which were no where in the whole world to be used but there.

v. 7. *When shall these things be?*] Matth. 24. 3.

v. 8. *Take heed that ye be not deceived*] He answered not directly to their question, but that which was more necessary.

the time draweth neer] That seducers shall go out into the world. See 1 John 2. 18.

go ye not therefore after them] That is, adhere not to them: believe them not, neither hearken to their doctrine, left you cast your selves into tentation, and God give you over to strong delusions, to believe lies, and perish. See Deut. 13. 3. 8. Jer. 23. 16, 17. Jer. 27. 9. Matth. 24. 5. 11. 23, 24. 26.

v. 9. *When ye shall hear of wars*] Matth. 24. 6.

v. 10. *Nation against nation*] Matth. 24. 7.

v. 11. *earthquakes*] Matth. 24. 7.

v. 12. *They shall lay*] Matth. 24. 9. Mark 13. 9. *

for my Names sake] For the profession of your faith in me.

v. 13. *for a testimony*] When you shall certainly know the truth of that which I tell you before hand, that you may thence be assured of the victory, and eternall reward; as also of the destruction of your enemies. Philip. 1. 28. 2 Thes. 1. 5.

v. 14. *Settle it therefore in your hearts*] Matth. 10. 19. Mark 13. 11. Keep that fixed in your hearts and memories, which I have promised you (that is to assist you, as you have need, with extraordinary wisedom, to answer) that when you have experience thereof, it may comfort you, in assurance of my assistance in all other tryals.

v. 15. *For I will give you a mouth*] See Acts 6. 10.

shall not be able to gainsay] Which is not so to be understood, as if their enemies impudency and spirit of contradiction, should not break out against them; but because the truth which they should speak should be so evident, that it should have manifest victory over their enemies fashood, who will never want endeavour, but ever shall want successe. See Acts 4. 13. Acts 6. 10. Acts 7. 48. Act. 26. 24. 8cc.

v. 16. *by your parents*] Matth. 10. 21.

v. 17. *hated of all*] Matth. 10. 22. Subversion of kingdoms beginneth with persecution of good men.

v. 18. *There shall not an hair*] Matth. 10. 30. 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34. He expresseth this great care and providence over his, that we knowing how God loveth us, may love him again, and cleave to him by faith of a pure heart; *cui ad beatitudinem fides est via, &c. Fulgent. de incarn. &c.* whose way to blessednesse is faith.

v. 19. *in your patience possesse*] Live joyfully even under the crosse, assured of your peace with God; who will not suffer you to be tryed above that he will make you able. Rom. 5. 3. 1 Thes. 1. 6. 2 Cor. 1. 5. 1 Cor. 10. 13. It is patience faith *Cyprian de bon. pat. quæ nos Deo & commendat & servat*, which both commendeth to and keepeth us in God: which temperateth anger, bridleth the tongue, governeth the minde, and preserveth peace, &c. It is faith *Gregor. hom.* 35. *radix omnium custosque virtutum*, the root and keeper of all vertue: anger is a short madnesse, μέγας θυμὸς, a great and dangerous beast; faith *Theophylact in Luc.* 18. neither is he to be esteemed of lesse fortitude, *qui violentam & in semetipso inclusam feram superat iracundiam, &c.* who overcometh that violent and upflut beast in himself, *anger*, then he that conquereth a lion: *vid. Lactant. l.* 1. *c.* 9. the same defineth patience, *malorum quæ aut infernunt, aut accidunt, cum æquanimitate perlatio. l.* 1. *c.* 23. patience is a bearing of those injuries which are offered, or do happen, with a quiet moderation of minde: we must therefore take heed, faith *August. ep.* 5. *ad Marcellin*, that we lose not our patience, which is of more worth (or is to be esteemed of more valew) *quam omne quod potest etiam invito inimicus auferre*, then all that which an enemy can take away from a man against his will.

v. 20. *Jerusalem compassed*] Matth. 24. 15. Mark 13. 14.

v. 21. *Then let them which are*] As soon as they perceive the approaches of the enemy to beleaguer them, let them flee.

to the mountains] Judea was bounded *northward* with Libanus or Libanon, that high and famous hill of Phœnicea: on the south with the mountains of Idumea, and Arabia Petræa *See Plin. l.* 6. *c.* 28. and *Hieron. de Loc. Ad.* A. now as he foretelleth their dangers not to terrifie, but admonish them for their better security against the common enemie, and calamity; so doth he point out the safest places for them to retreat to: and so the Church of the faithfull then at Jerusalem, were admonished by a divine revelation, a voice crying out to them from the inward parts of the temple, *transmigremus ex his sedibus*: let us go hence: *Jerom. l.* 2. *ep.* 8. out of *Josephus*; and they went thence to Pella, a city of Manasse beyond Jordan; the reft perished in great multitudes. *See Josep. de bel. Jud. l.* 1. 17.

in the midst of it] In the midst of it, that is Jerusalem or Judea.

v. 22. *for these be the dayes of vengeance*] Which he saith, to shew them that nothing of all this should come by chance, but by the divine providence of God, thus punishing the Jews obstinacy, who would take no warnings, but would needs contrary to this admonition, flock to Jerusalem from other nations (where they lived more secure) at the feast of Passover, where they were shut upp with the reft to destruction, by sword, pestilence and famine. *Joseph. q. l.* 7. *c.* 17. 21. 23, 24. 26.

v. 23. *in those dayes*] When Jerusalem shall be besieged by the Romans. *See Joseph. de bel. Jud. l.* 7. *c.* 12.

v. 24. *untill the times*] In which God will permit the Gentiles to oppresse the Jews: and untill the fulnesse of the Gentiles be called to Christ and come in: before the recalling of the Jews. Rom. 11. 25, 26. Dan. 9. 27.

v. 25. *signes in the sun*] Matth. 24. 29. Mark 13. 24. 2 Pet. 3. 10. 12.

v. 26. *hearts failing them*] ἀποψυχόντων ready to breath out their souls: so *Suidas* out of *Thucidides l.* 1. and so *Sophocles Aiac.* saith ἀποψύχειν βίον; to breath out life: Syriac Interpreter, *tremor extrudens animas.*

powers of heaven] The very fabrick of the heavens shall be shaken, and the whole world melt with heat. 2 Pet. 3. 10. this he speaketh of the last day.

v. 27. *coming in a cloud*] Matth. 24. 30. Acts 1. 9. 11. Rev. 1. 7. So shall they see him in his Majestie, whom they would not hear in his humility. *Gregor. hom. 1. in Evang.*

v. 28. *then look up*] This is spoken for the faithfull that shall remain to the coming of Christ; that they should not then be discouraged, but look up for the promise of Christ, eternall redemption from all oppression and evil. See Rom. 8. 22, 23. those who with good hope expect something at hand, use to look up.

lift up your head] *Gregor. q. f.* interpreteth it by *exhilarate corda*, cheer up your hearts: lift up your mindes unto the joyes of your heavenly countrey; then rejoyce, because now you shall presently finde, and be eternally united to your redeemer.

v. 29. *Behold the fig-tree*] Matth. 24. 32. Mark 13. 28.

v. 31. *When ye see these things*] Matth. 24. 33.

v. 32. *shall not passe away*] Matth. 24. 34. For those things which he spake concerning the destruction of Jerusalem, came to passe about fourty yeers after.

v. 33. *Heaven and earth shall passe*] Matth. 5. 18. Matth. 24. 35. Mark 13. 31.

v. 34. *Take heed to your selves*] He exhorteth them to vigilancy by the certainty of dangers to come, and the uncertainty of the time when they shall come: now because surfetting, drunkennesse and cares, do commonly so oppresse the drouzy soul, that it cannot look up to the things which concern the life to come; he admonisheth them to beware of thele: *Heraclitus* said well, ξηρὴ ψυχὴ σοφή, the dry soul is wise: *Symf. de insom.* Drunkennesse maketh one worse then a fool. See on chap. 1. 15.

v. 35. *as a snare shall it come*] Eccles. 9. 12. As a snare taketh the bird or beast, when they think nothing of danger; so shall that day steal upon a secure world; while they are feeding or sporting. See 1 Thes. 5. 3. therefore our fears should be to us, *sequentis iræ precones. Greg. hom.* 1.

v. 36. *Pray always*] Pray without giving over: he meaneth not without intermission.

and to stand] Meaning so to stand in judgement, as they that are justified by Christ: which the secure wicked shall not do. See Psal. 1. 5. Ephes. 6. 13.

v. 37. *in the day time he was teaching*] See chap. 19. 47.

abode in the mountain] To spend the night in prayer. See Matth. 14. 23. Mark 6. 46. thus joyned he preaching and praying, who was sent to instruct and reconcile men unto God; which he the more diligently performed, knowing that his departure from the world, now drew near.

v. 38. *all the people came early*] So chap. 19. 48. all the people, that is, the greater part were attentive to hear him: The diligence and early rising, and attention of this people, in hearing the Gospel, shall rise in judgement against those who lazily come to hear, and as drowzily and carelesly attend unto the word preached unto them.

CHAP. XXII.

Verse 1. NOW *the feast of*] Matth. 26. 2. Mark 14. 10. John 13. 2. 27.

unleavened bread] At the Passeover yeerly to be observed, they were to have no leaven in their habitations. Exod. 12. 7. &c. the morall whereof, See 1 Cor. 5. 7. 8.

which is called the Passeover] Gre. πάσχα. Syr. פצחא *pesscha or pascha*. Hebr. פסח *pesah*. *Jerom* sometimes readeth it *Phase*. Some read φάσκα and πάσχα. So *Greg. Nazianz. orat. 42. Epiphan. adv. haeref. l. 2. 50. 1. &c.* It represented Israels passage out of Egypt ἱστορικῶς, historically, mystically, our coming out of the house of fins bondage, unto our promised rest. *Gregor. Nazian. q. f.* See Exod. 12. 27. and the *Angels* passing over the liveliest houses marked with the *Lambs blood*, and smiting the first-born of the Egyptians. By a metronymie it signifieth the sacrifice, or Lamb to be killed and offered in remembrance of that deliverance. Exod. 12. 21. also it importeth that feast or day on which the Lamb was to be killed: the fourteenth day of the first moneth. 2 Chron. 35. 1. Exod. 12. 6. or it signifieth the worship or ceremony, action, feasts, and eight dayes solemnity appointed by God: to this feast once a yeer, all the males were to come and appear before the Lord. Exod. 23. 17. in the place which he should choose. Deut. 16. 16. *See If. Casaubon. Exercit. 16. n. 28 Joh. Drusius ad voc. N. T. com. 1. Pascha Godwin. Moses and Aaron. l. 3. c. 4. c. 7.*

v. 2. *how they might kill him*] The cause of this their solicitous counsail is hereto annexed: they would destroy Christ, but feared the people, lest they should refcue him: or fall on them who assaulted him, who did so many admirable works of power and mercy among them: therefore they consulted what probable fault they might prerend against him: so that although they would take him away, more like theeves and murderers, then Judges; yet would they have some shew of justice to colour their wickednesse.

v. 3. *Then entred Satan*] Matth. 26. 14. God taking from him his common graces, the devil took possession of him. (See 1 Sam. 16. 14. Matth. 12. 45.) the Evangelist sheweth how the Priests obtained their desire against Christ: Satan tempted *Judas* to serve their malice; by observing Judas covetous minde, he suggested hope of gain if he would betray his Master. See John 13. 2.

surnamed Iscariot] He nameth him thus, to difference him from others of that name, *Judas*. See John 14. 2. See on John 6. 71.

v. 4. *he went his way, &c.*] See on Matth. 26. 14.

and captains] Or rulers of the temple. See Acts 4. 1. these had the charge of guarding the temple. verse 52.

v. 5. *and they were glad*] So sweet is revenge where the devil ruleth: so welcome is any thing to such, which complyeth with their own mischievous desires and designes: probably they thought it some advantage to their cause, that one of Christs own disciples and domesticks, appeared on their party against him: therefore how ever they might think of the traytor, as *Augustus Cæsar*, or *Aurelianus* are said to have done in such cases, yet they were glad of the treason.

v. 6. *in the absence of the multitude*] or without tumult: See note on Matth. 26. 16.

v. 7. *then came*] Matth. 26. 17. Mark 14. 12. according to the law; the 14. day of the first moneth, from that evening that solemnity was to begin: the Syriac giveth it, in which *the custom was to kill, &c.*

v. 8. *he sent Peter and John*] Matth. 26. 18. two disciples most familiar with the Lord: he sent not *Judas*, though he were the steward; Christ well foresaw what he had designed: not a supper, but destruction for Christ.

v. 10. *bearing a pitcher*] Mark 14. 13.

v. 11. *where is the guest-chamber?*] Where we may eat the Passeover.

v. 12. *a large upper room*] See Mark 14. 15. the word ἀνάγαιον here used, signifieth as *Suidas* interpreter giveth it, *cœnaculum in superiore domus parte situm*: a room in the upper part of an house, where they used to eat: so called in the Greek, of it distance from the earth; so the Syriac עלירתא *haliitho* which coming of עלה *hala ascendit, &c.* signifieth a room into which they ascended by many steps: such rooms they had, as for ordinary entertainment of strangers, so specially for the feast of Passeover.

v. 13. *and found it as he had said*] Both the signes and marks told them by Christ, whereby they might know the place, and he assured of the successe: all which was extraordinary in respect of the dangerous and active malice of the *Scribes* and *Pharisees*, against any that should entertain Christ, or so much as confesse him. John 9. 22. also in regard that it was so neer the feast, that their rooms were generally taken up before hand, by reason of so great a confluence of people, then coming up from all parts of Judea and other nations: the consideration of all this, gave them to know that his providence ruled all; that they might not be dejected at any thing which they should see come to passe contrary to their expectation in his passion.

v. 14. *and when the hour, &c.*] Matth. 26. 20. Mark 14. 17. which was the evening. Exod. 12. 6.

he sate down] ἀνέκειτο *accubuit*, as the Syriac readeth; κοινῶ τρόπῳ after the manner of those countreys. See on chap. 7. 36.

v. 15. *with desire have I desired*] ἐπιθυμίᾳ ἐπεθύμησα: It is an Hebrew manner of speech, to signifie his earnest and longing desire of the accomplishment and fulfilling the will of his Father for mans redemption, which he knew should presently follow that Passeover.

to eat this Passeover with you] He desired before his death, to expresse his matchlesse love to them, to give them an example of humility, and to ordain the seal of the new testament, the sacrament of the *Lords Supper*, the pledge of their spiritual communion with him: and by them to commend it to the Church as a remembrance of his passion, untill his return to judgement: which was then necessary to be done, when the Passeover being accomplished in his death, was thence with all the legall ceremonies to be abolished.

v. 18. *untill it be fulfilled*] Untill that which now is presented in the figure, be really exhibited in the oblation of my self, once for all to take away the sin of the world. John 1. 29. and until my rising again to immortality, the first degree of my exaltation, and spiritually kingdom of glory; of which verse 18. Matth. 26. 29.

v. 17. *he took the cup*] This first mentioning the taking of the cup, appertaineth to the celebration of the Passeover.

v. 18. *I will not drink*] Matth. 26. 29. Mark 14. 25.

v. 19. *and he took bread*] Matth. 26. 26. Mark 14. 22. 1 Cor. 11. 23.

this is my body] That is, the sacramentall signe of my body; for instituting a new *Sacrament*, he speaketh after a sacramentall manner, wherein the things signified are spoken for the signe; as verse 7. the Passeover must be killed, that is the Paschal Lamb, the remembrance or signe of the destroying *Angels* passing over and sparing the Israelites. Exod. 12. 12. &c. so he called the cup the new testament, or covenant in his blood; that is, the signe, or remembrance of his blood-shedding.

v. 20. *which is shed for you*] Understand this after the manner of the Prophets speaking, in which, things to come use to be pronounced *sub enunciatione præteriti Fulgens; object.* Ar. under a declaration of that which is past.

v. 21. *Behold the hand of &c.*] Matth. 26. 21. Psal. 41. 9. Mark 14 18. John 13. 21.

with me at the table] That is, *Judas* who will presently betray me, is now at table with me.

v. 22. *was determined*] By God in his eternal counsell, Acts 4. 28. Revel. 13. 8.

v. 23. *to enquire among themselves*] John 13. 22. they looked one upon another, doubting of whom he spake; probably enquiring among themselves, whether any of their company knew any thing concerning any plot against their Master.

v. 24. *there was also a strife*] Matth. 20. 24. the occasion of contention about superiority is set down; whether it revived again on this occasion: or that this Evangelist relating the same thing, followeth not the same order of the story, it skilleth not much: the same controversie was on foot at other times among them, Matth. 18. 1. it was a dangerous symptome of a great remainder of the old man in them: see 1 Cor. 3. 3. which ought to be a document of caution and humility to us; considering men otherwise so excellent, had yet such failings: as allso of confidence, that God will not cast us off for our infirmities, who tolerated so much in them, whom he made lights of the world.

v. 25. *he said unto them*] Matth. 20. 25. Mark 10. 42.

called benefactors] Job 12. 21. εὐεργέται: the Hebrews callled their nobles נדיבי *nedibim liberal, beneficent.* Psal. 113. 8. Psal. 47. 10. from נדב *nadab, he gave willingly, or liberally.* So was *Ptolome king of Egypt* filled εὐεργέτης, from his beneficence to the cities of Greece: being at first given to princes and great Lords, for their personall vertue; at last it became common to Princes and Lords, as *Augustus* and other titles, whether in their persons they were such or not: the meaning of Christ here is, that he would not have his Ministers of the Gospel affect any high and ambitious titles of domination.

v. 26. *is greatest among you*] In gifts, authority, or other qualities: meaning that such must carry themselves without pride, arrogance, ambition, violence, oppression, and contempt of others; and with that humility and moderation, which

which would become the meanest in the Church: not that he appointed equality of Ministers; for he appointed orders in the Church, which cannot be without the relations of inferiour and superiour, only he prohibiteth tyranny and domineering. Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Hebr. 13. 17. 24. 1 Pet. 5. 3.

v. 27. *Whether is greater*] By another argument he teacheth them, that they are not called to rule, and domineer, but to serve: as if he said, I might justly challenge dominion: yet have I taken on me the form of a servant, who am Lord over all; I came to serve, not to be served: how much lesse ought you to dream of dominion, and worldly greatness?.

v. 28. *Ye are they which continued, &c.*] Matth. 19. 28. he declareth that they who had shared with him in his suffering, should also communicate with him in glory.

in my temptations] in my persecutions, and troubles. Hebr. 2. 18. & 4. 15. Jam. 1. 12.

v. 29. *I appoint unto you a kingdom*] As if he said: your present contention is vain: you are appointed to an heavenly kingdom: only learn patience of me: and be contented to go to that joy (as I shall do) by the way of temporall afflictions: shake off this dream of fecular greatnesse and lift up your mindes to eternall blessednesse: here we must serve, that we may reign there.

v. 30. *That ye may eat and drinke*] Matth. 19. 28. from his last supper, he derivech this manner of speaking to signifie the effect thereof, life eternall, by their participating of him.

sit on thrones] Matth. 19. 28. the meaning is, that you may partake with me in glory and happinesse: now if this condition remain for you, why do you contend for a miserable and momentary primacy in this world?

v. 31. *Simon, Simon*] This ingemination and doubling of his name, is to stir him up to a serious attention, & to him doth Christ address his speech, before the rest, though all of them were concerned, first because, he foresaw that Peter (being more fervent and confident then the rest, and so, more exposed to Satans charges) would more grievously fall then his fellow disciples: secondly, because afterward he should excel them also in a singular example of constancy: or as *Chrysostom.* (on John 17. 12.) thinketh, because he had high thoughts, as trusting to some merit, of his more fervent love to Christ.

satan hath desired, &c.] as if he said: I have indeed told you of a kingdom, which I intend you: but be you not secure, who have a fierce and subtile adversary to encounter with: ye are the good wheat: for many trials must you look, to cleanse you that ye may not be cast away with the unhappy chaffe to unquenchable fire, see Matth. 3. and thou Simon Peter, Satan hath desired to overthrow thee, but he shall only cleanse, and refine thee, by humbling thee in the knowledge of thy infirmity.

sift you as wheat] This σινιάσαι *Suidas* interpreteth by σῆσαι, κοσκινῆσαι, διερῆσαι πυρῆσαι, πιεῖσαι; that is to shake to and again, as in a sive: to trouble, terrifie and discompose as the tumultuous waters in a storm, here is the malice of Satan principally aiming at the ruin of the heft, he passeth by wicked men, as his own slaves and vassals of whom he is already sure: *eos quærit dejicere quos videt stare. Cyprian. lib. 3. ep.* 1. he is ambitious to cast them down whom hee seeth standing. See Isaiah 30. 28. Amos 9. 9.

v. 32. *I have prayed for thee*] not for Peter only doth Christ mediate, but for all of the faithfull. John 17. 20. and therefore he will not suffer us to be tempted above that we are able: whosoever therefore faileth not in tribulation, *ab illo se non dubitet adjuvari. Prosper. contr. Collat.* let him not doubt but Christ solicieth for him and helpeth him; so admirable is Gods patience, *quâ contemptus parcit*--- he spareth even being contemned, never can he want mercy, *quando homini ignoranti consulit, & flagello.* Seeing he provideth for man, both in indulgence and the rod. *ib. Prosp. sent.*

v. 33. *I am ready to go with thee, &c.*] Peter ignorant of his own infirmity is thus confident; but having learned by experience that the best meaning man easily falleth into the most grievous sin, if God take away his sustaining hand, he afterward answered more modestly *Lord thou knowest all things, thou knowest that I love thee.* John 21. it is a very hard matter to excell in any gifts and not be too confident thereof; which is the cause why God usually humbleth those by some great tryals whom he furnisheth with gifts extraordinary, as Paul also acknowledgeth. 2 Cor. 12. 7.

v. 34. *And he said*] Matth. 26. 34. Mark 14. 30. John 13. 38.

v. 35. *He said unto them*] Matth. 10. 9. Luke 10. 4.

sent you without purse] he compareth his absence from the Disciples before his passion, with that which followed after his passion; noting the variation of the times; as if he had said, the instruction which I gave you for the execution of your first commission (Matth. 10. 9. 10.) was but temporall, and for that time onely observable: at that time though you took no viands with you, you wanted nothing, for I did extraordinarily provide for you: by enclining their hearts to whom I sent you, to supply you with all necessaries: I then complyed with the weaknesse of children, instancing my miraculous providence; now the time requireth that you be armed to encounter many difficulties, like men, to give example to succeeding ministers, who are not always to expect or depend on miracles for their supplies in things temporal: and this which he faith concerning a purse or sword. v. 36. is to intimate their necessities and dangers imminent which he speaking of, allayeth their unseasonable ambition: as if he said, you contend about superiority; but you must all undergo many necessities and dangers, thus he warneth and armeth them against imminent afflictions, specially with spiritual arms, wherewith externall means are not to be neglected.

v. 37. *Must yet be accomplished in me*] that is, I who am your Lord, am now to suffer for the redemption of man, according as it was foretold by the Prophets.

he was reckoned among the transgressours] Isaiah 53. 12. Mark 15. 28. So they apprehended him as a malefactour with swords and staves, and they crucifyed him among theeves.

the things concerning me] that is, which the Prophets have written, or the Law prefigured, concerning me.

have an end] all is, and shortly shall be fulfilled, for the accomplishment of your redemption, so that it should be an argument of your confidence, not of fear and dejection. (See Matth. 27. 38. Mark 15. 28) seeing that Christ doth indeed fulfill all that was foretold of him, thus Christ confirmeth the authority of Scriptures, the scope whereof is to bring us to Christ, eternall life and true happinesse. John 17. 2.

v. 38. *Here are two swords*] this said they, not understanding of what armour he spake.

it is enough] thereby reaching them that he spake not of a bodily armour, for which, against a world of enemies, many thousand swords had been too few.

v. 39. *And he came out*] Matth. 26. 36. Mark. 14. 32. John 18. 1.

as he was wont] unto *Gethsemane*. Matth. 26. 36. Mark 14. 32. which is a village at the foot of the mount of *Olives* (*Jerom. de loc. Hebraic.*) whereto he was wont to resort with his disciples. John. 18. 2.

v. 40. *And when he was*] Matthew 26. 41. Mark 14. 38.

pray that ye enter not into temptation] as if he said, if you are not solicitous for me now entring into my sad passion: yet be carefull for your selves: you also are in present danger of being surprised with a fearfull temptation (of which v. 31. see 1 Pet. 5. 8.) to enter into temptation, here importeth, to be overcome thereof: we being not able of our selves to resist, are to beg assistance and deliverance at Gods hands, in vigilant and intentive prayer.

v. 41. *He was withdrawn from them*] the word ἀπεσπάσθη here used, signifieth he was pulled or drawn away: it is of σπάω *traho*, or *evello*: the *Syriac* interpreteth it by פרש *peracb*, which among other significations, *is separare, segregare se, secedere*, and thence פריש *pariсh. remotus, absens, distans.* he withdrew himself a small distance from his disciples, that he might pray alone: possibly as men in bitternesse of spirit, and anguish of minde, use to turn away, or withdraw from company. (See *Genc.* 43. 30. Gene. 42. 24.) to give their passion freer vent. So Christ having taken on him all our infirmities with our sin, being now to wrestle with this heavy agony and deep sense of his fathers anger against sinners in whose place he now stood, withdrew a little from his disciples, lest he should have hazarded their yet weak faith, by their too neer sense and participation of his bitter sorrows.

v. 42. *Remove this cup from me*] this is an *Hebraisme* כוס, by a metaphor signified that condition which was prepared, and imminent, whether good, or evil See Psal. 11. 6. Isai. 51. 17. Lam. 4. 21. Matt. 26. 22. Psal. 75. 8. Psal. 16. 5. & 73. 10. Ezek. 23. 33. Zach. 12. 2.

not my will, but thine be done] as God, he was of the same will with the father and holy Spirit: but as he was man subject to all our infirmities (sin only excepted) so was he of another yet not a contrary will, because (by the unmeasured grace which he had received in his divine unction. John 3. 34.) he subjected that humane will (naturally desiring to preserve the humanity) unto the will of the father, even unto death, teaching us his precept. c. 11. 2. by his own present exam-

ple, and as *Bernard* saith *de. quæ. mod. orandi, Deo magis committere, quàm temere aliquid aut nos definire*, to commit our desires and necessities to God rather then rashly determine any thing of our selves, we may and do often erre in petitioning; God cannot erre in giving, we know not what to pray as we ought. Rom. 8. but God knoweth what is best to bestow on us, what is good for the sick, the Physitian better knoweth then the patient himself.

v. 43. *Strengthning him*] Not by communication of any vertue; but by pretending his humanity the certain assurance of his speedy victory and glory, while the deity, as it were hid his light and comforable presence.

v. 44. *In an agony*] That is, a vehement conflict in his soul, through the deepest sense of his fathers wrath against sinners, for whom he now stood as a surety and redeemer 2 Cor. 5. 21.

prayed more earnestly] more fervently, for he wrestled not onely with the terrours of death as other mere men are wont to do (for then many Martyrs might have seemed more constant and resolute then he) but with the terrible justice of God powring out his anger on sins, then which nothing more dreadfull can be thought of; for he bare the burden of all our sins. Isai. 53. 4. 5. 6. and what ever punishments were thereto due, this conflict therefore, and passion of Christ is the sum of our consolation: he having therein fully overcome, death and hell, for us; and the fear and horrour thereof: so that all this, lessened not his Majesty: but encreased our assurance of reconciliation with God and salvation with Christ risen from the dead, Gods justice which we have provoked, being fully satisfied, by the inestimable merit of Christs passion.

great drops of blood] θρόμβοι αἵματος, clottered, or congealed blood: *Diosc. l. 3. c. 44.* θρόμβος αἵματος ἢ ἀκλής, it dissolveth congealed blood. So *Suidas* θρόμβοι ἁλῶν---πηχεῖς ἅλες congealed salt, the *Sy.* giveth it *droppings down of blood* that is in greater and grosser drops distilling.

v. 45. *Sleeping for sorrow*] it seemeth they were stupified with an heavy grief, for that which he had told them: otherwise sorrow and care are usually sleepless: mark how little trust there is in frail flesh and blood: they who had boldly promised (and doubtless meant no less) to go to prison and death for Christ, could not so much as watch with him one hour in so grievous an affliction.

v. 46. *Rise and pray*] Matth. 26. 41. See. v. 40.

v. 47. *Behold a multitude*] Matth. 26. 47. Mark 14. 43. John 18. 3.

to kiss him] which was their manner of friendly salutation. Luk. 7. 45. Judas had given them that signe by which they should apprehend Jesus. Matth. 26. 48.

v. 48. *Betrayest thou the Son of man with a kisse*] doest thou clothe thy treason with shews of love? Judas would after such evident detection, yet varle his treason; therefore he would not act it openly: possibly he might fear, lest otherwise he might escape their hands, as he had sometimes done: therefore he maketh semblance of love and friendship: but Christ discovereth his vain hypocrisie, under which they could not have taken him, had he not offered himself to that passion whereby he was to redeem man.

v. 49. *shall we smite with the sword*] it seemeth they were confident of an extraordinary assistance, who durst draw two swords against a multitude; but understood not that Christs kingdom was spiritual, not secular; and so not to be defended with arms and violence, but with spiritual armour 2 Cor. 10. 4. Ephes. 6. 13. 14. &c.

v. 50. *One of them smote*] Matth. 26. 51. Mark 14. 47. this was Peter. John 18. 10.

the servant of the high Priest] this was Malcus. John 18. 10.

v. 51. *Suffer ye thus far*] meaning, that they might rake him, and do what God had appointed. Matth. 26. 52 Christ biddeth him put up his sword, intimating that neither Peter, nor any other private person or persons might take up the sword, to defend the cause of Christ. 1. Because the *jus gladii* belongeth not to any private person, but to publike authority. Rom. 13. 4. much less to the Minister. Secondly, because they who live with the sword, shall perish with the sword. Matt. 26. 52. Thirdly, because Gods will must be done in our sufferings John 18. 11. Lastly, God can, and ever will as he knoweth best, defend his own cause: he hath legions of Angels at command. Matth. 26. 53.

v. 52. *Captains of the Temple*] See verse 4. they that commanded the guard of the Temple. See on John 18. 12. Acts 4. 1.

v. 53. *But this is your hour*] the time wherein God hath permitted you to rage against me; and wherein the Devil the Prince of darkness, endeavoureth by you to destroy me, who am the light of the world.

v. 54. *Then tooke they him*] Matth. 26. 57. Mark 14. 68. John 18. 12.

v. 55. *When they had kindled a fire*] Matth. 26. 69. Mark 14. 66. John 18. 25.

v. 56. *A certain maid*] Matth. 26. 69. Mark 14. 66. 67. John 18. 17.

v. 57. *Woman I know him not*] So dangerous a temptation is carnall fear: it was an undoubted effect of love that Peter followed Christ into that danger, as also of a violent perturbation of minde by fear, that he denied him: they that truly love God (by the grace of God) are yet of themselves infirm, because, yet, but partly flesh, here were three immediate causes of Peters failing. 1. Too much confidence in himself. 2. The company of Christs enemies, with whom it is very difficult, not to fall: because he seemeth to correct their errour, who dissenteth from their practice. 3. The wisdom of flesh, here suggesting to himself, what he once spake to Christ speaking of this his passion. Matthew 16. 22. ἵλεώς σοι, *regard, or favour thy self.*

v. 58. *Man, I am not*] Once fallen, he could not presently recover: the fals of a sinner take away the present sense of sin, and affect the minde with such a stupor, that therein it cannot understand the evil done: so easie is it for the best to fall, so hard to rise again.

v. 59. *About the space of an hour after, another*] Satan (who never wanteth variety of imployers) doubleth his charges, and violently followeth his mischievous advantages upon those whom he casteth down: it should enforce the Apostles admonition. 1 Cor. 10. 12. *Wherefore let him that thinketh he standeth, take heed lest he fall.*

v. 60. *Peter said, man, I know not what thou sayest*] here seemeth much difficulty (which hath wrefted some learned pens into very dangerous inconveniences) in the reconciliation of the seeming differences between the Evangelists, relating the same story of Christs convention before the High Priest, and Peters denyal, but with some different circumstances: as for example.

1. The three first Evangelists relate all as acted before *Caiphas*, to whom Christ was led. Matthew 26. 57.

2. That *Peter followed him thither*. Matt. 26. 58. and warmed himself there. Mark 14. 54. Luke 22. 55.

3. That they stroke Christ in *Caiphas* presence. Mark 14. 65. Matth. 26. 64. and here v. 63.

4. That two maids accused Peter. Matth. 26. 69. 71. Mark 14. 66. 69. but here v. 58. another man said: which was the second charge.

5. That John 18. 24. saying, Annas had sent him bound to *Caiphas*; yet he saith v. 25. Simon Peter stood and warmed himself: and then upon a second charge denyed Christ, and upon a third v. 26. 27. that he denyed a third time.

For the reconciliation of these seeming difficulties, we must know. 1. That all the word of God is infallibly true, and such as there cannot be any errour or falshood in it. 2. That one of the Evangelists recites some things, which another, or all the rest omitted. So that, all that which they or any of them wrote, is certainly true, though neither any one, nor all of them wrote all that which was true. See John 20. 3. and 21. 25. for instance: John wrote concerning Christs being carried to *Annas first*. (John 18. 13.) who was father in law to *Caiphas* (which *Caiphas* was High Priest, that is suffragan to *Annas* the High Priest. (See on John 18. 13. the same year.) this, the other three Evangelists omit: but relate the main actions, without this circumstance. 3. They also relate Peters following of Christ into the High Priest s hall: Mark and this Evangelist, speak of his warming himself; but omit the place, *Annas hall*, which John mentioneth: also John speaketh of his standing and warming himself, which circumstance appertaineth to that part of the story which was acted in *Annas hall*, except we shall say that *Malcus* charge was against him standing by a second mentioned fire in *Caiphas hall* also: there being the same reason for a fire in that place as well as the other. 4. that John saith Christ was stricken in *Annas* house John 18. 22. but the rest relate it as done in *Caiphas hall*: either those Evangelists observe not the circumstances and order of the story (omitting, that he was first carried to *Annas*, which John relateth) contented to historise the things themselves: or else, which is possible, they did twice strike Jesus: so John sheweth the occasion was, their ill raking the manner of his answering the High Priest *Annas* (ob. 18. 22. but the other Evangelists relate to the matter of his answer. (Mat. 26. 64. &c. Mar. 14. 62. &c.) as the end of their smiting him, & the occasion subordinate thereto: that is their blindfolding him, & bidding him prophesie who smote him; because the people esteemed him a Prophet. 5. That Matthew and Mark say *two maides* accused Peter, the first, and second

second time, but Luke 22. 58. it is said, that first a maide, and then a man charged him: both are true; and John 18. 25. it is clearly reconciled, where mentioning the second charge, he saith, εἶπον, *they said*; that is the maid, and a man at least, it may be with some others also; so *Matthew* and *Mark*, mention the woman in the second charge: and this Evangelist mentioneth the man; but *John* signifieth both, if not divers others. 6. That after *John* had said (*Annas sent him bound to Caiphas*) he recorderh the second denyall, it maketh not that this second denyall was at *Caiphas* (the surrogates) house: for who knoweth not the many *anticipations* in sacred histories; wherein that is not first set down, which was first acted; as so, that is not always to be understood, to be first in time, which is first set down in the series of a story: understand therefore the two first denyalls to have been at *Annas* house, and the last at *Caiphas* house, whence he went out and wept bitterly; for between the two first, and the last denyall, verse 59. it evidently appareth, that there was about an hours space: and this last denyall was occasioned by *Malchus* (whose ear *Peter* had cut off) his charge: which the other Evangelists omit, as also their carrying him to *Annas*, and his sending him bound to *Caiphas*; which *John* recorderh. John 18. 13.

the cock crew] *Peter* Could not take warning by the word and premonition of Christ himself: but hearing the cock crow, he came to himself and remembred: that stayed him not from sin; this occasioned his repentance: in the first, Christ left him to himself: the sense and fad experience of his own disability to resist a temptation: in the second, he minded him of the signall whereof he foretold him. The most powerfull means cannot awake the sinner, untill Gods remembring spirit make them effectuall, the least shall, where he so doth.

v. 61. *Then the Lord turned back, and looked on Peter*] He looked back as *Theophylact* saith, ἀγαθῷ ἐκλάμπτι with a benigne aspect: then *Peter* remembred; forgetting Christs words he fell; but recalling them to minde, he repented.

before the cock crew] Matth. 26. 34. John 13 38.

v. 62. *went out and wept &c.*] This was the effect of his sight, detestation of his sin, and grief that he had so offended a gracious God: we read that he wept, we read not that he satisfied: God accepteth the sole merit of Christ for a full satisfaction for our sins, but yet he justly requireth our repentance, that his mercy may have place: repentance is the key to the kingdom of grace. See Matth. 3. 2 Matth. 4. 17. Such is Gods mercy and patience (as *Prosper* foreceited saith) *quia parcit contemptus, parcit etiam negatus*: wherein being contemned, yea being denyed, he spareth, and forgives.

v. 63. *mocked him*] Matth. 26. 67. Mark 14. 65. John 18. 22. παίειν, whereof the word here used is, properly signifieth, to jest childishly, or foolishly: or that which the Hebrews expresse by מלכ *halas* which in its first signification importing, *to praise*, by an *antiphrasin* signifieth, in *Hithpael*, *derisit, subsannavit*, he jeered, which is a scoffing by seeming roadmise, praise or approve him whom he derideth: or by some disgracefull name, as, 2 Kings 2. 23. so עלל *halal*, among other significations, importeth a doing or saying something in scorn and contempt: so saith *Theophylact*; ὁ πάν τοῦναντίον διεπόνης ὡς ψευδοπροφήτης καλεῖται, the Lord of the Prophets, is mocked as a false Prophet; or an impostor.

v. 64. *prophesie, who is it that smote thee*] With these scoffing blasphemies they insult; because the people honoured him as a Prophet.

v. 65. *blasphemously spake they, &c.*] See on verf. 70.

v. 66. *assoon as it was day*] Matth. 27. 1. Mark 15. 1. John 18. 28.

into their councell] Their consistory, or *Sanhedrim*; which sate about matters of religion. See Matth. 5. 22. Matth. 26. 3. thus would they colour their malice with shews of justice and legall proceeding.

v. 67. *art thou the Christ?*] The expected Messias, promised by the Prophets; the King of Israel; as thy disciples believe? thus they hypocritically and captiously ask, not with any intent to beleeve the truth, but to finde something wherefore to accuse, and condemn him as an enemy of *Cæsar*, or blasphemer of God.

If I tell you, you will not beleeve] You, who would not beleeve for so many miracles as you have seen me do, will not beleeve my words; unbeleevers are sometimes importunate to hear the word, which shall serve onely to condemn their disobedience and unbelief. See Jer. 42. 2, 3. Jer. 43. 2. and 44. 16.

v. 68. *you will not answer me*] See chap. 20. 3, 4. 7. 17. 44. you will not be instructed, being resolved, not to put my cause on truth, and evincing reason, but violence.

nor let me go] You are already resolved to destroy me.

v. 69. *Hereafter shall the Son of man*] Matth. 26. 64. Mark 14. 62. at his second coming he whom you now judge and condemn as a malefactour, shall judge you; though you destroy this life, he shall live again in heavenly Majesty and glory.

at the right hand] In the power and glory of his heavenly kingdom. Hebr. 1. 3. and 8. 1.

v. 70. *Art thou then the Son of God*] As if in blasphemous scorn they said; thou Carpenters son, *thou* friend of Publicans and sinners: *thou* profaner of sabbaths: *thou* the Son of God? See verse 65.

ye say that I am] That is, I am. Mark 14. 62. or, you say the truth, for I am so.

v. 71. *what need we any further, &c.*] The Syriac readeth, *what need we* (מאו) *again any witnesse*; as the Hebr. עוד *hod* importeth, *any addition*, or a second time; for they had in the night sought for witnesse against him, but found none: *for many bare false witnesse against him, but their witnesse agreed not together*. Mark 14. 55, 56. as if they said, we had before, and have enough against him now; for he professeth himself the Son of God: The wicked think the very profession of the truth of Christ evidence enough to condemn the professours thereof.

CHAP. XXIII.

Verse 1. A*Nd the whole multitude*] Matth. 27. 2. Mark 15. 1. 1 John 18. 28.

unto Pilate] The Roman deputy, and chief governour of that province; who had power of judicature in matters capitall, which the Romans permitted not the Jews.

v. 2. *perverting the nation*] See Acts 17. 7.

forbidding to give tribute to Cæsar] This was a false calumny, as appareth, Matth. 17. 27. & 22. 21. and here chap. 20. 25. but this they said, that they might ingage *Pilate* the Roman deputy, in their impious quarrell. See Isaiah 53. 2. John 6. 15.

Christ a King] *Gre.* an annointed King; Syriac that he was the king Messias; they took that for granted (which was most untrue) that the Messias should have an external and secular kingdom, glorious for wealth, armies and victories: and that under him they should be delivered from all other powers, or jurisdictions; by this complaint to *Pilate*, they laboured to insinuate, that the interest of Cæsar was highly concerned, by Jesus professing himself to be a king, and the Messias, or by any of the Jews beleeving the same.

v. 3. *Pilate asked him*] Matth. 27. 11. Mark 15. 2. John 18. 33.

art thou the king of the Jews?] He asked him not whether he perverted the nation, or forbid men to pay tribute to *Cæsar*: it is likely that he being a vigilant deputy, had his intelligence and information concerning Christ: the rather for that the Herodians went with the Pharisees to catch him in this point. See Matth. 22. 16. &c. who, if he had denyed the right of *Cæsar*, would quickly have enformed against him: nor doth he mention the third cavill, as suspecting him of competition for his deputyship, because he knew him to be poor, unarmed, and a contemner of secular honour; but to satisfie the impious Jews, left by any malitious complaint to *Cæsar*, they should have begotten him trouble.

thou saiest it] See on John 18. 37. I have no need to affirm it, seeing thou sayest it; thou answerest thy self for me.

v. 4. *Then said Pilate*] After he had examined him in the Pretory, he giveth the Jews there attending, this answer at the door; I finde no fault in him worthy of death, as you suggest.

v. 5. *they were more fierce*] They grew more violent: as the Syriac hath it, *they cryed out upon him*: thinking by violence to prevail, seeing by right and equity they could not.

beginning from Galilee] They mention Galilee, partly to minde him of the sedition there formerly bred: and partly to intimate that *Herod* might finde some dangerous advantage against him, in case he should not hearken to their informations concerning the maintenance of *Cæsars* right.

v. 6. *a Galilean*] That is, a native, or an inhabitant of Galilee, and so of *Herods* jurisdiction.

v. 7. *he sent him to Herod*] As to acquit himself of him; so to ingratiate with *Herod*: this was *Herod Antipas*; the murderer of *John Baptist*. chap. 3. 19, 20. *Herod* the great his son. Matth. 2.

was at Jerusalem at that time] In those dayes of the Passeover, *Herod* was at Jerusalem, at the feast. See Exod. 23. 17.

v. 8. *he had heard many things of him*] See on Matth. 14. 1.

hoped to have seen some miracle] He rejoyced that *Pilate* so much honoured him, as to send him one that had done so many admirable works: as also in hope to satisfie his own curiosity

curiosity, in seeing some miracle done: so do impious men abuse the holy power of God, as if it were some scenicall spectacle, ordained for admiration, and pastime.

v. 9. *he answered him nothing*] He knew *Herod* asked not with any intent to be converted; but for his curiosity, which Christ would not satisfie.

v. 10. *accused him*] Wickednesse is ever jealous: they fearing left Christ might satisfie and ingratiate with *Herod*, and so escape their fury who had resolved to destroy him: they repeat to *Herod* those things whereof they had accused him before *Pilate*: the more admirable was Jesus present silence, verse 9. who neither by the presence of so great a Prince, nor the importunate malice of his enemies, was moved to answer any thing.

v. 11. *a gorgeous robe*] Rich and honourable clothes, which they put on him in scorn. *Gr.* λαμπρὰν glittering, shining, or costly, the Syriac giveth it והחריריא *zechuriibo*, *skarlet* χλαμύδα *koxkivlun*. Matth. 27. 28. *a skarlet robe*. So Hebr. 5. 19 *skarlet wooll*; all this in derision, because Jesus would not satisfie *Herods* vain desires, in shewing some signe; had he found him guilty, he would other wayes have proceeded against him; this injury they did him, because the Jews accused him of affecting a kingdom.

v. 12. *Pilate and Herod were made friends*] It seemeth their former contest was about jurisdiction. See chap. 13. 1. which *Pilate* in this instance salving, ambitious *Herod* was satisfied: curseo friendship and unhappy peace is that, which is made to the injury of Christ: nor was this blasphemous scoffing of *Herod* long unrevenged; as *Josephus* writeth *Antiq. Jud. l.* 18 *c.* 9. being accused to *Caius Cæsar*, he was by him put out of his kingdom, or *Tetrarchie*, and his goods given to *Agrippa*; himself condemned to perpetuall banishment into *Lions* in *France* (some say into *Spain*) he died with grief.

v. 13. *called together the chief Priests*] Their *Sanhedrin* or great council.

v. 14. *no fault in this man*] This heathens justifying Christ, condemned the Jews malice against him.

v. 16. *I will therefore chastise him, &c.*] Matth. 27. 26. Mark 15. 15. John 19. 1. Offences not capitall, the Roman presidents used to punish with stripes, or scourging: this *Pilate* would have done to appease the Jews rage: he had not learned, that we may not do evil, that good may come thereof. Rom. 3. 8. much lesse may we do evil, to avoid evil: he ought to have defended the innocent, and to have delivered him: but once declining from justice, he fell to that impious complyance with the Jews malice, which was against justice, and the resistimony of his own conscience.

v. 17. *for of necessity*.] Of custome granted them by the Romans. See Matth. 27. 15. Mark 15. 6. John 18. 39.

v. 18. *they cryed out all*] That is, the generality: Israel the now peculiar people of God, rageth and thirsteth for the holy blood of Christ; *Pilate* the heathen abhorreth such cruell injustice. See 1. how easily an holy people may be misled, or degenerate. 2. What truft there is in fickle multitudes, who so quickly can change their *Hosannas* to *crucifixes*. 3. Whither enraged malice will carry men, making professours of truth do that which sober heathens loath and are ashamed of.

v. 19. *for a certain sedition, &c.*] See on Matth. 27. 16.

v. 20. *willing to release Jesus*] See on Matth. 27. 17.

v. 21 *but they cryed saying crucifie him*] The vehemency of their impious desire, causeth them to double their cries, to make the voice seem the stronger: thus wicked men use to second their sins with greater and greater wickednesse.

v. 22. *the third time*] *Peter*, for fear denyed Christ three times, and yet repented: *Pilate* three times justified Christ, and yet for popular favour condemned him: it may teach us, neither to despair if we repent, nor to presume though we have begun well.

v. 23. *chief Priests prevailed*] These voices overswayed *Pilates* conscience.

v. 24. *Pilate gave sentence*] Or consented: neither according to law, conscience, nor custome, but to please the people: possibly he thought to avoid an insurrection hereby, but this injustice followed him: for about seven yeers after, being banished to *Lyons*, and reduced to miserable straits, he slew himself.

v. 25. *Jesus to their will*] That is, to crucifie and do what they would with him.

v. 26. *as they led him away*] Matth. 27. 32. Mark 15. 21.

they laid hold upon Simon a Cyrenian] That is, the souldiers took him to carry the crosse of Christ: there are many *Simons* mentioned in the Gospel; *Simon Peter*. Matth. 10. 2. *Simon the Canaanite*. Matth. 13. 4. *Simon the leper*. Matth. 26. 6. *Simon father of Judas Iscariot*. John 13. 2. *Simon the tanner*. Acts 9. 43. *Simon Zelotes*. Acts 1. 13. *Simon Magus*. Acts 8. 9. *Simon Niger*. Acts 13. 1. *Simon the Syrenian*, or of *Cyrene*; there were two cities of this name; one in Lybia. Acts 2. 10. the other in Assyria, called קיר *Kir*. 2 Kings 16. 9. *Amos* 9. 7. that is, as *Hierom* there interpreteth *Cyrene*. See *Plin. l.* 5. *c.* 5. *Strabo. l.* 17. *Ammian. Marcellin. l.* 22. *hist. de Pastor. ascript. Augustino*. here *Simon* the Cyrenian; that is, Σὶμὼν Κυρηναῖος *Suidas*. *Simon* a man of Cyrene, father of *Alexander* and *Rufus*. Mark 15. 21. Christ first bare his crosse, but as they went between the *Pretorie* and *Calvary*, they met with this *Simon* coming out of the country. Mark 15. 21. and they compelled him to bear the crosse of Jesus. *Hierom* on Matth. 27. 32. Christ being wearied with watching, stripes, and so long attendance on the varieties of judges, was not able any further to bear such a weight, as being man subject to all infirmities, without sinne, to suffer for mans redemption; therefore the next seeming-strong man they meet, they command him to carry it for him: so he first set up the *trophe* of his crosse, and then delivered it to the Martyrs to erect it, said *Ambros. in Luc. l.* 10. this came to the lot of *Simon* father of *Alexander* and *Rufus* (which were either Christs disciples, or men well known of them; for of both he seemeth to speak.) Such was the unbridled liberty of the Roman souldiers, under whose command the Jews then were; which their intestine seditions brought upon them: by the quarrels of ambitious *Aristobulus* and *Hircanus*, calling in forreign forces to aid them: So that they who would not, according to Gods ordinance maintain the sweet bond of mutuall peace, nor obey their superiours, now suffered the grievous insolencies of strangers, ruling over them, in an arbitrary way: the like dissentions in the republikes of Greece and Rome, have found the like event: we have smarted for the same fault, God grant we do not again.

v. 27. *and of women which bewailed him*] A great multitude followed him: some to insule, some of those of whom the Pharises spake. John 7. 49. among them many women, some who beleeved in him: and because they are usually more compassionate, them Christ admonisheth to weep for themselves, for the imminent destruction which would be most grievous to them.

28. *daughters of Jerusalem*] Women of Jerusalem; it is an Hebraisme.

weep not for me, but weep for your selves] He relateth in this prohibition, as to the supream cause of his present passion (Gods counsell and his complyance thereto) so also to the end thereof, Gods glory, his exaltation to Gods right hand, and mans salvation hereby accomplishted: in his admonition he pointeth at the fad calamity in their siege by the sword, pestilence, and famine, so grievous, that mothers should eat their own dear children.

v. 29. *The dayes are comming*] In the destruction of Jerusalem by the Roman.

Blessed are the barren] He further describeth the bitter sorrow of that tender sex in publike calamities, more afflicted with their helpelesse children sufferings, then their own.

v. 30. *then they shall begin, &c.*] See Isaiah 2. 19. Hos. 10. 8. Rev. 6. 16.

fall on us] He expresseth the passions of men in extream agonies, wishing rather to die speedily, then to live in the lingring misery of famine: or desiring rather any wayes to hide themselves, then to be exposed to publike ruine.

v. 31. *For if they do these things, &c.*] He compareth himself to a green tree, lesse combustible and apt to take fire? and the Jews to a dry tree: as if he said, if so severe be the fire of Gods judgement, and the rage of men permitted to execute the same on me, who have no sin, and matter of punishment in my self; but onely as I stand in the place of sinners: what shall become of those vessels of wrath. (Rom. 9. 22.) the Jews who have in them such abundant matter of condemnation: in this the more, because they now crucifie their Saviour and Lord of life. See Isaiah 5. 24. and 33. 11. & 47. 14. Obad. 1. 18. Mal. 4. 1. the sum of this proverbiall manner of speaking is, if judgement be so heavy on me, in whom they can finde no fault, what shall they suffer who are the fuel of Gods wrath? 1 Pet. 4. 17.

v. 32. *and there were also*] Matth. 27. 38. Isaiah 53. 12.

two other malefactours] Two other men which were malefactours; so that not onely on the crosse, which *Mark* noteth, chap. 15. 28. but also in his leading out, was fulfilled that which Jesus foretold, chap. 22. 37. out of Isaiah 53. 12.

v. 33. *is called Calvarie*] Or the place of a skull. Matth. 27. 33. Mark 15. 22. Joh. 19. 17. See note there and *Drus. ad voc. N.T.*

there they crucified him] It was then in use the most ignominious death. See Hebr. 12. 2.

v. 34. *Father forgive them*] Acts 7. 60. Acts 3. 17. Being now in such intense tormentes, so pursued in death, with the implacable malice of his undeserved enemies, before he provided for his weeping Mother (Joh. 19. 26, 27.) he prayeth for his

his enemies: there is no temporal thing of so great importance as saving of souls: Christ taught us to love our enemies, not onely by precept, Matth. 5. 44. but here, by his most admirable example thus: began he on the Crosse, to shew himself not onely a Redeemer by his bloodshed, but also a Mediatour by his intercession, the effect of this prayer appeared, Acts 2. 36. in *Peters* Sermon (addressed to them who had crucified the Lord of life) and the conversion of his auditors added to the Church that day. See also Acts 4. 4. Acts 6. 7. So that by the mercy of God, they who in their ignorance impiously shed the blood of Jesus, in the mystery, through faith, drank the same to their salvation.

v. 35. *derided him*] See on c. 15. 14. This was an addition of sorrow to his passion, that all sorts of Jews despised him, insulting over him: all this was that our sin (who fell by *Adams* ambition) might thus be expiated, by the bitter ignominy of Christs passion.

the chosen of God] This is an *epithete* and title of the *Messias*. See Isaiah 42. 1.

v. 36. *offering him vineger*] Mixed with Myrrhe and Gall. See on John 19. 29. herein was fulfilled that which was spoken, Psal. 69. 21.

v. 37. *if thou be the king of the Jews*] That is, the *Messias* whom the Jews expected to deliver them: this also they insultingly speak, implycdly charging him with vain ambition and usurpation of regality, and name of a King, being (as they thought) not able to deliver himself from the power of the Romans.

v. 38. *a superscription*] See on Matth. 27. 37. a title, or cause of his death, *Augustine epist.* 8. So Mark 15. 26. and Matth. 27. 37. to make the spectators beleeve that he was therefore condemned and crucified, because he affected the kingdom of *Israel*. *Pilate* finding no fault in him, set down this in place of an accusation, which yet the Jews (suspecting it, reflecting on their reputation) quarrelled at, John 19. 21.

Greek, and Latine, and Hebrew] That the thing which concerned all Nations, might thereby be divulged to all Nations. To the East by the *Hebrew*, to the South by the *Greek*, to the West by the *Latine*: This was necessary in regard of the present confluence of people to the feast at *Jerusalem*, from all Nations, John 12. 20. There were Proselytes of all Nations, and Jews of the dispersion among the Gentiles, who (though born of Jewish parents) yet spake the tongue of that people among whom they had been born and bred. See Acts 2. 8.

v. 39. *were hanged*] Being nailed to the Crosse, as the Roman manner of execution then was.

v. 40. *doest not thou fear God*] Doeth not the punishment thou suffereth, cause thee to fear God, whose hand hath thus overtaken thee? It is a desperate condition in the bitter effects of sin, not to be sensible of the cause thereof.

v. 41. *but this man hath done nothing amisse*] *Ipse sine culpa pertulit, quod nos cum culpa toleramus, Greg. hom.* 22. *in Evang.* he suffered without sin that which we suffer for, and with sin.

v. 42. *Lord remember me*] When thou comest into thy glory, receive me to mercy as one of thine.

v. 43. *to day thou shalt be with me, &c.*] This day thou shalt be with me in Heaven. See 2 *Cor.* 12. 2, 4. Rev. 2. 7. By the Garden of Paradise where *Adam* was placed in his state of innocency; is signified here (as elsewhere) the state of eternal blessednes.

v. 44. *about the sixt hour*] See on Mat. 27. 45. Mark 15. 33. about noon. His passion began about nine of the clock in the morning, which was their hour of prayer, and the ordinary hour of the morning Sacrifice daily offered; and ended at the ninth hour, that is about three of the clock in the afternoon: at the time of the evening Sacrifice, Mark 15. 25, 33. and this was the time for the Passeover. By this time of the day God foreshewed the sufferings of Christ in times evening (the last dayes, Hebr. 1. 2. 1 Pet. 1. 19, 20.) about the same time of the day when the Paschal Lamb usually died. See Exod. 12. 6. בין הערבים *between the two evenings*, that is, as the 70. give it πρὸς ἑσπέραν, towards the evening, in the afternoon, before Sun-setting. All the forenoon was counted morning, and all the afternoon evening: so their later evening began at Sun-setting. Joh. 10. 26, 27.

over all the earth] Or land.

v. 45. *the vail of the temple was rent*] Syr. *the face of the pore of the temple*. Gr. καταπετασμα τοῦ ναοῦ, *the hanging*, which divided (as some think) the Holy of Holies, from the holy place: as others, with *Jerome*, the holy place into which the Priests went to officiate, from the outward Court: it is uncertain which was rent now. See *Is. Casaubon exerc.* 16. *N.* 127. *Iob. Drus. prat. l.* 1. *in Mat.* 27. 51. In this relation *Luke* prepossesseth that part of the story, which should have fallen with Christs giving up the ghost, Mat. 27. 50. omitting some things wth the other Evangel. recite. See *Aug de conf. Evan. l.* 3. *c.* 19.

v. 46. *into thy hands I commend, &c.*] Psal. 31. 5.

he gave up the ghost] Mat. 27. 50. He died. It appeareth that this his bitter passion on the Crosse lasted full three hours.

v. 47. *when the centurion*] Mat. 27. 54. the Roman Captain, who commanded the Souldiers who crucified Christ.

he glorified God] Convinced in conscience by that he saw, he confessed the truth. See Mat. 27. 54. See John 7. 17. confessing the truth in such case is to glorifie God.

v. 48. *smote their breasts*] c. 18. 13. As being touch at heart for that which they and the rest had done, in giving their voices to crucifie Christ.

v. 49. *all his acquaintance*] All who were present.

stood afar off] For fear of the Jewish fury, they durst not appear near him: So was that fulfilled in him, which was written, Psal. 88. 18.

v. 50. *a man named Joseph*] Mat. 27. 57. of *Arimathea*, to distinguish him from others named *Joseph*, Acts 1. 13. Matth. 1. 18. &c. Some think *Arimathea* the same which is called *Ramah* in mount *Ephraim*, where *Samuel* dwelt, about 20 miles distant from *Jerusalem*, 1 Sam. 1. 1. &c. *Ierom. de loc. Hebraic.* calleth it *Armatha Sophim*, *Unde fuit Joseph qui in Evangeliis, ab Arimathi esse scribitur*, whence *Joseph* was, who in the Gospels is called *Joseph* of *Arimathea*. *Matthew* calleth him a rich man, and *Mark* 15. 43. an honourable Counsellour. This Evangelist, to Counsellour, addeth the best *Epithet*, *good and just*. All to shew how he had the easier access to *Pilate*, and the more ready favour to take down the body of Jesus; which probably a poor obscure man could not have obtained; he was a Disciple of Christ, John 19. 38.

v. 51. *waited for the kingdom of God*] He looked for the Redeemer, the *Messias*, and his kingdom.

v. 52. *begged the body, &c.*] Mat. 27. 58.

v. 53. *never man before was layed*] This Gods providence disposed it, left, had he been buried in some old Sepulchre, the unbelieving Jews should have said after his resurrection, that it was some other risen from the dead. & not Christ. *Ier. in Mat.* 27. Or that he was raised again by the vertue of some other there interred, 2 as Kings 13. 21.

v. 54. *that day was the preparation, &c.*] Wherein they prepared all necessaries for the feast.

v. 55. *and beheld the sepulchre*] Mat. 27. 61.

v. 56. *according to the commandement*] Which forbad them to do any servile work on the Sabbath dayes.

CHAP. XXIIII.

Vers 1. Vpon *the first day of the week*] Matth. 28. 1. Mark 16. 1. John 20. 1. which was the first day after the first Sabbath of the feast, which is the Lords day, 1 Cor. 16. 2. Rev. 1. 10.

very early in the morning] Mat. 28. 1. Gr. *the deep of the morning*, Mark 16. 2. faith λίαν πρωΐ, *very early*, while the Sun was rising, though not very near the *horizon* (for John 20. 1. it was yet dark) but rising toward it, as in the dawning and day-breaks probably it was dark when they began to set out, and much more light before they came to the Sepulchre.

they came to the sepulchre] That is, the women which came with Christ from *Galilee*, c. 23. 55. *Mary Magdalen*, *Ioanna*, and the other *Mary* (v. 10. and c. 8. 2. Matth. 28.) that is *Mary* the mother of *James* and *Joses*, also the mother of *Zebedes* children, with many women, Mat. 27. 55, 56.

v. *stone rolled away*] See Mat. 27. 60. 66.

v. 3. *entred in*] Into the Sepulchre, which was hewed out of a rock, like some vaule or arched room.

v. 2. 4. *two men stood*] That is, two Angels, in the form and habit of men. See Acts 1. 19. Gen. 18. 2. Genesis 19. 5.

in shining garments] Of an extraordinary and heavenly lustre. The word ἀστραπτόω, signifieth to lighten. *Vatablus* interpreteth here by *instar fulguris relucentibus*. *Beza*: *Vestibus fulgurantibus*; shining like lightening.

v. 5. *bowed down their faces*] as we use in astonishment and feat.

they said] The Angels said this unto them.

the living] Him, (that is Christ) who liveth.

v. 6. *he is not here*] The humanity of Christ is definite, and his body circumscribed, and therefore cannot be in more places at once.

remember how he spake unto you] Christ had foretold them of his death & resurrection, Mat. 17. 22. Mark 9. 31. John 9. 22. And these women were among the Disciples, but understood not, or forgat what they had heard concerning these things; now the Angels minde them hereof, that considering that nothing had befaln Christ but that which his self had foretold them, they might beleeve that he was risen from the dead.

v. 7. *Son of man must be delivered, &c.*] Matth. 17. 22.

and be crucified] Matth. 17. 23.

v. 8. *they remembred his words*] That is, these words which Christ spake to them in *Galilee*, Matth. 17. 22.

v. 9. *and told all these things*] Matth. 28. 8.

v. 10. *Ioanna and Mary*] c. 8. 3. Μαρία Ἰακώβου, Mother, or

wife of *James*, as *Druſius* thinketh. See on Matth. 10. 3.

v. 11. *ſeemed to them as idle talk*] Gr. *before them*: it is an Hebrew phraſe importing, *to them*, or their underſtanding: that is to the Apoſtles, and others which heard theſe things ὡσεὶ λῆρος, *nugæ*, *ineptiæ*, vain rumours, or womens tales: *Theophylact* interpreteth ληρεῖν, to dote; Syr. שניתא: *ſhoniotho*, *deliramenta*: of the Hebr. שנה *ſhana*, the Syr. שנא, *mutatus fuit mente, inſanivit*, (ſee 1 Sam. 21. 13. Prov. 24. 21.) ſo John 10. 20. for which the Gr. have μαίνεται, *he is mad*: the Syr. readeth ומשנא שנא *umeſhno ſheno*, *&* *inſaniendo inſanit*, *he is altogether mad.* Thus ſeemed the womans relation to the Apoſtles, *velut ægri inſomnia*, as feveriſh dreams: ſuppoſing them either deluded by ſome apparition, or ſome fantacies begotten of their own fears: note here, how ſlowly the ſeeds of faith take in the thoughts of fleſh and blood: we eaſily beleeve fables, but hardly truth, how ever taught or teſtified.

v. 12. *then aroſe Peter*] John 20. 6. Though *Peter* had, out of much infirmity denied Chriſt, yet he returned to his old love and zeal to him again: ſuch is their condition who ſin not of malice, but infirmity: *Iohn* ran with *Peter* to the ſepulchre, John 20. 3. 4. wherewith they diligently examine all circumſtances, they ran with fervent deſire of ſatisfying themſelves concerning the report, but with unequall ſtrength: *Iohn* outran *Peter*, but *Peter* firſt entred the ſepulchre.

v. 13. *and behold two of them went*] Mark 16. 12. Two Diſciples, one is mentioned v. 9. among the eleven, and named *Cleopas*, v. 18. whoſe wife ſtood by the Croſſe, John 19. 25. Who the other was, is uncertain. *Theophylact* ſaith ſome ſay it was *Luke. Epiphanius l. 1. hæreſ. 23. 6.* ſaith Chriſt appeared to *Nathanael* and *Cleopas.* It is ſo uncertain who it was, becauſe he is not named.

called Emaus] *Jerom. de loc. Hebr.* ſaith, it was the place where *Cleopas* dwelt: it was a little old Town which the *Romans* afterward called *Nicopolis.* See *Ierom. Tom. 1. Epitaph. Paul.* The Evangeliſt ſeemeth not to recite it for any excellency of the place, but for the certainty of the Hiſtory.

about threeſcore furlongs] About ſeven miles and an half.

v. 14. *talked together*] As it commonly cometh to paſſe when ſome extraordinary accident amuſeth men.

which had happened] Concerning Chriſt, his death and reſurrection reported by the women.

v. 15. *while they communed*] Filled with grief they eaſe their mindes, by talking of their yet ſuppoſed dead Maſter: nor could the barbarous ingratitude of the Jewes towards Chriſt, and his ſufferings; neither the admirable works which they had ſeen him do, eaſily fall out of their mindes: now therefore he evidently fulfilleth that promiſe, Mat. 18. 20. then in a bodily preſence, which he now doeth by a ſpiritual; like a Traveller by the way he joyneth with them in company.

v. 16. *but their eyes were holden*] So hindred by the power and providence of God, that they could not know him. See John 20. 14. and 21. 4. in which ſenſe the Syriac ſaith, their eyes were ſhut:–So *Mary Magdalen* ſaw him in the Garden, but knew him not. So were theſe mens eyes held, not, that they ſaw no form, but that they miſtook the true. For though Chriſt had now a glorified body, freed from all humane neceſſities; yet was and is it a true body; which he really ſhewed to the witneſſes thereto appointed: his ſtate of glory gave immortality, it took not away nature.

v. 17. *and are ſo ſad*] σκυθρωποὶ, ſower countenanced, as Matth. 6. 16. So men uſe to look in ſorrow.

v. 18. *named Cleopas*] See on v. 13. This ſeemeth to be none of the Apoſtles: for v. 33. theſe men came the ſame hour to *Ieruſalem* and *found the eleven gathered together*, and them that were with them: neither could the other here mentioned, be *Luke*, as may appear, if we conſider the preface of the Acts of the Apoſtles.

art thou onely a ſtranger] The things they talked of were ſo publick, that it ſeemed ſtrange to them, that any man neer *Ieruſalem* could be ignorant thereof.

v. 19. *mighty in word and deed*] Powerful in divine doctrine and miracles. See Acts 7. 22.

before God] Approved for ſuch of God, and the conſciences of all good men. See Luke 2. 52.

20. *chief prieſts and rulers*] For they did that evil, who ſet on others to do it; the people cryed *crucifie him*, but *per Sacerdotum perſuaſionem. Bernard. de duob. diſcip. &c.* by the perſwaſion of the Prieſts: So true is that of *Gregory Nazianzen orat. 1.* οὐδὲν οὕτω ῥᾴδιον, ὡς τὸ γενέσθαι κακὸν: there is nothing ſo eaſie as to be made wicked, though no body lead or teach us.

v. 21. *but we truſted*] We hoped: they yet underſtood not what was the deliverance which Chriſt purchaſed for the elect, but looked for ſome worldly kingdom, and therein deliverance from the power of the *Romans.*

v. 22. *women of our company*] Of Chriſts diſciples. See v. 1.

made us aſtoniſhed] This ſetteth out their ſlowneſs to believe: ſo far were they from any compact in the matter of the Goſpel which they preached to the World; that after many inſtructions by Chriſt concerning his riſing again the third day, and the event it ſelf demonſtrating the truth thereof, their ſelves were very hardly brought to believe it.

v. 23. *found not his body, &c.*] See v. 3, 4.

v. 24. *certain of them which*] *Peter* and *John*, this was ſufficient confirmation of the Womens teſtimony, ſo that their unbelief was ſtrange, conſidering that they had the Word of Chriſt to forewarn them: the Womens, the two Diſciples, and the Angels teſtimony to aſſure them of the ſame: no wonder that Chriſt reproved their incredulity and hardneſs of heart, Mark 16. 14.

v. 25. *O fools and ſlow of heart*] ὦ ἀνόητοι: Syriac, *O mindleſſe men*: it is indeed the greateſt fooliſhneſs, rather to believe our own reaſon then Gods Oracles. Chriſt hitherto ſpake to them in the perſon of a ſtranger; that ſeeming to ſpeak in another mans cauſe, he might the better perſwade them; and that they being not onely *Iſraelites*, but alſo Chriſts Diſciples, might be aſhamed of their unbelief; in that a ſeeming-ſtranger not onely believed, but was able to convince their unbelief, by evident teſtimonies of the Prophets.

v. 26. *ought not Chriſt*] See 1 Pet. 1. 11. Chriſt, knowing their thoughts, cureth their unbelief, by that which they took for a ground thereof: they thought he could not riſe again, neither be the *Meſſias* promiſed by the Prophets, who ſuffered an ignominious death, by their hands whom (if he were the *Meſſias*) he came to ſave. Chriſt will therefore ſhew them out of the Prophets, that Chriſt the true *Meſſias*, promiſed by the Prophets, ought to ſuffer thoſe very things, which alſo were foretold by the Prophets. & that they ought not to look ſo much on the Jews malice and injuſtice, as on Gods decree, who had ſo appointed it for mans redemption, and foretold it for our confirmation. This (*ought not*) relateth to the predictions concerning it: as if he had ſaid; did not the Prophets foretel it? muſt not their words be true? See on Matth. 26. 54.

and to enter into his glory] This he ſaith to comfort their drooping mindes, who ſaid, v. 21. *we truſted that it had been he.*

v. 27. *and beginning at Moſes*] He began to interpret that which was written of Chriſt by *Moſes*; and that which the law prefigured concerning him: as alſo the writings of the ſucceeding Prophets. See v. 44.

v. 28. *nigh unto the village*] That is, unto *Emaus.*

he made as though] He ſeemed to them prepared and reſolved to go.

v. 29. *they conſtrained him*] They over-intreated him by their importunity, they compelled him by intreaty, not by violence; for they urged that it was neer night: probably, as *Jerome* ſaith, *Cleopas* entertained him at his own houſe, whom he found ſo expert in the Prophets; his heart burning in him with muſing who this ſhould be, who ſo admirably diſcourſed of theſe things.

30. *and bleſſed it*] According to the cuſtom of the Jews, among whom the Maſter of the family, or chief man of the company, gave thanks, or prayed; and then diſtributed the bread, or carved to all the company. See Matth. 14. 19. It is probable that Chriſt uſed ſome accuſtomed form of thankſgiving, or elſe ſome other action or geſture, by which theſe men knew him again, v. 35.

v. 31. *vaniſhed out of their ſight*] Or ceaſed to be ſeen of them; by a miraculous and unuſual manner they loſt ſight of him.

v. 32. *did not our hearts burn*] Were we not inwardly moved, as by a divine fervour of Gods Spirit? It intimateth a ſoveraign power and authority in the words of Chriſt. See Matth. 7. 29. John 7. 47. Pſalm 45. 2. Pſal. 39. 4. This ſheweth that they were terrified and thoughtful, as v. 37, 38. in which the ſudden recourſe of the vital ſpirits to their fountain the heart, uſe (as it were by thronging it) to make it hot and throbbing with extraordinary pulſes.

v. 33. *and they roſe up the ſame hour*] Conſidering the ſorrow into which the Diſciples were now plunged, they thought long to comfort them, by aſſuring them that Chriſt was riſen from the dead: therefore leaving their own preſent affairs and reſt, they intend that which was far more neceſſary: ſuch was their joy, and deſire to communicate the ſame to others: All private intereſts muſt give place to Gods honour, and the comfort and ſalvation of ſouls. Nor may we therein defer that until to morrow which can be done to day.

v. 34. *ſaying, the Lord is riſen indeed*] It muſt needs be late at night, when theſe two came back after ſupper from *Emaus* to *Jeruſalem* to the diſciples; yet they found them together conferring about the paſſion and reſurrection of Chriſt: and they who came to bring comfort to them, found it of them: thus God rewarded their mutual care to confirm each other: they tell how Chriſt was riſen and appeared to *Cephas*: ſee 1 Cor. 15. 4. that which we read, Mark 16. 13. *neither believed they then*, is to be underſtood diſtributively; as if he ſaid, ſome (as *Thomas*, John 20. 25.) believed not yet: but ſome of them believed.

v. 35. *what things were done in the way*] Though yet they were not fully ſetled, yet they conferred teſtimonies; ſo confirming each other: faith hath it infancy and growth.

v. 36. *as they thus ſpake*] Mark 16 14. John 20. 19.

peace be unto you] It was an uſuall manner of ſalutation with them: as we uſe to ſay, *God ſave you*, as Chap. 10. 5.

v. 37. *but they were terrified*] Though they now confidently believed his reſurrection, yet the ſuddenneſſe of his appearing ſtartled them: poſſibly they might think it rather preſented unto them in a viſion; then that Jeſus himſelf, lately crucified, was now ſtanding alive by them: ſo hard is it to believe divine and certain truths; ſo timerous is unbelief (See Levit. 26. 36.) Faith giveth courage or confidence in greateſt dangers (Pſalm 23. 4. Pſalm 46. 3.) but unbelief cauſeth fear, where no fear is. See Matth. 14. 25.

v. 38. *why do thoughts ariſe?*] That is perplexities, and doubts concerning ſome deluſion.

v. 39. *handle me, &c.*] See John 20. 20. he admitteth the teſtimony of their own ſenſes to aſſure them it was no viſion, or ſpirit; but a true and real body riſen from the dead, which they now ſaw: what ever is eſſential to a true body glorified, is yet in Chriſts body: *Fulgent. de fide orthod. ad Donat.* ſaith well, If any ſhall ſo preach the truth of the Deity in Chriſt, *ut ejus veram carnem negare contendat, non eſt Chriſtianus catholicus, ſed Hæreticus, &c.* as that he ſhould ſtrive to deny the truth of his fleſh, or that his fleſh is true fleſh, he is not a Catholick Chriſtian, but an Heretical Maniche: and *Auguſtine ep. 146. Conſentio, ego proinde Domini Corpus ita in cœlo eſſe credo, ut erat in terra quando aſcendit in cœlum, &c.* I therefore believe, that the body of our Lord is in heaven, ſo as it was on earth, when he aſcended into heaven: for he ſaid to his diſciples, *See my hands and my feet, handle me and ſee, &c.* and again a little after he ſaith, *jam igitur illa caro ſpiritale erat corpus, nec tamen ſpiritus erat, ſed corpus, &c.* therefore that fleſh was then a ſpiritual body, yet was it not a ſpirit, but a body: See 1 Cor. 15. 44. if a true body obvious to ſenſe, then circumſcribed (it could not elſe be ſeen and felt) and ſo not carnally in the Sacrament under the ſpecies of bread and wine.

v. 40. *he ſhewed them his hands and feet*] With the prints of the nails wherewith he was faſtned to the croſſe. See John 20. 27. he that with a touch healed *Malchus* ear, could as eaſily have healed and taken away both wounds and ſkars; but that he who roſe again for us, would for our ſakes yet bear theſe remainds of the croſſe for a time; that he might aſſure us, that it was he, who was indeed the firſt fruits of the dead: we may not think he retaineth theſe ſtill; if while yet he bare mortal fleſh and blood, his face ſhined like the ſun in his brightneſſe, and his clothes were white as the light; what is he now in his divine glory? as he would eat before his diſciples (who had no need of meat) to teſtifie his reſurrection; ſo would he yet bear theſe ſkars: by all this, the Spirit working thereon, he fitted them with great power to teſtifie unto the world, the reſurrection of the Lord Jeſus, Acts 4. 33.

v. 41. *have ye any meat?*] See John 21. 5.

v. 42. *a piece of a broiled fiſh*] John 21. 9. 13.

v. 43. *and did eat before them*] Not that he was now ſubject to humane neceſſities, but onely for the greater confirmation of his diſciples faith.

v. 44. *theſe are the words*] As if he ſaid, this is that which I told you concerning my death, burial, reſurrection, &c. and what ever elſe was foretold of me: therefore this ſhould not ſeem any ſtrange or new thing unto you.

v. 45. *Then opened he their underſtanding*] As Acts 16. 14. by his holy Spirit giving them underſtanding: the word of God ſhineth as a true light, yet as the cloudy pillar was darkneſſe to the Egyptians; ſo is this to carnal and corrupted mindes: it is ſpiritually diſcerned, 1 Cor. 2. until the holy Ghoſt open the underſtanding, it cannot apprehend: ſo much need is there of the Apoſtles rule, *Let him become a fool, that he may be wiſe*, 1 Cor. 3. 18. there is no worſe cloud to obſcure the light of the Spirit, then confidence in our own wiſdom. See 2 Cor. 4. 3, 4. Pſal. 119. 18. 1 Cor. 3. 7.

v. 46. *thus it is written*] Iſaiah 53. 7. Pſal. 22. 16, &c. Pſal. 16. 10. Jonah 2. 10. Hoſ. 6. 2.

thus it behooved] That is, *neceſſitate conſequentiæ*, becauſe Gods counſel had ſo appointed to accompliſh mans redemption, by the death and reſurrection of Chriſt.

v. 47. *ſhould be preached in his name*] By his commiſſion and authority: as concerning preaching of the word: and by his grace and holy Spirit, as concerning the effect thereof in remiſſion of ſins. He began to preach repentance and remiſſion of ſins, Matth. 4. 17. and after his reſurrection commiſſionated his Apoſtles and ſucceſſours in the Miniſtery to do the ſame. See 2 Cor. 5. 20. Acts 2. 38. Acts 10 42, 43. or *his name &c.* that is, by his merit and mediation remiſſion of ſins is to all that believe in him.

among all nations] Pſalm. 22. 27. Pſalm 2. 8. Iſaiah 49. 6. Michah. 4. 2. Iſaiah 60. 1. See Chap. 2. 32.

v. 48. *ye are witneſſes*] Ye have been witneſſes of that which hitherto paſſed: and you ſhall be my witneſſes hereof unto all nations (Acts 1. 8.) concerning my doctrine, miracles, death, reſurrection, and aſcenſion into Heaven.

v. 49. *the promiſe of my Father*] He ſaith ἀποστέλλω, I do ſend, for, I will ſend, as the Syriack giveth it; becauſe he would ſhortly ſend: he calleth it the promiſe of his Father, becauſe God promiſed it by him: the promiſe, that is, the gifts and graces of the holy Ghoſt promiſed them. See John 14. 6. and 15. 26. Iſaiah 44. 3. Ezek. 36. 26. Joel 2. 28.

but tarry ye] You who are now fearful, ſtay at Jeruſalem expecting the fulfilling of this promiſe to confirme and aſſure you: thus will he have them ſtay, till they are compleatly armed.

endued with power] Until ye be furniſhed with the gifts of tongues and healing; as alſo with enlarged hearts, enabling you to performe the great work to which I have aſſigned you: and alſo the ſpirit of divine and undoubted fortitude.

v. 50. *and he led them out as far as, &c.*] Underſtand this leading out to be on the fortieth day after his reſurrection; for ſo long he was ſeen of them. Bethanie was near Jeruſalem, on the mount of Olives, Mark 11. 1. Acts 1. 12. Chriſt being to aſcend into heaven, leadeth his diſciples hither, out of Jeruſalem, leſt being ſeen, there might ariſe new troubles: and becauſe he reſerved the knowledge thereof to certain witneſſes thereto foreordained.

and bleſſed them] Like a father before his departure, praying for his children, and bleſſing them. See Gen. 27. 4. and 48. 9. and 49. 1, 2. that he lift up his hands was a fit geſture for prayer. See Exod. 17. 11. and 19. 11. as it were expreſſing whence they expected the bleſſing, 1 Tim. 2. 8. which ſeemeth a very dictate of nature, teaching men that heaven is the throne of God; καὶ ὑπέρτατα δώματα ναίειν, and that he dwelleth in the higheſt habitations; ſo alſo another, *duplices tendens ad ſydera palmas.*

v. 51. *and it came to paſſe*] Mark 16. 19. Acts 1. 9.

v. 52. *and they worſhipped him*] They fixed their eyes upon him, as far as they could ſee him, until the cloud took him out of their ſight, and the Angels admoniſhed them to look no longer after him with bodily eyes, Acts 1. 9. &c. which when they underſtood, they adored him in ſpirit, and confeſſion of him their Lord and Saviour, to whom all power in heaven and earth is given.

v. 53. *were continually*] That is daily, for otherwiſe we cannot underſtand that, Acts 1. 13. concerning their aboad in an upper room.

Amen] This word importeth the conſummation and certainty of all that which the Evangeliſt hath written. See on Matth. 28. 20. Mark 16. 20. and on John 3. 11.

ANNOTATIONS

On the Gospell according to S. JOHN.

The ARGUMENT.

THe holy Penmen appointed by God to write the Gospel of Jesus Christ, *were some Apostles, as* Matthew *and* John; *and some Apostolical men their Disciples, as* Mark *and* Luke.

John *was one of those whom Christ named* Boanerges, *Sons of Thunder*; James *his brother, and son* of Zebedeus (Mark 3. 17.) *His calling is recorded,* Matth. 4. 21. *He was the beloved Disciple, usually* (Mark 5. 37.) *and so in his Passion in the Garden, at the high Priest's Hall, and under the Crosse while he suffered, where he commended his Mother to his care. He lived longest of the Apostles. In* Domitians *time, he was banished into the Isle* Pathmos, *where he wrote the* Revelation: *After which, under* Nerva, *he was recalled to* Ephesus, (*being aged about* 97 *yeers, which was the one hundreth yeer of our Lord*) *where he wrote this Gospel, some say, at the entreaty of the Christians of* Asia, *for the Refutation of* Ebion, Cerinthus, *and others, who blasphemously denied the Deity of Christ: Having therefore read the other three Evangelists, recording principally those things which concerned the Humanity and Miracles of Christ; that which they omitted concerning his Deity and Doctrine, this high-flying Eagle discovereth; his main end being to shew, that Christ is indeed the very Son of God, God manifested in the Flesh, coequal, coeternal, consubstantial with the Father; and that we believing in him may have eternal life,* John 20. 31. *which he layeth down by three main Arguments: First, from the effects; as before his Incarnation, in the Creation of the World; after his Incarnation by his Miracles. Secondly, from the testimony of men* (Moses, *the Prophets*; John Baptist, *and the Apostles*) *and of God the Father and the Holy Ghost, evidently declaring him such. Thirdly, from his Doctrine peculiar to the* Messias, *speaking with power, as he that had the word of eternal life; not as the Scribes and Pharisees, as* Matthew *noted,* Matth. 7.

First therefore, he sheweth that Christ is very God, as very man: as also, how he was manifested, what Disciples he first had, and what beginning of miracles, unto his first ascension to Jerusalem, Chap. 1. 2.

Secondly, how about the first Passeover here mentioned, he entred on his publick Ministery, casting the buyers and sellers out of the Temple; instructed Nicodemus *concerning Regeneration; returned into* Galilee; *discourseth with the* Samaritan *at* Jacobs *Well, about true Worship; and healeth the Rulers daughter,* Chap. 3, 4.

Thirdly, How at the Feast he went again to Jerusalem, *and healed the Lame man at* Bethesda, Chap. 5.

Fourthly, How at another Passeover he fed 5000. *walked on the sea, and taught concerning the Bread of Life, at which many were offended,* Chap. 6.

Fifthly, How he went up to the Feast of Tabernacles, and taught in the Temple, Chap. 7. *He dismissed the Adultresse, by touching the Conscience of her accusers,* Chap. 8. *Healeth the blinde,* Chap. 9. *Discoursed of the good Shepherd,* Chap. 10. *Raised* Lazarus, Chap. 11. *Returned into the city with great Acclamations of the people,* Chap. 12. *Washes his Disciples feet: Admonished concerning* Judas *treason: And* Peters *denyal,* Chap. 13. *Taught and comforted his Disciples,* Chap. 14, 15, 16. *Prayed to his Father,* Chap. 17. *Suffered,* Chap. 18. *and* 19.

Lastly, How he rose again from the dead, and appeared to many, Chap. 20, 21.

CHAP. I.

IN *the beginning*] 1 John 1. 1. ἐν ἀρχῇ, that is, ἀπ' ἀρχῆς from before the beginning of any creatures: *quod in principio erat, nunquam non erat, Fulgentius ad Thrasimund.* that which was in the beginning was ever. So *Chrysostom. hom.* 2. faith *in the beginning was*, is nothing else, but ἦν ἀεί, &c. *ever to be*, from eternity, in the beginning, not temporal, determinate, or to be measured by time; but indeterminate, eternal, and before all time, Colos. 1. 17. ἡ ἀρχὴ ὢν ἀεὶ ἀρχὴ ὢν ἀιδίου. *Greg. Nazianzen. orat.* 35. the word was the beginning in the beginning: the meaning is, *the Word*, that is the Son of God, had not beginning with the creatures, but was before their beginning, from eternity.

was] Not made when the creatures were, but before any of them were, *he was*. This ἦν is, as much as ὑφίστατο, *he was in being*. Being is most proper to God, who is יהוה that name is of הָיָה *Haia, fuit, extitit*: it signifieth God, *qui fuit, est & erit*. See *Aventar.* in יהוה. The Greeks express it by ὁ ὤν, *who is*, or *truly subsisteth*: by whom all things were made, in whom they have their being. See Revelations 1. 4. See *V. Shindler. Pentaglot.* in הָיָה. See Exodus 3. 14. The 70. there have, ὁ ὤν, the *being* or *existence*, as *Suidas* giveth it, ὑπάρχων, it is properly spoken of God, & is as much as ἀΐδιος—*eternal*: for he is his own eternal being; so is none of the creatures; they have being of and in him, Acts 17. 28. and had beginning in time from him.

the word] The promised *Messias* of whom God spake before to all the Fathers (it is usual with the Hebrews to put דבר *dabar*: for, a word, or work, and thing, as Gen. 24. 50. where the 70. have τὸ πρᾶγμα, see Deut. 19. 3. 1 Kings 6. 19. and 12. 24. Psal. 28. 2. &c) and he is the same who is the only interpreter of the Father, v. 18. by whom God revealed his will to the Prophets, Hebr. 1. 1. See *Jer. Paulin. ep.* 2. 1. 2. this is, *verbum substantiale, non prolatitum. As Fulgent. Thrasimun. l.* 1. expresseth a substantial or subsisting word, &c.

was with God] Coeternal, consubstantial, coequal with the Father, *Æqualis vera divinitate*, equal in his true Divinity, Iesse in his true Humanity. *Fulgent. de fide orth. ad Donat.* See Prov. 8. 22. 1 Cor. 1. 24.

and the word was God] Christ is eternal God, *Deus Patri*, ὁμοούσιος, and συνάϊδιος, consubstantial and coeternal with the Father. See the *Nicen Creed. Athanas. Tom.* 1. *ad Jovian. ep. de fide.* Christ the Son of God did not then begin to be, when he was manifested in the flesh; but was God from all eternity, made flesh in the last times. *Primam quippe nativitatem filii, nullatenus præcessit æternitas patris: cujus tamen secundam nativitatem præcessit temporalis nativitas matris*: For the eternity of the Father did not at all precede the first nativity of the Son; whose second nativity yet the temporal nativity of his Mother preceded. *Fulgentius qu. 5. de fi. orth. ad Donat.*

v. 2. *the same was*, &c.] Genesis 1. 1. God of the same substance with the Father. God of God; not by multiplication of the *essence*, but by unity of the Deity: For as *Greg. Nazianzen* faith, *Orat.* 27. The Father was *that true light*, &c. and the Son was *that true light*, &c. and the holy Ghost was *that true light*, οὐκ ἀλλ' ἓν ἐστι. Φῶς, καὶ Φῶς, καὶ Φῶς; ἀλλ' ἓν Φῶς, οὐ Θεός. Here is a *was*, and *was*, and *was*, and yet but one *was*, or being; *light*, and *light*, and *light*, yet but one light, one God. So that the Word was in the beginning with God, ὡς μὲν φῶς τῷ πατρὶ ὡς πατρὶ, as *Athanas. Tom.* 1. *ad Serap.* expresseth it, as the stream to (or in respect of) the Fountain

v. 3. *all things were made by him*] See Col. 1. 16. Hebr. 1. 2. 3. This declareth the Deity of Christ, for none can create, but God only. So is he equal with the Father, because all things were made by him; and lesse then the Father (in respect of his Humanity) in that he was *made of a woman*, &c. Gal. 4. 4. all things subsisting were made by him: yet no sin was made by him, because that is no substance or nature; but the corruption of nature, as *Prosper* sheweth, *Epigr.* See Genesis 1. and 2. He only is the true God: false Gods made not Heaven and Earth, Ier. 10. 11.

v. 4. *in him* Christ the eternal Word, before he created the World: τὸ ἐν is pur for διὰ; so it shews the cause of the creatures life *effectricem*, and *conservatricem*; effecting and preserving. Hebr. 1. 2. 3. Acts 17. 25. 28.

was the light of men] The Fountain of reason and understanding to Men, made to Gods own image: he speaks not here of Angels, but of Men; not of the Jews only, but of all sorts of Men, as *Chrysostome* notes.

v. 5. *and the light*] Christ, who illuminateth by the holy Ghost, ὁ χρεστὸς ἐστι ὁ εἰς αὐτὸ φωτίζων, *Athanas. ad Serap.* it is Christ who enlightneth in (or by) him. And as the Sun is not lessened, or made more dim, by giving his light to multitudes; so neither is Christ after he created the World, and these numberless creatures, ἀνελλιπὴς, μένει μηδὲν ἐλαττούμενος, οὐδὲ ἐπιπωθῶν ἐκ τῆς δημιουργίας τῆς πολλῆς, *Chrysost. hom.* 4. in *Iob.* 1. He remaineth indeficient, perfect, neither diminished, nor languid by that great work.

shineth in darkness] In mans minde (after the fall, full of darkness, Rom. 1. 21. Such is carnal wisdom, Rom. 8. 7. and in the world, as that is a clear *speculum* of Gods wisdom, Ro. 1. 20. *comprehended it not*] Understood it not, 1 Cor. 2. 14 neither acknowledged Christ, as v. 10. to know things appertaining to the kingdom of Heaven, *non-dat natura, sed gratia*, nature giveth not, but grace, faith *Fulgentius ad Theod. ep.* 6.

v. 6. *there was a man*] Mat. 3. 1. Luke 1. 57. 80. and 3. 2.

sent from God] Therefore (Mal. 3. 1.) he is called מַלְאָךְ *malach*, 70. ἄγγελόν μου, my Angel, which signifies, a Messenger or Ambassadour of Christ (Mark 1. 2. 3.) to prepare his way, by manifesting him to *Israel*. See Luke 3. 2.

whose name was John] Luke 1. 13. 60. 63. Syriac יוחנן *Juchannan*; which name (faith *Theophylact*) is interpreted Θεοῦ χάρις, *the grace of God*; Hebr. יְרוּחָנָן or יוֹחָנָן *Johanan* or *Johhanan* (See *V. Shindl. pent. in* חנן) Gr. Ἰωάννης; thence our name *John*.

v. 7. *witnesse of the light*] Christ the light.

through him] That is, *Johns* testimony and ministery: not because he wanted mans testimony, as *Chrysost.* notes, *hom.* 5. but that men might believe: it was onely for our sakes that he became man, and subjected himself to the testimony of man.

v. 8. *he was not that light*] John Baptist was not Christ, that increated light, which the Jews once supposed, Luke 3. 15. 16.

v. 9. *that was*] Christ was the eternal light, before *John* testified of him.

the true light] ἀληθινὸς, light it self, original light; which properly deserved the name of light, a light by nature; not onely by participation, as the creature hath light.

that cometh into the world] Which is born: he speaketh of the common benefit of reason and understanding: no man is born without this light: though Infants have little or no use of reason, yet have they a reasonable soul, apt to understand, though by reason of the infirmity of body, they little do.

v. 10. *the world was made by him*] As v. 3. Hebr. 11. 3.

knew him not] Gods wisdom, power, and glory shined in all the creatures, yet they knew him not, nor glorified him as God. See Psalm 19. 1. Rom. 1. 21. of his manifestation in the flesh he speaketh, v. 11. They of whom the World was not worthy (Hebr. 11. 38.) knew him, but they who love the World, know not the Maker thereof. The worldly man acknowledgeth him not; though he know as much, as shall serve to convince his conscience: here he calleth the wicked multitude, ignorant and blinde sinners, the World, as *Chrysostome* noteth: the Saints before his Incarnation, knew him, and expected salvation by him.

v. 11. *he came unto his own*] To *Israel* his own peculiar people: though he were in the World before (for he made, and by the same power, still sustaineth and continueth all the courses of nature in all the creatures, Heb. 1. 2. 3. John 5. 17.) yet he seemed not to be present τῷ μόνῳ γενοῖς εἶναι, for that he was not yet known, or manifested, *Chrysost. hom.* 7. He came to his own land, Psal. 33. 12. and 78. 71. and 79. 1. &c. which he chose of all the World, for the people by whom, and the place in which he would be worshipped: fo as being of the seed of *Abraham*, the land of *Canaan* was his own country; and as the son of *David*, *Jerusalem* was his: to these he came, not because he had need of them; but because they had need of him their promised Saviour and Redeemer, yet so foolish was this ingrateful people, that they would not receive him.

received him not] Acknowledged him not for their *Messias*.

v. 12. *but as many as received him*] By true faith and obedience: which (faith *Fulgentius ad Monim. de pred.* 1.) because the evil will of man could not deserve, *non est ejus causa, nisi sola Dei voluntas bona*; there is none other cause thereof then the good will of God (See Phil. 2. 13.) who, though he would have all men good, yet compelleth he no man: but perswadeth and draweth as *Chrysostome* noteth: making men willing of unwilling, by his preventing grace.

power to, &c.] This dignity, right, or priviledge, 1 John 3. 1. adoption of sons, Gal. 4. 5. to be counted worthy of the kingdom of God, 2 Thes. 1. 5.

on his name] In Christ, our Mediatour and Saviour.

v. 13. *the will of the flesh*] That corrupt nature of man which is contrary to the spirit: nor by any natural course, See Gal. 5. 17.

but of God] Of God, the Fountain of regeneration and free grace.

v. 14. *the word was made flesh*] Matth. 1. 16. The Word, the Son, not the Father, nor the holy Ghost, became Man, nor by confusion of natures, but by uniting the Divine and humane natures in one person of Christ, God and Man. Thus would the eternal Word become flesh, *Quando, quod fecerat, fabrica, opus suum dignatus est reparare. Fulgentius de incarnat. mediator. ad Thrasim. l.* 1. When being made, such as himself made, he vouchsafed to (become man for the) repair (of man) his own work. He became flesh, that is, man of a reasonable soul and humane body; for so the Hebrews by בָּשָׂר *basar*, flesh (as the Greeks by σὰρξ) understand the whole man consisting of body and soul, Gen. 6. 12. Iob 12. 10. Isaiah 40. 5. Rom. 3. 20. &c. he became *non mutando quod erat, sed assumendo quod non erat. August. Psalm.* ep. 174. Not by changing the God-head, but by assuming the Man-hood. So he became man as still remaining God: the God-head became not a man-hood; nor the humanity, a Deity: he was *made flesh*, that is, made himself, or assumed flesh, in which, *manifestaretur sensibus hominum, Aug. de trin. l.* 5. 11. he might be manifested

to the sensses of men: the *Nicene* Synod excellently determined it, ἅστερ ἡμεῖς τὸ ἀνθρώπινον καὶ ἐλαττοῦντες τὸν Σωτῆρα τῶν Ἰδιωτῶν ἀνθρώπων λόγον· οὕτως οἱ Κλεῖροι τοῦτον ἐν ἀνθρώποις ἀνθρωπίνῳ σώματι φανέντα, ὑψοῦν ἐν δόξῃ τῶν Θεῶν. (*Athanas. Tom.1. Synod. Nicen. contr. Ar. decret.*) the meaning is; as we receiving the Spirit of God, do not thereby lose our own being: so the Lord Jesus, becoming Man for our sakes, and bearing an humane body, doth notwithstanding still remain God unchangeable. His taking on him the form of a servant, was not any lessening of his Deity; because (saith *Fulgentius de incarn. & gr. Dom. c.2.*) *hoc habet, semper esse quod est*: he doth ever the same being. He comforted ye sons of God in the sorrows of transitory flesh and blood: we now decay, and must see corruption; but who can fear the resurrection of this now corruptible flesh? who can but seriously consider that Christ, God eternal, became flesh, to redeem this body (as well as soul) of ours? *Quid futurus est homo, propter quem, Deus factus est homo? Prosper. sent. ex Aug. 340.* what shall Man once be, for whom God became Man? and again, the Deity of the eternal Word, coequal with God the Father, became partaker of our mortality, that we might be made partakers of his holy Spirit. And as *Chrysostome* saith, *hom.* 10. the beloved Son of God became the Son of Man, that he might make the sons of Men the sons of God.

and dwelt among us] ἐσκήνωσεν, It signifieth a dwelling in Tents, or Tabernacles: a short time he was bodily present with men, until his ascension: *quasi habuit inter nos tabernaculum. Budæus.*

beheld his glory] the manifestation of his divine Majesty, not only in his transfiguration, Matth. 17. 2. 2 Pet. 1. 16. but also in many works, which shewed his power and glory, John 2. 11. and 11. 4.

as the only begotten] ὡς, signifieth not here *similitude*, but *identity*, the very truth: such glory as became the Son of God, and was a certain testimony of his Deity. *Fulgentius objectl. Ar. disful.* noteth the difference between *unigenitus*, the onely begotten, and *primogenitus*, the first begotten: in that Divine and Incomprehensible generation, in which before all times he is God of God, he is the onely begotten, the Son by Nature: but in this generation wherein he became flesh, he is the first-born of every creature, or the first-born among many brethren, Rom. 8. 29. that is, of those whom he vouchsafed, through faith, to adopt his brethren.

full of grace] See Colos. 1. 19. and 2. 9. As if he said, he did indeed visibly converse, as man with man among us, but with that fulnesse of grace and truth, which never before appeared in any of the sons of men. By *grace*, understand all the essentiall properties of the Godhead, power, wisdom, righteousnesse, goodnesse, mercy, truth, &c. which were in the Son, by that eternal and incomprehensible generation, wherein the Father communicated his essence unto him. And *we saw his glory*, in many effects of his Deity, miracles, transfiguration, resurrection, ascension, and mission of the holy Ghost, enabling us with gifts of tongues, and knowledge of truth to preach the Gospel, and to confirm the same with miracles.

v. 15. *cried*] Freely and publickly.

cometh after me] As one baptized of me: before whom I am sent to prepare his way.

for he was before me] More excellent then I: before me, as the Lord is before his servant: incomparably better then I: for when *John* preached these things, Christ was not much known by great works done, as afterwards: and the people enclined to think that *John* was *Christ*, Luke 3. 15.

v. 16. *of his fulnesse*] Colos. 1. 19. Christ is the Fountain of grace, then fully opened, and flowing out when he came and shewed himself to the World, Zach. 13. 1. John 4. 14. and 7. 38. 39. Of whose fulnesse all we who believe, have received the gifts of grace and sanctification, every one according to the measure of the gift of Christ, Ephes. 4. 7. Ephes. 2. 8.

grace for grace] Or grace upon grace: abundance of grace, and encreases of graces one by another, according to which Christ saith, to him that hath it shall be given, and he shall abound, Matth. 13. 12. A following grace, after a right use of the grace received: for the Gospel is the power of God to *Salvation* to every one *that believeth*, Rom. 1. 16. God giveth all, both the planting and increase; the talent and the right use thereof: and so in giving more and more grace, he doth but crown his own gifts: as when he giveth knowledge, and an heart to live thereafter; adding thereto, constancy, perseverance, patience, more lively hope of salvation by Christ, &c. here is an accumulation and giving of grace upon grace, and one grace by mediation of another; yet all is but his own gift to us, and work in us, who worketh all according to the good pleasure of his will, Ephes. 1. 5. 9. Phil. 2. 13. On the contrary part also it is very considerable (which the learned *Is. Casaubon, Exercit.* 15. 3. observeth) that God in his just judgement punisheth wilful ignorance, with necessity of not knowing his will to salvation (see 2 Thes. 2. 10, 11. Rom. 1. 21, &c.) to which he citeth the saying of a *Rabbin*, *in Pirke Anoth. c.4. Merces præcepti est præceptum, & merces transgressionis est transgressio*; the meaning is, that God rewardeth the keepers of his laws, by giving them grace every day more and more carefully to keep them; and (justly punishing sin by sin) he giveth over the neglecters and transgressors of his law to more and more negligence, and therein to final destruction. *Fulgentius de prad. ad Monim. l.1.* understands by *grace for grace*, the grace of eternal glorification, for the grace of undue justification; so as the grace of justification, by an undeserved benefit putteth away all evil merit, and confirmeth the good by a continual assistance, &c. And it is therefore not unjustly called grace, because God not only rewardeth his own gifts with gifts, but also because there the grace of divine retribution so much abounderh, that it incomparably and unspeakably exceedeth all merit of mans will and work, though good, and given of God. That all is of free-grace, the same expresseth *de incarn. & gr. &c.* saying, a man willingly hath faith, *Sed deus, qui fidem donat, ipse hominis mutat & dirigit voluntatem*: but God who giveth faith (Ephes. 2. 8.) his fell changeth and directeth the will of man, so, that he may believe and obey the Gospel.

v. 17. *by Moses*] By the ministery of *Moses*, Gal. 3. 19.

but grace and truth] That is, the exhibition of those things which were promised and prefigured in the law: so he opposeth the law, to grace and truth; and because the moral law did but shew the disease, Rom. 7. 7. which Christ onely healed; and the ceremonial law onely shadowed out that which Christ performed for us: so as *Prosper* saith; the law was given, that grace might be sought for: grace was given that the law might be fulfilled, &c. so grace and truth are by Christ; for as much as, by the sacrifice of his death-prefigured in the legal sacrifices, he satisfied the justice of God, for the sins of the elect, obtained favour and peace with God for them, and regenerateth them with his Spirit. For *grace* is it, by which God rendereth, *malis bona*, good to evil, (who as *Prosper* saith, *de vocat. Gent. l.1. c.8. Opus suum, opere suo reparat*, repaireth his own work, with his own work) whereby he freely preventeth the evil to make him just, and followeth the just (with supplies of grace) that he may not (again) become wicked: he preventeth him that is fallen, that he may rise again; and followeth him whom he hath raised, that he may not fall away: *prevenit, donans hominí bonam voluntatem: subsequitur bene volentem, operando in illo boni operis sacultatem. Fulgentius de prædest. l.1.* he preventeth, by giving man a good will: he followeth him willing well, by working in him ability to do the good work.

v. 18. *No man hath seen God*] 1 John 4. 12. 1 Tim. 6. 16. That is the essence of God: See hereof *Augustine ep.* 6. we do not (said *Minucius Felix octavo.* answering an Heathen Idolater) shew our God, whom we adore, neither do we see him: yea, hence we believe him to be God, because *cum sentire possimus, videre non possimus*: we perceive him present when he thundreth, raiseth storms, reflourish calms — in all his works, but see him with mortal eyes we cannot, who is more pure then any sense can apprehend. The eyes say, If he be not coloured *per nos non intravit*: he hath not passed in by us: the ears say, if he made no noise, he passed not in by us, &c. *Augustine tom.9. Soliloq. c. 31. Lo he goeth by me, and I see him not, Iob 9.11.* Wouldeth thou see God with carnall eyes, when as yet thou canst not see thine own soul, by which thou livest, speakest, (and seest?) The Winde bloweth, thou hearest the sound, and feelest the violence thereof, yet canst not see it: how much lesse canst thou in this dark house of clay, see the incomprehensible being of God. When he appeared to *Abraham*, *Moses*, or the Prophets, he did comply with their present infirmity, shewing them his presence, by such an appearance as they could apprehend. We see him now in his works, we know and believe in him through Christ: for as *Fulgentius* saith well, *Objectl. Ar. disful.* True faith is not ignorant, of that it believeth, though as yet it cannot see, that which it hopeth and believeth: we shall more clearly see him in the life to come, 1 John 3. 2.

the bosom] Most dear, united in nature, and acquainted with all his secrets. See c. 13. 23, 25.

declared him] Gave us the knowledge of God, otherwise unsearchable.

v. 19. *who art thou*] For they doubted whether he were not the Christ, Luke 3. 15.

v. 20. *he confessed*. Plainly and openly, as Acts 13. 25.

v. 21. *art thou Elias?*] They understood that literally which is spoken Mal. 4. 5. which Christ interpreteth of *John* Baptist, Matth. 17. 14. And the Angel plainly told his father *Zachary*, Luke 1. 17. that he should go before the face of Christ in the spirit and power of *Elias*, *Non in anima ejus, nec in carne, Tertul. de anim. c.35. fine.* Neither in his soul, nor flesh, but

but in that excellency of Spirit which the Lord would give him, as he gave of the Spirit of Moses to the seventy elders. Numb. 11. 16. 17. 25. [John here denyeth that he is Elias in their sense.

art thou that Prophet] or a Prophet; spoken of Deu. 18. 15. they expected some notable Prophet. v. 25. John 7. 40. 41. & 6. 14. whereas Moses spake of a succession of prophets, such as God would raise them, until the coming of Christ the head of all Prophets.

v. 22. *That we may give an answer to them*] To the *Sanhedrim*, or great Council; whose authority they tacitly alleage, that they might receive from him some satisfactory answer, to carry back with them.

what sayest thou of thy self?] seeing thou art not as we supposed thee; declare thy self; whom professest thou thy self to be?

v. 23. *I am the voice*] Isaiah 40. 3. Matt. 3. 3. Luke 3. 4. the whole office is to lift up his voice, and cry in the ears of deaf sinners.

in the wilderness] See Luke 3. 2.

make straight] εὐθύνατε make plain: Isaiah, in the letter spake of their marvellous deliverance under *Cyrus*, which was a type of our spiritual deliverance by Christ.

v. 24. *The Pharisees*] a most strict sect of the Jews. Acts 26. 5. See on Luke 14. 1.

v. 25. *why baptizest thou?*] by what authority? or, who gave thee authority, to institute a new Sacrament, that indeed belongeth to God alone, of whose covenants the Sacraments are seals.

v. 26. *I baptize with water*] unto amendment of life Matth. 3. 11. that you may repent, Acts 19. 4. but Christ giveth the inward effect, who is the author of baptisme, whereof John was but a Minister.

v. 27. *He it is who coming after me*] Matth. 3. 11. See Act. 19. 4. this ὁ ὀπίσω μου, *after me*, relateth to that which *Zachary* said Luke 1. 76. *Thou shalt go before the face of the Lord, to prepare his way*, the meaning is, he that followeth my outward baptisme with the inward effect thereof: not baptizing with water onely, as I, who am but a servant; but with the Holy Ghost, not only exhortingmen to repent, and leave their sins; but giving repentance, forgiving and washing away all their sins. See v. 15.

v. 28. *Bethabara*] Judg. 7. 24. it was a passage into *Canaan*, and as well a type, as place of baptisme, the entrance into the Church of God, and the eternall rest which remaineth for us. Hebr. 4. 9.

v. 29. *Behold!*] John sheweth and pointeth out Christ present; herein he was more then a Prophet.

the lamb of God] alluding to the *Pascall Lamb*: in Christ is the substance of all legall sacrifices to take away sins; which he did, suffering for them as man, and remitting them as God, he was the lamb metaphorically, in respect of his meeknesse, and patience. See Isai. 53. 7. and also as he was a sacrifice for our sins, ὁ ἄμνὸς τοῦ θεοῦ: sent of God, and accepted of God: the article hath much emphasis, to express his dignity and to distinguish him as from the typicall lamb, and other legall sacrifices; and also to shew his relation to all that the law prefigured, or the Prophets foretold concerning him, as if he said, this is hee, to whom all these point.

which taketh away the sin, &c.] ὁ αἴρων, who taketh away, as Luke 6. 29. 30. or who beareth: the *Syriac* interpreter giveth it, *Ille qui tollit, &c.* it was not possible that the blood of bulls and goats should take away sins. Hebr. 10. 4. this onely is he who doth it, he taketh them away continually; for though he suffered but once, yet the venome thereof flowetheth as a continuall fountain to cleanse us, from our sins though not altogether, *ut non sint*, (for yet we are partly flesh and partly Spirit) yet *ut non imputentur*, that they shall be no more imputed: he comforted you penitent sinners who can at last repent; no length of time can prejudicate Gods mercy: no repentance (if true and serious) can be too late with God, in whose sight, all things both past and future, are present: if the continuance of sins could have overcome the mercy of God; Christ would not have come in the last age of the world to take away the sins thereof. *Fulgent. venant. ep.* 7. he taketh them quite away *ita ut non sint, quorum memor non erit. Ambros. l. 5. ep.* 18. so that (in effect) they are not, which he will no more remember.

sin of the world] the root (originall sin) and the branch, the actuall, which is mortified, in them by the spirit, who in baptisme put on Christ, the new man, and put off the old man, crucified dead and buried: See hereof Rom. 6. & 7. where he mentioneth σῶμα τῆς ἁμαρτίας, the body of sin, and ἡ ἁμαρτία, sin; because he treateth not there, of remission of sins, as it is one part of justification, but concerning sanctification in us begun which remission and sanctification, though they are never divided in the subject (for whosoever God justifieth by faith in Christ, them he doth also certainly sanctifie by his holy spirit living in them) yet may they in reason be distinguished: here then understand, a taking away of all sin, and all the works of the devil: he saith of the world; that we may know that the benefit of redemption appertaineth not unto the Jews onely; but to all beleevers, of any time, place or age of the world, since the beginning to this present: therefore is he faid to be the lamb of God; slain from the foundation of the world, Reve. 13. 8. See 1 John 2. 2. Rom. 3. 29. 30. John 17. 20.

v. 30. *this is he of whom, &c.* he whom you now see present though he appear in the form of a servant, is incomparably more excellent then I.

v. 31. *I knew him not*] he knew him not by sight, but by revelation, till he came to be baptized.

v. 32. *John bare record saying*] Matt. 3. 16. Mark 1. 10 Christ was testified to be the Son of God, by the visible descention of the spirit; the fathers voice from heaven, and John with witnesses on earth: see also 1 John 5. 7.

I saw the spirit descending] Mark saith, he saw *the heavens opened, and the Spirit like a dove descending* which some think was by a spiritual vision onely; as Ezek. 1. 1. the Prophet saw the heavens open: others take this to have been a visible opening; so that John and the multitude present might perceive that it was no hurtlane, but some divine business in agitation, the holy Ghost is God invisible 1 Tim. 1. 17. Heb. 11. 27. and every where present. Psal. 139. 7. &c Therefore can neither be seen with any mortall eye; nor ascend or descend; he cannot change place, who filleth all places, and is comprehended of none: but the invisible, and incomprehensible God; for the comfort and confirma jion of his elect, manifested his presence in a visible shape: So, descended he in the form of a dove, not in the form of an Eagle, Vulture, or bird of prey: as, to intimate his goodness; to to teach us, of what spirit we ought to be, in harmlesse conversation. See Matthew 10. 16. Jam. 3. 17. See *Tertul. de bapt.* c. 8.

v. 33. *Upon whom thou shalt see the Spirit, &c.*] Upon what man thou shalt see the Spirit descending in a visible form, &c. he is the Christ: by this signe God revealed him to John.

with the holy Ghost] who giveth the effect of baptisme, sanctification and cleansing from our sins.

v. 34. *That this is the Son of God*] ὁ υἱὸς, *That Son of God*: *Chrysostom* and *Cyril* note the emphasis of this article, *that Son of God*: the onely Son by nature (not by adoption, as are the Saints, 1 John 3. 1. 2.) the very Messias promised by the Prophets, and expected by the faithfull: this is he; look not for any other: there is not salvation in any other name. Acts 4. 12.

v. 35. *John stood*] In *Bethabara* where he used to baptize.

two of his Disciples] he had many hearers; but some more intimate; whom he also privately instructed and prepared for the school of Christ, he named here onely two in whom the effect of Johns present testimony concerning Christ, more evidently appeared and wrought; possibly more might also hear the same.

v. 36. *Looking on Jesus*] Intentively, and doubtless with singular comfort; as knowing him to be the Lord and Saviour of his elect.

behold the Lamb of God] this is but a short sermon of John; but the sum of all that he had to say, whose office was to declare Christ now exhibited: & this he repeates to awake the attention of his drowsie hearers, who before did not much heed what he faid, so use faithfull Ministers to repeat fundamentalls of Religion untill their auditors marke and understand them, and make some good use thereof.

v. 37. *Two Disciples heard him speak*] John gathered not disciples for himself, but Christ: these two are mentioned, who heard and considered what John said: they probably heard the same the day before; but we read of no effect then; now we finde how they move towards Christ. God hath his times to call; and his word like seed, (though on good ground) doth not presently spring up in all hearers; in due time it shall in all the faithfull.

v. 38. *What seek ye*] This he faith, not doubting, but affording them occasion of conference; though indeed it much skilleth what they seek, who pretend to come to Christ. See 1 Cor. 10. 33. 2 Cor. 2. 17. 2 Pet. 2. 3. Phil. 2. 21.

said unto him Rabbi] this was a title which they used to give great and eminent men; but now it was commonly given to all teachers: he was called רבי *rabbi*, who by imposition of hands was declared a *wiseman. Syr.* רבן *rabban.* and John 20. 16. רבוני in some editions for the *Greek* Ραββουνί. See *Joh. Drus. prater. lib.* 4. in Joh. 20. 16. and *ad v. N. T. Rabbi. Caninius. de locis N. T. Marian. Trostius. varia lectiones*

lotion. in John 20. 16. the Evangelist interpreteth there, as here by *διδάσκαλε*, *maister or teacher*: it is of the *Hebr.* root רבב *rabab* great, thence רב *rab excellent, or perfect in aliquâ arte, Magister, Doctor*: here we may conceive that through they yet understood not, that Christ was the only teacher of his Church, yet moved with *John* testimony concerning him, they esteemed him as a prophet and doctour which was the first step of their hearing him.

where dwellest thou] or *abidest thou?* where lodgest thou? dwellest at Nazareth, it seemeth he was a stranger there where John was baptising, and where he now saw and spoke to and at him, if any now enquire the like of him, let him come and see in his word and ordinance: every river, if thou follow it home, will bring thee to finde the sea, whence it came: to every part of the Gospel will lead thee (as the Star the wise men, Matth. 2.) to Christ.

v. 39. *Come and see*] Thus Christ readily entertaineth them who seek him in truth, he putteth none of them off (See c. 6. 37.) yea, he inviteth all that labour under the heavy burden of their sins. Matth. 11. 28.

about the tenth hour] that was two hours before night: the day they divided into 12. hours, which in the summer, they made proportionably the longer; in the winter, the shorter: but so little before night, they consider not the imperiousness but in desire to hear Christ, they presently follow him: formall Gospellers (like *Felix*. *Act.* 24. 25.) use to *discusse* the word, and preachers thereof, unto their *convenient season*; which they will seldom finde; but to those who indeed hunger and thirst for righteousnesse, no time is unseasonable to learn.

v. 40. *Simon Peters brother*] The Evangelist here nameth him Peter, by way of anticipation, for he was not yet so named. See v. 42.

v. 41. *The Messias &c.*] *The anointed*. So the *Hebr.* משיח *Mashiach*, of משח *Mashach unxit oleo*, now because Kings, Priests, and Prophets, were anointed with sacred oyl, the confection whereof might not be imitated to any other use, therefore Christ in whom all these offices met, was by an *eminence* called the משיח *Messias*. Dan. 9. 26. so often in the New Testament *Messias* is put for, and interpreted Christ: χριστὸς: the anointed, or Christ, yet was he not anointed as they in the type with material oyl, but with the holy Ghost. Act. 10. 38. and that *above his fellows*, Psal. 45. 7. See c. 3. 34. Colos. 2. 9. thus the *Chalde* often interprets prophesies concerning him. Gene. 49. 10. *until* שילה *Shilo come Targ.* משיחא

v. 42. *And he brought him to Jesus*] you must understand this of Andrew and Peters first coming to Christ, after which they returned to their fishing again; their calling to the Apostleship, when they left their nets and followed Christ as Apostles, was afterwards, and is recorded, Matt. 4. 18, &c. Luk. 5. 10, 11.

a stone] or Christ, Simon of Jonah (*Augustin. in Joh.* readeth, thou art *Simon filius Joannis*: so *Jerom. de scriptor. eccles.* and *Fulgent. l.* 3. *ad Thrasimund*, whence *Joh. Drusius. l.* 4 *praeterit.* gathered, that the father of *Simon Peter* was called יונה *Jonah*, a dove, thou shalt be called Κηφᾶς which is *mégas*, that is, Peter, a proper name; or מגפא *cipha*, an appellative, which is a Stone the *Syriac* hath כאפא *cipha*, a stone, from גיפא Job. 30. 6. Jer. 4. 29. See *Jo. Drus. ad voc. N. T. com. prior*. Thou art Peter (said our Saviour Matt. 16. 18.) and on this rock will I build my Church: not on the person, but on the confession of Peter saying, thou art Christ the *Son of the living God*: for (as *Isidor. de etymol. l.* 7 faith) Christ was the rock on which foundation, even Peter also was built. *See* Ephes. 2. 20. to which sense *Gregor. l.* 3. *ep.* 33. faith, *vitam vestram in Petrâ ecclesiæ, hoc est in confessione beati Petri—solidate*, ground your lives on the rock of the Church, that is, on the confession of blessed Peter: in Christ all the faithful are λίθοι ζῶντες, living rocks or stones. 1 Pet. 2. 5. this name Christ giveth Peter, intimating his firm constancy in the truth.

v. 43. *Follow me*] be my disciple: and he presently followed him: so powerfull is his word: he but said at first *let us make man*, Gen. 1. 26. and he was made, and here, *but follow me*; and he (as others after) left his former calling, and followed Christ: profane *Porphyry* and the apostata *Julian* scoffed hereat, not knowing the power of Christs calling; nor believing that the dead shall once hear his voice, and come out of their graves John 5. 28. 29. nor do wicked hearers feel the power of his word calling them to repentance and newnesse of life; because they are deaf adders and belong not to Christ. c. 8. 47. 2 Cor. 4. 3. 4. here is comfort on two firm grounds, first (as *Chrysostom. ho.* 17. noteth) God preventeth our wills with his grace: our sanctification, and salvation, beginneth not of, or from our selves, when, or how could we ever hope to be saved; if that work must not otherwise be accomplished then by our own ability and goodness? Secondly, though this work, in relation to mans strength, be as impossible, as for a mortall man to climbe up into heaven, yet with God our Saviour, how easie is it? why should I despair of his saving me, who can as easily repair me, as he made me? if he but say follow me: I shall follow him into eternall happinesse: shall I doubt that he who hath suffered the most bitter death for me, will not so much as speak the word to save me?

v. 44. *Philip was of Bethsaida*] a town neere unto the lake of *Genesareth*, to which Philip gave the honour of a City, and called it by a new name, *Julia Joseph. orig. Jud. l.* 18. c. 3. to this very place our Saviour denounced so great woes. Mat. 11. 21. that from so impious a place he vouchsafeth to call out some to be chief Apostles, it declareth the admirable mercy of God taking some as brands out of the fire; as jewels out of the dirt.

v. 45. *Philip findeth Nathanael*] he was of *Cana* in Galilee. John 21. 2. all good is diffusive of it self, specially the truth of the Gospel, which as a living water, or swift stream cannot be dammed up: if we are effectually called to Christ, we shall not rest until we have called others to the same communion.

Moses in the law] Gene. 49. 10. Deut. 18. 18.

prophets did write] Isaiah 4. 2. and 7. 14. Jere. 23. 5. and 33. 14. Ezekiel 34. 23. and 37. 24. 25. Daniel. 9. 24. Micha. 5. 2. Zach. 6. 12. and 13. 1. Mal. 3. 1. &c. hence appears the admirable consent of the old and new Testament, represented (as *Gregor. hom.* 25. *in Evang.* well noteth) by the two *Cherubims*, Exod. 25. 17. 18. 19. 20. covering the *propitatory* with wings stretched out, touching each other, both looking toward Christ our propitiation. 1 John 2. 2. and with contiguous senses reaching one another.

the Son of Joseph] as men supposed. Luke 3. 23. but indeed he was, as God ἀειμνήστως without Mother; as man ἀπατρίως without father. *Gr. Nazianzen. orat.* 38. as Hebr. 7. 3.

v. 46. *Can there any good thing come out of Nazareth*] he had a prejudicate opinion of the place, either because he considered the prophesie. Mich. 5. 2. which faith that Christ should be born at *Bethleem*: fo the Pharisees reasoned. John 7. 41. 42. or as they said (John 7. 52.) to *Nicodemus*, *search and look, for out of Galile arriseth no prophet*: The place maketh neither good nor bad: the earth is the Lords; who is no accepter of persons.

Come and see] be not withheld from Christ by other mens prejudicate opinion; but try. Philip could not, or would not contend with him; but appealeth to his own further experience, as if hee had said, doe but come to him and you will see, that some good may come from thence.

v. 47. *No guile*] A man of sincere and simple integrity, which maketh the difference between the true, and feigned Israelites.

v. 48. *Wast under the fig-tree*] Christ seeth us where ere we are, and when we think not of him: *ipse tremendus est in publico, ipse in secreto; Augustin. de verb. Domin. in Joh: Ser.* 46. he is to be feared in publike, he is to be feared in secret.

v. 49. *Thou art the son God*] Christs word begate this faith, which brake out into a confession, of more then he heard of Philip: he called him the son of Iosepb, but Nathaneel, acknowledged him the Son of God.

king of Israel] he knew not yet the extent of Christs kingdom. Psal. 2. 8. Reve. 17. 14. therefore according to his nearesse he confesseth.

v. 50. *Believest thou?*] This question is in effect a vehement asseveration, and is it were an admiration at his excellent faith.

thou shalt see greater things] which shall more evidently manifest me to thee.

v. 51. *Verily, verily*] this repetition intimateth the certainty of his affertion; concerning the word ἀμὴν here used, see the marginall note of the learned *Tremelius* on this place.

heaven open] the kingdom of heaven opened to men in Christ, which their fin and ignorance shut up.

and the angels of God] He alludeth to *Jacobs ladder*. Gene. 28. 12. See Colossi. 1. 20. Ephes. 2. 19. Psa. 34. 7. Heb. 1. 14. and he signifieth his Divine power, which should be seen in the ministery of the *angels* to him the head of the Church, and the elect his body, the sum is; they who were enemies, are reconciled to us in Christ and we are made fellow Citizens with them, Ephes. 2. 19. and they our guardians. Psal. 34. 7. Hebr. 1. 14. all this is the advantage of true believers.

CHAP.

CHAP. II.

Verse 1. *Cana*] Cana the lesser, as *Jerom* faith: of which was *Nathaneel*. John 21. and *Simon*. Mat. 10. 4.

Galilee] The lower near the lake of Tiberias, called Galilee of the Gentiles. Isaiah 9. 1. Matth. 4. 13. 15.

the mother of Jesus] It seemeth *Joseph* was dead before Christ began to preach. *See Epiphan. hæref.* 78.

v. 2. *both Jesus was called*] Invited as friends: Jesus came not into the world to abolish humane societies, and civill constions; but to sanctifie them with his holy presence: for as in him the right to the creatures (lost in *Adam*) was restored; so would he shew, and by example teach men the right use of them: sometimes in a more plentifull (but sober) manner, as in feasts and festivities. See Deut. 26. 14.

v. 3. *when they wanted wine*] It seemeth these married couple were of a slender estate, and friends of their guests unexpected: the main thing considerable is, Gods providence, disposing this want (as ofteni he doth with his) to his own glory: as it is faid of *Lazarus* death. chap. 11. 4. and the blinde mans want of sight, chap. 9. 3.

his mother said unto him, they have no wine] Why the thus spake is uncertain; Christ having yet done no miracle, to give her confidence that he could supply the want: possibly some other things spoken, not here recorded, gave the occasion: or that she, who long before had laid up in her heart, those things which were spoken of him (Luke 2. 51.) marked also what *John Baptist* testified of him; as also what the Angel *Gabriel* told her: and it is more then probable, that in these many yeers, wherein Christ lived with her, she had often conferred with him, concerning the great work of redemption by him to be accomplished: and if there were here any place for conjecture; why may we not conceive it probable, that he might acquaint her with his gathering disciples, preaching, and manifesting himself to Israel, by signes and mighty works? and that this declaration had the force of a petition, as had that of *Mary* and *Martha*. John 11. 3. Lord, behold he whom thou lovest is sick: and his answer seemeth to make for this; for when he said, *mine hour is not yet come*, he seemeth not so much to deny a supply, as to blame the unseasonablenesse of the motion for it.

v. 4. *woman, what have I &c.*] Though he were incomparably greater, as being God, yet being the Son of *Mary*, as man, he spake not any other wise, then became the reverence due to a parent: but because he was not her Son in that nature, by which he would do the miracle, he inhibiteth prescribing God; and therein recalleth her from all respects of motherhood, so far as they hindred the confideration of Gods power and glory, in the following miracle. See Luke 2. 49. Matth. 12. 48. Hebr. מה לי ולך *ma li vulach*. 2 Kings 3. 13. *what have I to do with thee?*

mine hour is not yet come] The fit time appointed by God, which is, when it shall best serve for his honour.

v. 5. *whatsoever he saith unto you*] It is probable that the had an expectation of some extraordinary supply, because she prepared the servants to obey him, in order to the same.

v. 6. *six water-pots of stone*] Wherewith they used often to wash and purifie themselves. See Mark 7. 3. waters were very scarce in Palestine, fountains being rare but rain, *Chrysost.* noteth, *hom.* 21. therefore the Jews kept such vessels of waters filled by them. The Heretick *Hebion* would have brought into the Christian Church, this now antiquated custome of the Jews.

containing two or three firkins apiece] Measures which the Syriac gives רבעין *rebhin* of the Hebr. רבע *rebah a quartall, continet quadrantali sextum partem cadi, fere modii. Tremel. Gre. μετρητὰς δύο.* Some conjecture that these six contained about half a tunne, each vessel being about half a terse: so that Christ gave a bountifull supply, which set off the excellency of the miracle.

v. 7. *fill the water-pots with water*] He said not, fill the wine cask, but those water-pots there standing; into which they used not to put any wine: neither doth he bid them fill some other the like pots (that might have admitted some jealoutie of a compact) but those out of which they had now drawn water for their use; all this, for the clear evidence of the miracle. See 1 Kings 18. 44.

filled them up to the brim] Though these waiters knew not what Christ meant to do, yet thus the providence of God directed it, lest any should object, or conceive that some wine might happily be afterward secretly conveighed into the same vessels, and so deceive the guests, with an appearance of a false miracle.

v. 8. *governour of the feast*] The steward, or ruler of the house: as, Genes. 43. 16. among them it seems his office was onely to order the feast.

v. 9. *water that was made wine*] Water converted into wine; by which he shewed himself the God and Lord of nature; here doing that in an instant, which he doth every yeer in the vine; by turning water and the moisture of the earth, by slow and insensible degrees, into the juice of the mature grape whence the wine is pressed: he could here without their ministry, as easily have turned the air in the pots into water, as the water into wine; but he would fo do this miracle, that all present might be certain witnesses thereof.

v. 10. *well drunk*] That is, liberally, as Gen. 43. 34. For the word שכר *shachar* with the Hebrews answering to the Greek word μεθύειν, is not always to expresse intemperance, as Gen. 9. 21. 2 Sam. 11. 13. but sometimes to signifie, onely a liberall use of wine without excesse, as here, and in the forecited place. Gen. 43. 34. See on Luk. 1. 15.

v. 11. *This beginning of miracles*] Christ adorned this wedding with his presence and first miracle.

and manifested] He wrought this miracle so evidently, that his divine power appeared therein.

disciples believed on him] For the end of miracles, is to bring us by faith to Christ: whereas lying miracles carrying men away from Christ into superstition, are Satans delusions. 2 Thes. 2. 9, 10, 11.

v. 12. *Capernaum*] A rich city on the sea coast, in the borders of Zabulon and Nephtali, where Christ dwelt when he left Nazareth. Matth. 4. 13.

and his brethren] That is, his kinsmen, whom the Hebrews called brethren. Gen. 13. 8. and 14. 14. Matth. 13. 55.

v. 13. *Jews Passover was at hand*] See Exod. 12. 2. and 13. 3. and 23. 14, 15. and the morall thereof. 1 Cor 5. 7, 8.

v. 14. *and found*] Christ appointed to purge the temple; Malac. 1, 2, 3. presently repaireth thereto: this was the first Passeover after Christs baptism; and therefore this is not the same history which is recorded, Matth. 21. 12. Mark 11. 15. Luke 19. 45. that was when his passion drew neer.

in the temple] In the outward court of the temple.

sold oxen] They that dwelt far from Jerusalem, were by the law, to make their offerings into money, and to furnish themselves there. Deut. 14. 25, 26. but not in the temple, which was the house of God, or house of prayer.

changers of money sitting] To fit all strangers with exchange of moneys there current; to buy sacrifices.

v. 15. *of small cords*] Probably, those which bound the oxen and sheep.

v. 16. *make not my Fathers house an house of &c.*] He blameth not the sale of sheep and oxen and doves (the law allowed that) but that they fold them within the court of the temple; and fo made it an house of merchandize: that he condemneth: because, that through it, it was nor lawfull so much as to bear a burden. Mark 11. 16. If Christ thus purged his temple from elsewhere-lawfull merchandize and profanation, when yet he well knew it should shortly after be utterly demolished; if he would not have them buy and sell there, those things without which they could not then serve him according to his own law; those things which doubtlesse many bought with a sincere purpose for the service of God; with what scorpions will he at last revenge the profanations of those houses of prayer, which have been so thamefully abused among us, and made dens of theeves and murderers?

v. 17. *The zeal of thy house*] Psal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthily done or attempted, against those we love: as also 2 Cor. 7. 11. Sometimes it importeth fervent affection; as, Col. 4. 13. Sometimes good intention, though without knowledge or right level. Rom. 10. 2. Phil. 3. 6. Sometimes envy. chap. 7. 9. and 13. 45. and 17. 5. Sometimes for emulation. Gal 5. 20. So *Clement Romanus ep. ad. Cor. p.* 6. 7. faith, ζῆλος καὶ φθόνος zeal and envy (that is, anger and envy) were the cause of *Cains* killing his brother; so fuch zeal had Christ, who had no sin; but an holy zeal to the service and honour of God his Father.

eaten me up] As it were a secret fire feeding on my thoughts, so that it will not suffer me to be mindfull of my self: as, Psal. 102. 4. and 119. 139.

v. 18. *what thou doest these things*] Whereby it may appear, that thou hast divine authority, to do and say fuch extraordinary things.

v. 19. *destroy this temple*] See Matth. 26. 61. If you destroy, or when you destroy: thus he shewedh his divine prescience, foretelling of his passion: these things he spake, not plainly, because he knew they would not have beleeved, the disciples could not yet, how much lesse the vulgar?

v. 20. *Forty and six yeers was this temple in building*] This was not the temple built by *Solomon*. 1 Kings 6. 37. 2 Chron. 3. 1. that was destroyed by the Caldeans. 2 Chron. 36. 19.

but

but the second temple built after their return from Babylon. Ezr. 4. So much hindred, that it was fourty six yeers in hand. See hereof *Jf. Casaub. exercit.* 13. *N.* 38.

v. 21. *of the temple of his body*] That is, his humane body the temple of the Godhead. Colos. 2. 9.

v. 22. *his disciples remembred, &c.*] For then he opened their understanding, that they might know what he had said and done. Luke 24. 45. Thus Gods word (which Christ compared to seed sowed. Matth. 13.) sometimes lyeth long (as under frozen clods) not appearing, but as dead and lost; yet in Gods good time it is quickened, and brought to memory again, and the use and fruits thereof shew an admirable life of the holy Ghost working thereon.

v. 23. *many beleeved in his Name*] With a temporall faith, such as usually is theirs who depend on miracles: it was no found or justifying faith; which Christ would not trust.

v. 24. *did not commit himself unto them*] He trusted them not; neither with the secret mysteries of his doctrine, as *Chrysostom, Augustine*, and *Theophylact* conceive; nor with his own sacred person: he did not securely converse with them, nor did he trust himself with them, as he did with his disciples, and well known friends.

he knew all men [what they had in the secret of their hearts; what they had been, were and would be. chap. 13. 18. & 6 71.

v. 25. *needed not that any*] Christ being the searcher of all hearts, hath no need that any should enform him concerning man.

CHAP. III.

Verse 1. *Pharisees*] See on chap. 1. 24.

a ruler of the Jews] Either one of their *Sanhedrin* or great council; or one of the rulers of their synagogue.

v. 2. *by night*] For fear of the Jews. Joh. 19. 38. See ch. 9. 22.

Rabbi] Master, or teacher. See on chap. 1. 38.

come from God] Divinely, & extraordinarily sent to teach us.

v. 3. *born again*] Or, *from above*, regenerated by the holy Ghost.

see the kingdom of God] That is, enter into it, as verse 5.

v. 4. *How can a man*] To examin spirituall mysteries by carnall reason, is a main let to the understanding thereof.

v. 5. *of water*] Of baptism the sacrament of regeneration, which is the ordinary way into the Church and kingdom of God, though his grace be not tied to external means: and it is the contempt, not the the privation of the sacrament which condemneth.

spirit] Which giveth the inward effect of baptism.

kingdom of God] Of grace here, and glory in the life to come. See on verse 6.

v. 6. *born of the flesh*] The corrupted nature of man, (opposite to regeneration) concerning which the Apostle saith, *it cannot inherit the kingdom of God.* 1 Cor. 15. 50. the whole sense is; no man can know the mysteries of the kingdom of grace, without a regenerate minde; and therefore no man can be saved by the grace of adoption, without regeneration and renovation of the whole man: we are born aliants to the kingdom of God, (Ephe. 2. 1. &c. 12. 13.) and mere enemies. (Rom. 5. 10.) until we are born again of water and the holy Ghost; hence is it, that the Apostle requireth, *a new man, a new creature.* 1 Cor. 5. 7. 2 Cor. 5. 17. Gal. 6. 15. Ephes. 4. 24. Col. 3. 10. the unregenerate man perceiveth not the things of the spirit of God, neither can he, because *they are spiritually discerned.* 1 Cor. 2. 14. the carnall man saith *Theophylact* (in 1 ch. 14.) μανθάνειν οὐκ ἐθέλει φύσιν πνεῦμα, he beleeveth nothing supernaturall: now as the creature can be but once properly created; and a man can be but once born; so neither can he be more then once regenerate: *quemadmodum enim natus non potest repeti, sic nec baptismus iterari*, saith *Prosper*.

is flesh] Is carnall, subject to sin and death: understand herewith, the wisdom, will and affection of the naturall man. See Rom. 7. 14. &c. 8. 7. why of holy parents carnall sons are born. See *August.* To. 7. *part.* 2. *de nupiiis & concup. c.* 18. of the necessity of regeneration. See *Prosp. contra. Collator. c.* 18.

is spirit] Is spirituall: subject to the spirit, sanctifying man, and filling him spirituall; notwithstanding the remainds of sin striving against the spirit; and those works of the flesh, like the wilde fruits growing on the suckers of the stock, on which the adopted branches are engrafted, bearing fruits of regeneration.

v. 7. *born again*] From *above*.

v. 8. *winde bloweth where it listeth*] That which the Hebrews call רוח *ruach* (with them a πολύσημον) the Greeks express by the word πνεῦμα, signifying amongst other things winde, or a blast of winde: so *Aristot. de mundo. Tucid. l.* 4. and other authors use it: in scripture it often signifieth the holy Ghost; the meaning here is; as the power of God is perceived in the winde moving the air, though we cannot see it; so is it in the changing and renewing of us, though the manner be hid from us: *where it listeth*: signifieth, without any restraint by the power of man: this manner of speaking is taken from creatures, voluntary moving themselves, as they say *libero ac vago impetu.*

v. 9. *How can these things be?*] Christ had preached this point unto him, that except a man be regenerate he cannot see the kingdom of God; and *Nicodemus* is now an example of the same: being so great and learned Scholar, yet being not regenerate, he could not understand the very rudiments of that kingdom.

v. 10. *and knowest not these things*] These words are quick and reprehensory: as if he said, it is a foul shame for a professed teacher of Israel, to be ignorant in the very fundamentals of religion; the more, seeing this point is layed down in many places of Scripture, Jer. 31. 19. Ezek. 11. 12. and 36. 26. Psalm 51. 10. circumcision signified it: it is the end of all the Law, purity of heart, and sanctimony of life; it is that which puts difference between sinful worldlings, and the holy sons of God. Now, the otherwise learned *Nicodemus* knew not these things, because they are no otherwise then spiritually discerned, 1 Cor. 2. 14.

v. 11. *Verily, verily*] Ἀμὴν, ἀμὴν, the word is from the Hebrew אמן *aman, verax, verus, fidelis*; and אמן *amen*, as much as, so be it; they used it as a ratification of their prayers, Jer. 11. 5. and defining the fulfilling thereof; so Deut. 27. 15. *all the people shall say* אמן, *amen.* 70. γένοιτο, *let it come to passe, or be so*: sometimes it was doubled to the more vehement confirmation or affeveration, as Num. 5. 22. *the woman shall say*, אמן אמן, *amen, amen*; hence in the Primitive Church after prayers, and some other repetitions in their assemblies, the people answered, *Amen.* 1 Cor. 14. 16. *how shall he say*, πῶς ἀμὴν. So Revel. 1. 7. ναὶ ἀμὴν, *yea, so be it.* And so our Saviour often used it doubled, for a vehement affeveration; as if he said, *faithfully, truly, or assuredly* it is so.

we speak, that we do know] In that Christ saith οἴδαμεν, *we know*, &c. the cause and sence is; I and all the Prophets (which spake by my Spirit, and of me) well know what we speak and teach; thus joyneth he with their ministery; whence appereth their errour, who would have the authority of scriptures to depend on the Church: that were to subject the truth of Christ to the examination and approbation of men.

that we have seen] This is to expresse the certainty of the Gospel: because, with us the sense of seeing is most certain; we use to say we have seen a thing, when we will affirm a certainty of knowledge.

ye receive not our witnesse] That is, few of you receive it. So chap. 1. 11. his own received him not, that is, few of them received him: it hath been the misery of all times: *Lord who hath received our report?* Isaiah 53. 1. let us not think the worse of truth, because it hath few sincere followers; mans unbelief cannot make void the truth of God. Rom. 3. 3. let them take heed, who out of opinion of new light, contemn the old invariable truth of Christ; who will be teachers of the law, and yet understand not *what they speak, neither whereof they affirm.* 1 Tim. 1. 7. It is but just with God to send them to their damnation; strong *delusions that they shall beleeve lies*, who receive not the *love of the truth*, that they might be saved. 2 Thes. 2. 10, 11. read it in *Ahabs* example. 1 Kings 22. 29. &c.

v. 12. *earthly things*] Naturall things, as concerning the winde: or in a plain and common manner, as he delivered his heavenly doctrine: for it is most true which *Chrysostome* noteth, *hom.* 26. in regard of his hearers weaknesse, he attempereth to them.

v. 13. *came down from heaven*] By assumption of the humane nature. chap. 1. 14.

the Son of man] Christ God and man: Son of man is often put for man. Psal 8. 4. Isaiah 51. 12.

which is in heaven] Not because the humane substance of Christ was diffused to an ubiquity; but because one and the same Son of God, and Son of man, very God of his father, and truely man by the assumption of our flesh and blood, though according to his true humanity, *localiter nunc esset in terra*, he was then locally on earth, yet according to his deity, which cannot be contained in place, he filled heaven and earth; and was then in heaven in respect thereof, whose properties are attributed to the person of Christ, consisting of those two united natures; hereof, See *Fulgent. de person. Christi ad Thrasimund. l.* 2.

v. 14. *as Moses lifted up the serpent*] Numb. 21. 9. As the brazen serpent lifted up had the true form of a serpent, but not the venome; so had Christ the true form and nature, but not the sin of man: that serpent was a signe of grace, and a remedy against evill, that all who were stung with fiery serpents, might see him, and be healed; so was Christ lifted upon the crosse. chap. 12. 32. and is now lifted up in the word and sacraments (Isaiah 49. 22. Gal. 3. 1.) that the faithfull may look into heaven after him, and be healed: this he did not openly speak,

speak, but remitted his hearers to the old type, as *Chrysostom* noted. *Hom.* 26. to shew the admirable consent between the Old and New Testament; and to intimate, that he went not unwillingly to his passion: also to help the faith of the weak: if any doubt, how can they who believe in Jesus crucified, be saved? let him consider how he that but looked on the similitude of a Serpent, was healed; how much more shall they who with true faith look upon Jesus, the life, through the vaile of his crucified flesh? there the Serpent stung, and the Serpent healed; here death (whose sting is sin. 1 Corinthians 15.) in the first Adam, destroyed: here the death of the second Adam Christ saved and gave us life.

v. 15. *Whosoever believeth in him*] whosoever; without respect of persons (Acts 10. 34 35.) believeth that Jesus Christ, the true Messias, and Saviour of the elect, died for our sins and rose again for our justification (Rom. 4. 25.) and in assurance of the truth of Gods promises propoled in the Gospel, apprehendeth his particular interest and propriety therein, as chap. 20. 28.

v. 16. *For so God loved, &c.*] In this verse Christ sheweth these four concurrent causes of our redemption and salvation. 1. The principall, first, impulsive; the love of God, which can have no cause but it self. 2. The materiall, or price of our redemption, *his only begotten Son.* 3. the instrumentall; faith in Christ: *that whosoever believeth in him.* 4. the finall, *eternal life.*

the world] That is, mankinde, for Christ speaketh not here of that common love of God, whereby he willeth the good of conservation to the creature; so he loveth all the creatures; but of his special love, whereby he willeth man should be saved by Christ, and he is truly said to love the world, because they whom he loveth to eternall life, are in the world, a part of the world, and gathered by his word, and holy Spirit into the body of the Church, out of all ages and parts of the world, God loved all that he made: he loveth not sin which is neither in him, nor of him, he loved a finning world (for when we were enemies, he reconciled us. Rom. 5. 10.) but not the sins of the world: if we speak of Gods peculiar love which is to eternal life; we must understand the elect onely, opposed to that part thereof, concerning which it is said; *the whole world lieth in wickedness.* 1 Joh. 5. 19. and, *I pray not for the world.* c. 17. 9. Christ prayed for those whom he loved to salvation; that is, for the elect only *I pray for them* I pray not for the world, the elect are in the world, not of the world (c. 17. 16.) that is, of that party which lieth in sin and unbelief. so two sorts of men are intimated, *sub uno mundi nomine*; under this one name, *world* (faith *Prosper*) *sicut enim dicitur mundus in impiis, ita dicitur mundus in sanctis*--- the wicked are called the world, and here the saints are called the *world which God loveth*, God loveth us such as we shall be by his gifts, *non quales sumus nostro merito. Augustin. de C. D. l.* 17. *c.* 4. not such as we are by our desert, he loved, *quod fecerat & elegerat in filio*, saith the same *tr.* 110. in Joh. 17. that which he had made, and chosen in his Son; out of whom he loveth no man to eternall life: a Prince may be truely said, to love his Subjects specially then, when he punisheth the perverse, rebellious, and seditious among them; and a Physitian his patient, specially when he most endeavoureth to correct the corrupt and malignant humours which disaffect him: so neither can it prejudicate the love of God that he cutteth off and condemneth reprobates, or when with severe corrections, he fetcheth in, amendeth, and saveth those whom he loved and elected from eternity, thus then the creatour, and Lord of lords, loved the world; that is wretched mankinde dispersed, upon the face of the earth, without difference of nation, dignity, sex, or age: all the world with his common love, (of which all have some taste) the elect only, according to the effect thereof, his purpose of saving them in Christ. See more concerning the acceptation of the word (world) *Augustin. To.* 7. *Contr. Jul. Pelag. l.* 6. *c.* 1.

v. 17. *For God sent not*] c. 12. 47. God gave, and sent his Son, by his incarnation: he confirmeth that which he said, *should not perish.* v. 16. by declaring the end of his present coming into the world.

to condemn the world] Christs coming condemneth not, but unbelief and contempt of Christ, c. 9. 39. & 12. 47. he came not now to judge (that shall be at his second coming) but to propose terms of peace, and mercy; that they might believe and be saved.

that the world through him, &c.] not only Jews, but Gentiles also, as many as should believe in him.

v. 18. *Is condemned already*] By the ancient sentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which must needs stand, except it be reversed by Christ apprehended by faith; so is the believer absolved and pardoned; but the unbeliever (by nature the childe of wrath, dead in trespasses and sins, Ephes. 2. 1.) standeth already condemned, as *Chrysostom* saith, κἂν μὴ τῷ κρίματι τοῦ, ἀλλὰ τῇ πίστει if not actually and declaratively, yet in the (vniversal) sentence, on Adam; and in respect of his own actual sins, for whosoever sinneth, is guilty before God, and so under punishment.

in the name of, &c.] that is, in Christ.

the only begotten] all the Saints are Gods children by adoption in Christ; but he is the only begotten Son, by nature. See on c. 1. 14.

v. 19. *The condemnation*] The cause of condemnation.

their deeds were evil] mans wickednesse is the cause of his rejecting the Gospell of Christ, (which as a light discovereth it and convinceth sinners) and his neglecting and hating the same either in the word of trueth, or ministery thereof: so Ahab, sold unto sin, hated Michaiah 1 Kings 22. and incestuous *Herodias John Baptist.*

v. 20. *Hateth the light*] This is a proverbiall speech, which Christ accommodateth to his present purpose, which was to shew the immediate cause of the Jews unbelief, rejection of the Gospel, and their not coming to Christ, the light, which was their fin and incorrigible wickednes, sin would be concealed in darknes; it abhorreth nothing more then the light which discovereth it deformity, which is such as cannot hurt except it be loved, nor possibly beloved, if clearly seen. Ahab took Eliah for his enemy, 1 Kings 21. 20. because he discovered and reproved his sin: still truth begets us enemies, the word of God to the wicked, is as a true glasse to the ugly; you offer an odious affront if you shew it them.

reproved] or *discovered.*

v. 21. *Doth the truth*] That doth sincerely and holily.

wrought in God] as they do, who set God only before their eyes, and follow the rule of his word: *hoc autem in Deo facimus, quod Deo in nobis faciente, datur nobis ut faciamus. Fulgent. in præd. ad Monim. l.* 1. and we do this in God; which, God working in us, giveth us ability to do.

v. 22. *The land of Judea*] into the territories of Judea: from Jerusalem into the villages, and places neer.

and baptized] by his Disciples Ministry. See chap. 4. 2.

v. 23. *baptizing in Enon*] a town in the tribe of *Manasse* neere Jordan (there was another of this name neer *Damascus*. Ezec. 47. 17.) and neer *Scythopolis* on the other side of Jordan (See *Jf. Casaub. Exerc.* 13. *N.* 42.) and *Salim*. See *Jerom. de loc. Hebr.* A. fine.

v. 24. *John was not yet cast into prison*] See Matth. 14. 3. &c. Mark 6. 17, &c. Luke 3. 19.

v. 25. *And the Jews*] *Chrysostom* readeth μετὰ Ἰουδαίου---- with a Jew: so the *Syriac, with a certain Jew*, very likely that the controversie began with one, and after grew more general: so are national quarrels oftimes kindled.

about purifying] how they might be purified before God; which the washings under the law did, and baptisme now doth represent.

v. 26. *was with thee beyond Jordan*] they were affected with perverse zeal and emulation, fearing that their masters credit should be impaired by Christ.

to whom thou bareſt witneſſe] c. 1. 7. 24. they come with this complaint, that all the people now ran after him, whom their master baptized; as fearing an eclipse of their masters honour, by his interposition, to whom (it seemed to them) their master had lent his light.

v. 27. *A man can receive nothing*] or, *take unto himself*; nothing, no gift: no man ought to usurpe a ministry, which God hath not given him. Heb. 5. 4 as the *Syr. interp.* hath it *ex voluntate sui ipsius*, of his own will; or at his own pleasure, nor can he fit for it, except God give the ability. 2. Cor. 3. 6.

v. 28. I *am not the Christ*] chap. 1. 20.

v. 29. *is fulfilled*] in that he heard the voice of Christ the bridegroom speaking to his spouse the Church: it is as if he said, now my work is done; my office fulfilled; where of I rejoyce. I have done my part and rejoyce in the desired effect.

v. 30. *He must encrease*] I came to prepare his way, and to manifest him to Israel: the confluence of people to hear and follow him, is the end of my proclaiming him, and testifying concerning him, he must be exalted, and all the people shall follow him, and I must be obscured; as a star at the rising of the sun.

v. 31. *Is earthly*] Nothing but man, meer dregges in comparison with Christ.

and speaketh of the earth] savoureth not the things of God, but of men: as Matth. 16. 23.

v. 32. *No man receiveth his testimony*] that is as *Chrysostom* interpreteth ὀλιγοι, very few believe in Christ, concerning whom John bare witness, that he is the Son of God, if he had simply meant, none; why should he have added, *he that receiveth his testimony, hath sealed, &c.* verse 33. and how should we think that the Disciples and others were not herein concerned? but this he saith, to shew his Disciples, why they, and the other Jews yet believed not, because Christ was heavenly and they earthly.

v. 33. *He that hath received his testimony*] That is, διδαχθεισαν παρα: *Theophylact.* the doctrine of the Gospel.

hath set to his seal] See Rom. 3. 4. Theophylact interpreteth it by ἐδηξεν, and ἐδεικνυσιν he hath demonstrated, and confirmed, that God is true.

v. 34. *He whom God hath sent*] God herein sent his Son, as the Sun sendeth out his rayes to the earth, in that they are not in their emission divided from their fountain, *ita de spiritu spiritus, & de deo deus*, saith *Tertullian Apol. cap.* 21. so is he Spirit of Spirit, and God of God; that there is but one truth, as one God, so that he who believeth him that is sent of God, believeth God; as on the contrary, he that believes not him that is sent, believeth not God who sent him, see Luke 10. 16.

speaketh the words of God] this sheweth a reason why they should believe him, because he speaketh onely the words of God; which is the onely ground of faith in which there can be no falshood; opinion may be on probabilities; but faith is on certainties, because they are reveiled by God who cannot deceive.

not the spirit by measure] but an unmeasurable fullnesse. Colosst. 1. 19. & 2. 9. he meaneth by Spirit, the gifts and graces of the Holy Ghost: to every one of us is given grace *according to the measure of the gift of Christ:* Ephesians 4. 7. but his powerfull working is, as *Chrysost.* speaks, ἀμετρητος, *unmeasurable*: for he hath τὸ πνευμα ὁλοκληρον, and ὑποστασιν, *the whole Spirit, substantially*: the Prophets and Apostles had, and the faithfull *Ministers have a measure*; but Christ, the fulnesse whence all receive grace and truth, hath it above all measure.

v. 35. *The father loveth the Son*] Matt. 11. 27.

all things into his hand] that is, hath given the rule and power over all things in heaven and earth, to him. *See* Matt. 28. 18.

v. 36. *He that believeth, &c.* Hab. 2. 4. 1 John 5. 10.

hath everlasting life] the *Syr.* interpreter hath it, *est ei vita, quæ est in æternum*, it seemeth indeed to express a present and indefeasable interest and possession; not onely apprehensible by hope, but even now in being to present sense, for as much as the elect regenerate do now feel the power of the life of Christ in them, and the dayly motions of his spirit working the decay and death of sin, and enabling to some comfortable measure of sanctification. *See* Gal. 2. 20. they by experience know, how Christ is made of God, their wisdom, righteousnesse, sanctification and redemption. 1 Cor. 1. 30. wherein his kingdom is established in them; that is, the kingdom of grace and life eternall, the kingdom of life and glory begun here on earth to be perfected in heaven.

shall not see life] shall not enjoy, no nor so much as lay an eye upon it. See v. 3. & c. 8. 24. he shall neither be sensible of the life of grace here, nor of the life of glory in the world to come: the *Syr.* interpreter giveth it, *qui non acquiescit filio*: he that resteth not or dependeth not on the Son, in faith for his justification, but seeketh right to ourselves by the works of the law, &c. he shall not be saved.

but the wrath of God abideth on him] for none but those only who are justified by faith in Christ have peace toward God. Rom. 5. 1. out of Christ there can be no reconciliation, by the wrath of God he means the whole curse of the law, & whatsoever it threatneth impenitent sinners. *Salvian* expresseth it well, *de Gub. Dei. l. 1. ira est autem divinitatis, pœna peccati*: Gods anger, is the punishment of sin, and as *Fulgentius. de incarn. & grat. ira igitur ejus, nostræ iniquitatis est meritum*, his anger is the desert of our iniquity, he saith not Gods anger shal come, but, it abideth: all are born children of wrath. Ephe. 2. 1. because in sin: but this is done away in our regeneration, wherein we are reconciled to God in Christ only (See Act. 4. 12. but it abideth on the impenitent, and unbelevers, because they are not reconciled to God by faith in Christ.

CHAP. IIII.

Verse 1. NOW *when therefore the Lord knew*] When Jesus knew; that is, Jesus knowing what the Pharisees heard, and consulted.

v. 2. *Jesus himself baptized not*] he baptized inwardly by the Holy Ghost giving the effect of the outward baptisme here spoken of: and as *Optatus l. 5.* faith, he baptized indeed; but by the Apostles hands, *quibus leges baptismatis dederat*, to whom he gave the laws (or rites) of baptisme; so *Tertul. de bapt. c. 21. semper dicitur id facere cui præministratur*, he is ever said to do a thing, for whole service it is done.

v. 3. *he left the Jews*] to avoid their rage: that mean must be held in our ministry, neither to be discouraged by causelesse fear, nor rashly to provoke, or expose ourselves to enemies.

v. 4. *He must needs go*] it was his way from Judea to Galilee.

v. 5. *A city of Samaria*] See on Luk. 17. 11. *Herod, in honour of Augustus Cæsar*, called it *Sebaste*, according to the *Greek. Iero. To. 1. Epitaph. Paula.* Christ thus leaving the proud & malicious *Pharisees*, opened the treasures of grace and mercy to the despised *Samaritans*.

Sychar] *Sichem*, or *Shekem*. Gene. 33. 18. שכם *shechem* 70. συκιμων. See Gene. 48. 22. Josh. 24. 32. some think it called since, *Neapolis, Nablus*, or *Naplosa*. See *Jf. Casaubon. exer.* 13.

that Jacob gave] Gene. 33. 19. & 48. 22.

v. 6. *Sate thus on the well*] weary as he was; or, because he was weary.

the sixth hour] about noon: in the heat of the day.

v. 7. *give me to drink*] thus he that is rich and Lord of all, became poor for us, that he might make us rich. 2 Cor. 8. 9. we had lost all right and interest in the creatures, so that we could not so much as (in our own right) take a cup of cold water, but as usurpers: untill Christ restored us that interest and right in the creatures, which we forfeited by our attainder in *Adam*: and thus he asketh, who giveth to all creatures. Psal. 104. 27. as to refresh himself in his weariness and thirst; so specially to give occasion of discourse, for her salvation and many others.

v. 8. *into the city*] *Sychar* v. 5.

v. 9. *For the Jews have no dealings, &c.*] the *Samaritaur* claimed kinred of the Jews in their prosperity, but in their publike afflictions, would never acknowledge them. Joseph. *Antiq. Iud. l.* 11. c. 8. See also *l. 9. c. ult.* the Iews esteemed them wicked and profane, likewise the Samaritans, thought themselves pollured, if they touched a Jew. See 2 King. 17. 26. &c. they mutually hated and despised each other, hence was that blasphemous calumny against Christ, whom the Iews called *Samaritan*, &c. John 8. 48.

v. 10. *gift of God*] that excellent gift specified. c. 3. 16. or c. 7. 38. 39. or himself sent to convert her; or the opportunity of salvation hereby offered her.

living water] the graces of the holy Spirit, which shal never fail. See c. 7. 39. Ier. 2. 13. Ioel. 3. 18. Zach. 13. 1. *Cyril* understandeth here, the love of God, and ἡ ζωοποιὸς τοῦ πνευματος δυναμις, *the quickning gift of the Spirit*, so *Theophylact*, ἡ χαρις τοῦ ἁγιου πνευματος, *the grace of the holy Spirit*, which faileth not, but bringeth to eternal life.

v. 11. *Nothing to draw with*] and the Jews and Samaritans held it a pollution, to use the vessels of each other: this it seemeth, she spake, as despising and contradicting what he said.

v. 12. *Art thou greater, &c.*] as if she had said; whom makest thou thy self? *Jacob* that great *Patriarch* was content with this water, for himself, and his family; what better water speak you of?

thou and your father Jacob?] thus these mixed and degenerate people bragged. *See* (2 King. 17. 24.) whence they came: thus hypocrites ever boast of their fathers and ancesters. *See* chap. 8.

v. 13. *whosoever drinketh of this, &c.*] as if he said, hence you may gather whether I am greater then Jacob or not; if you understand the difference between that mystical and spiritual water which shal nourish to eternity (which Jacob could not give) and this which Jacob gave his sons, which can onely quench a present thirst, but not free you from a future.

v. 14. *The water that I shall give him*] the grace and spirit of regeneration, of which v. 10. & c. 7. 38. 39.

shall never thirst] it shall so refresh the weary soul, that all desire of good shall be satisfied, in the presence of God: see Psal. 39. 8. 9. Isai. 49. 10.

v. 15. *Give me this water*] it is likely that she perceived that he spake of spiritual water, but under the notion of a Jew, she was disposed to slight all that he spake: so hard it is to believe their word, of whole authority we are not well perswaded; probably she spake this *ironically*; this also is an example of that which Christ said, c. 3. 3. *except a man be born again, he cannot see the kingdom of God.*

v. 16. *Go, call thy husband*] Christ having a while patiently born with her perverse answers, wil now smite her conscience with the sense of her own sin, and his Divine Majesty before whom she deported her self so securely and audaciously: so are over confident sinners to be wounded that they may be healed, she knew that she lived in sin, yet her conscience

ence could not awake, untill a divine hand seemed to touch the wounds thereof: So 2 Sam. 12. 13. here also the tender mercy of Christ is to be observed: he said not, go thou adultresse, and call thy partner in sin, thy pretended husband, that you may hear your dooms, (as 1 Cor. 6. 9, 10.) but he mildely stileth him husband, whom he knew to be an adulterer, that she might neither presume any longer to contest with the searcher of hearts, nor despair of his mercy, whose lenity in reproving spake him merciful to cure and amend; not bitter, or malicious to find fault, or accuse.

v. 17. *I have no husband*] Thus securely dalliesh she in so great an interest as her own salvation; it is hard for sinners (not onely asleep, but) dead in sins and transgressions, to awake at the first call of God, and to acknowledge his voice therein: she supposing that she talked with meere man, thought with her womanish artifices to elude him, denying her matrimony, and dissembling her adultery; but no captions or fallacies can deceive God.

thou hast said well] Christ telleth her plainly of her faults (who could not before understand what he said) in mentioning the fifth man whom she now had in place of an husband, but truely an adulterer.

v. 19. *I perceive that thou art a Prophet*] The mentioning of her sin, smiteth her with a greater reverence of Christ, as of a Prophet, who would know those errours of her former life.

v. 20 *in this mountain*] Mount Garizim, near Shekem. *Iud. 9.* 7. in which *Sanaballath*, by *Alexander* of Macedon his leave, built them a temple. *Joseph. Antiq. l. 11. c. 8. See Is. Casaub. exer.* 13.

Jerusalem is the place, &c.] See Deut. 12. 5, 6. 1 Kings 8. 29. 2 Kings 21. 4. 1 Kings 14. 21. thus would she divert the discourse concerning her sin and shame, by embarking in a nationall controversie, which had long been banded between the Jews and Samaritans.

v. 21. *nor at Jerusalem*] The publike worship of God shall be no more restrained to that place, which was appointed thereto for a time, to exercise their faith in expectation of Christ, in whom alone we can appear acceptable to God. See Mal 1. 11. 1 Tim. 2. 8. Ephes. 2. 13, 14.

v. 22. *Ye worship ye know not what*] See 2 Kings 17. 29 &c.

for salvation is of the Jews] It seemeth to allude to Isaiah 2. 3. the meaning is, that the doctrine of saving health, is that which the Prophets have taught.

v. 23. *in spirit and in truth*] Spirit is here set in opposition to ceremonies, which are called carnall. Hebr. 7. 16. which presigured that which Christ performed: he requireth now (saith *Euthymius*) *non corporaliter, sed spiritualiter immolantes*, those that sacrifice not bodily, but spiritually; remission of sins being accomplished in Christs one oblation of himself once offered, there remained no more sacrifice for the sins of the living or the dead. See Hebr. 10. 18. there remaineth still spiritual sacrifice of prayer and praises by us to be offered. 1 Pet. 2. 5. Rev. 8. 4. but no more bodily, proper or externall sacrifice: he will be worshipped now, not in the figure (as under the law) but in the truth prefigured: and herein he secretly taxeth the Samaritans blinde errour, for that they held no certainty from Gods word, neither was their pretended zeal and devotion according to truth and knowledge, both which are fundamentall to the acts of religion. See Isaiah 8. 20. and in this comparison Christ sheweth the preeminence of the Jewish religion, grounded then on Gods infallible word, and the vanity of the Samaritan superstition and will-worship, built on traditions, and opinions of men, which are ever uncertain: for ignorance of the truth, as *Lactantius* well noteth, maketh *incertam, labentemque sententiam*, an uncertain, and slippery affection: will-worship is no religious act; neither are good intentions enough, we must be certain of Gods reveiled will, to direct us in his worship, otherwise we cannot do it in faith.

v. 24. *God is a spirit*] 2 Cor. 3. 17.

must worship him in spirit] This sheweth wherein Gods service principally consisteth; excluding the Jewish antiquated ceremonies, but not that bodily worship which is requisite, either for our acknowledgement of God before men, order in his publike worship, or the stirring up our own affections in the private.

v. 25. *which is called Christ*] These words (omitted by the Syriac) seem to be the Evangelists interpretation of the name Messias: though the Samaritan religion was very impure, confused and mingled with sundry errours, yet held they this principle concerning the coming of the Messias: so manifest was this light, that it shined to them that sate in darknesse, the very heathens, the Samaritans out of *Moses* writings. Deut. 18. 18. the impious *Balaam*. Numb. 24. 17. and the devil his self acknowledged fome sense thereof: it is probable that this woman understanding by the speech of of Christ, that some extraordinary change of the Church, and Ecclesiasticall state was nigh, presently thought of the Messias; the rather, because the marks of his coming, specially the departure of the sceptre from *Judah* appeared to the world: in her reseiting the certainty of all things in religious worship to the Magistracy of Christ, preferring him before *Moses* and all the Prophets, she is a good president, where we may learn in him to look for all the treasures of wisedom and knowledge. Colsf. 2. 3. and to hear him. Matth. 17. 5.

v. 26. *I am he*] When the Jews pressed him saying, *how long dost thou make us doubt* (or hold us in suspense) *if thou be the Christ, tell us plainly*, chap. 10. 24. he answered not so positively; but here he manifesteth himself: he that saw all hearts, knew that the Jews asked not to believe and be saved, but captiously, and to finde some calumny against him; and that this present hearer should convert, and be a means of the conversion of many others, when she should know who it was that talked with her. Christ is never wanting, where he knoweth the revelation of himself will profit to salvation, Chap 6. 64. where his gospel is hid, it is hid to them that perish. 2 Cor. 4. 4.

v. 27. *Upon this*] Even as he spake these words.

came his disciples] From Sychar, verf. 5. 8. into which they went to buy meat: thus long by Gods providence they were absent, but so soon as he had declared himself to be Christ, they came; left our of zeal, not yet well informed, they might (as sometimes they endeavoured, Matth. 19, 13, 14. Mark 10. 13, &c.) hinder a work of mercy.

v. 28. *left her water pot*] Having a taste of those waters of life, of which Christ spake, she quickly forgat her thirst and secular necessitie, which brought her out to *Jacobs* well; and hasted into the city, to draw others to Christ: when our affections are indeed taken up to things above (Col. 3. 1. &c.) our worldly cares, in a great measure, fall off like *Eliahs* mantle when he was taken up to heaven, 2 Kings 2. 13. See Psal. 69. 9. and 102. 4. Matth. 17. 4. Matth. 4. 20. 22. Matth. 16. 27. Job 23. 12. Psal. 19. 10. and 119. 127.

v. 29. *Come see a man*] Such is the excellency of heavenly treasures (ever most diffusive of themselves) if one finde them, there is no rest until he communicate the same to others: if one finde any secular treasure, he will carefully conceal it; because the more communicate therein, the lesse must every sharer have: but the more by thee are brought to Christ, the more dost thou share of that divine riches. She saith not *come and see a man, &c.* but *come and see*: the seed of this knowledge cannot lye dead in our heart. See Psalm 116. 10. Cant. 4. 13. it is like the widows oil, 2 Kings 4. 5, 6. encreased by pouring out: they have but a doubtful share in Christ, who pretending to send others to him, will not go themselves: nor doth she take upon her to define, or teach; she only leadeth them to hear Christ, contented to persuade them to see what she had found.

all things that ever I did] My great and many sins: that is, *multa quæ erant occulta, Euthymius*: many things, which were so secreted, that I am confident, he could have told me all; thus she seemeth, not to spare her own reputation, that she might thereby bring others to Christ. See 1 Tim. 1. 15. Acts 22. 3. 1 Cor. 15. 9. Gal. 1. 13.

v. 30. *went out of the city*] Out of Sychar, verse 5. it was by the instinct of Gods spirit, that they came, therefore the vility of the reporter hindred them not: we ought not to have the Gospel in respect of persons, nor so much to regard, who speaketh, as what is spoken: they have little affection to believe here in Christ, who are so intent to the messengers personall failings, that they thereby chiefly valew their message: these do not object her former sins, or infamie, because they were willing by any means to be led to Christ: a contrary minde was in those who said to the man that had been blinde, John. 9. 34. *thou art altogether born in sin, and dost thou teach us?*

v. 31. *Master eat*] Of these things which we have bought.

v. 32 *I have meat to eat that ye know not of*] That which I moft desire; or, more hunger for then meat; to wit, that I may do the will of God, in saving sinners. See Job 23. 12. because he would make his disciples teachers of the word; he thus teacheth them by his own example, to have a greater care of others salvation, then of their own bodily necessities; and of the kingdom of God, then of all worldly emoluments: he faith not, I do not hunger; but *I have meat, &c.* thus would he erect their thoughts, and make them attentive to that great work, which they were presently to see in the conversion of the Samaritans: thus would he teach all, rightly to order their desires: first for Gods kingdom, and then for things necessary to this present life: this one thing duely observed, would both open the windows of heaven to pour us out blessings, and supplies of all necessaries, and make our store a blessing, which without this one method so often proveth a meere curse and occasion of damnation to many.

v. 33 *hath any man brought him ought, &c.*] They could understand nothing but concerning bodily food: so hard is it to raise the thoughts above carnall reason. See also Matth. 16. 7. John 11. 11.

v. 34. *to do the wil of him*] That is, to prosecute the calling of the *Samaritans* to the knowledge of the gospel & to *salvation*. See C.

which he desired more then bodily food: a document is here to the Ministers, of diligence, and fervency in the execution of their charge; and also of consolation to us all; Christ who then so much zealed the salvation of Samaritans then to be called, hath not lesse care for us whom he hath called.

v. 35. *Yet four monethes*] ἔτι τετράμηνόν ἐστι, the Syriac interpreteth, *post quatuor menses*; after four moneths: it is an Hebrew manner of expression; as Jonah 3. 4. אר״בעים יום *had arbaim jom*; yet fourty dayes, *Aquila, Symmachus &c.* τεσσαρακοντα, fourty dayes. *See Augustin. de C. D. l. 18. c. 44.*

white already to harvest] Matth. 9. 37. The spirituall harvest is now ripe. at Luke 10. 2. therefore as the ripe corn cannot bear delay (without the owners great losse) but must be gathered in, so must the Jews and Gentiles now ready for Gods kingdom: by *regions white to the harvest*, he meaneth, (as *Chrysostom, Theophylact, Euthymius, &c.* interpret) τὸ πολὺ ὄχλον τῶν Σαμαριτῶν, the multitude of the Samaritans coming to him; and their chearfull mindes, ready to beleeve: *Cyril* more generally and better understandeth, those who being prepared by the voice of the Prophets, were to be instructed in the faith of Christ: we may not unaptly say of them, as *Ambrosl. l. 10. ep. 82.* faith of *Elisah*; *Propheiam Domini agnoscebant corui, quem non agnoscebant Judei, pascebant corui, quem genus illud persequebatur*: the ravens acknowledged the Prophet of the Lord, whom the Jews acknowledge not: the ravens fed him whom this generation persecuted.

v. 36. *that reapeth, receiveth wages*] The doctrine of the Prophets, is compared to sowing, and the Ministry of the Gospel, to gathering of ripe fruits; in either, the faithfull servant shall have his reward.

v. 38. *other men labomed*] Meaning the Prophets, and *John Baptist*. See on verse 36.

v. 39. *many of the Samaritans, &c.*] This was a *praludium* to the calling of the Gentiles; as were, the coming of the wise men to seek Christ, and the Centurion &c. Matth. 8. 5. howbeit the fulnesse of the time for their generall calling, being not yet come, he gave in charge to his disciples, not to go into the cities of the Samaritans, &c. Matth. 10. 5. for he was a Minister of the circumcision. Rom. 15. 8. sent specially to the lost sheep of the house of Israel. Matth. 15. 24. therefore he would not yet give the Jews matter of offence.

v. 40. *besought him that he would tarry*] They who have any true and reall sense of their interest in that which the Gospel proposeth to them, cannot but love and desire their company & presence who preach the same: therefore the Samaritans hearing the gratious words of Christ himself, desired to entertain him: *Paul* desired to die, that he might be with him. Phil. 1. 23.

v. 41. *more beleeved*] For faith is by hearing. Rom. 10. 17. which, whoever planteth and watereth, God giveth. 1 Cor. 3. 7.

v. 42. *not because of thy saying*] λαλίαν: Commonly importing talkativeneſſe: *Suidas* interpreteth it by θυμοφόρεια: which *Budaus* expreſseth by the oratoricall fluentneſſe of tongue in those who are more studious to pleaſe, then to profit: as *Suidas* inſtanceth in *Arcesilaus, ſatis in loquendo liber*; ſic: as *Suidas* inſtanceth in *Arcesilaus, ſatis in loquendo liber*; as the Hebrews apply expreſſed it by איש דברים *iſh debarim a man of words*; that is, *eloquent*, as Exod. 4. 10. So Cant. 4. 3. מדברך *midbarech* thy ſpeech is pleaſant: where the 70. give it by the word here uſed, ἡ λαλιά σου, thy ſpeech &c. God, complying with our infirmities, hath many wayes and means to bring us to beleeve: he will provoke the Jews by emulation of the Gentiles. Rom. 11. 11. others, by the honeſt and harmleſſe converſation of profeſſours. 1 Pet. 2. 3. Some by the ordinary means, preaching of the word and adminiſtration of the ſacraments: ſome by the authority and credit of the Church; whereas, who, or whatſoever the occaſion be, the word of God is the ground on whoſe certain authority we reſt, and for which we beleeve: as here, at the womans report, they beleeved, and came forth: but all that ſerved onely to bring them to Chriſt: ſo faith *Auguſtin. tract. 15. in Joh.* Chriſt is preached to thoſe who are without, and yet not Chriſtians; by Chriſtian friends, *tanquam illa multiere, hoc eſt Eccleſia mendicante*, as it were that woman, that is, the Church, declaring, one might well ſay of himſelf, *I had not beleeved the Goſpel, except I had beleeved the Church*: becauſe the voice of the Church (as this woman the Samaritans) firſt moved him to come to Chriſt: not that he finally built his faith on the authority of men, much leſſe preferred it before the authority of Gods word; but becauſe he acknowledgeth the means (the Miniſtry of man) by which God brought him to beleeve his divine word, which onely is infallible; as a man ſhut up in ſome dark *Labyrinth*; being thence led out by ſome obſcure lamp carried before him, to the clear and open ſun, might onely ſay, I had not come to the light of the ſun, except I had followed this lamp; yet could it not be thence concluded, that now in the ſunſhine, he muſt ſtill truſt to the light of the lamp, or that the ſuns light ſhould depend on the dimme light thereof; humane reaſon looketh on immediate means and occaſions as a cauſe, *ſine quâ non*; between which, and the ſupreme cauſe, in a clear view, it diſcerneth a vaſt diſtance; we honour the authority of the Church, and the Miniſtry of men, but put much difference between the authority of theſe, and God, on whoſe infallible truth our faith is grounded.

Saviour of the world] Chriſt having preached to them, that the ſalvation which he brought, was univerſall without reſpect of perſons; they apprehend their right and intereſt therein, and ſo concludes, that he brought conditions of peace to them, who were indeed far off from the covenants of grace. Epheſ. 2. 17. their admirable improvement of two dayes hearing; to the appehenſion of this ſum of the Goſpel, muſt needs riſe in judgement and condemn, not onely the Jews two years fruitleſſe hearing Chriſt, but alſo our many years hearing the ſame word without fruits of faith and repentance.

v. 43. *departed thence*] From Sychar in Samaria; he would not now ſtay long there, for the infirm Jews ſakes, his courſe being not finiſhed in Judea.

v. 44. *Jeſus himſelf teſtified*] The Evangeliſt rendreth the reaſon why Jeſus went not into his own countrey Nazareth; they honoured him not as they ought. See Luk. 4. 24. Mar. 6. 4.

v. 45. *the Galileans received him*] The proud Jews deſpiſed this people. ch. 7. 52. ſo did they the Samaritans, yet both Samaritans and Galileans received Chriſt, when the Jews rejected him and his doctrine; many times they, whom arrogant hypocrites deſpiſe, as impious and unconſiderable, more happily receive Chriſt, and the Goſpel then proud boaſters.

v. 46. *made the water wine*] Chap. 2. 1. &c.

a certain noble man] *A courtier*, or *ruler of Herods* houſe, or ſome principall officer, counſellour or chieftain; the Syriac ſtiles him עבד מלכא *abed malca*, *a ſervant of the king*, a Preſident or viceroy; ſo the interpreter of the Syriac hath it *gerens vices regis*. (*See Iſ. Caſaubon. Exer. c. 12. N. 55.*) for though *Herod Antipas* was but a *Tetrarch* and no king, yet doubtleſſe he was by his friends and followers, vulgarly ſtiled king, and ſo the Evangeliſts themſelves accordingly call him. Mark 6. 14. &c.

v. 47. *when he heard*] Having heard of the fame of Jeſus healing all diſeaſes; and hearing alſo where he now was; he addreſſeth himſelf to him for help for his ſon.

v. 48. *ye will not beleeve*] Yet he beleeved, otherwiſe he would not have come to him for help; but he beleeved not aright in him, who thought he could not help, except he were bodily preſent; had he been well informed, he would have beleeved him to be God every where preſent. *Greg. hom. 28. in Evang.*

v. 49. *come down ere my childe die*] This ſheweth the weakneſſe of his faith relying ſo much on the bodily preſence of Chriſt, as if his ſon could no otherwiſe be cured.

v. 50. *the man beleeved*] The man ſpecified, verſ. 46. ſo that here Chriſt at once cured two; the childe of the fever, and the father of unbelief; the man departed, relying on Chriſts power and mercy.

v. 51. *as he was now going down*] In the way between Cana and Capernaum: which ſtood upon the lake or ſea of Galilee, on the bank of the river Jordan, in the borders of Zabulon and Nepthalim.

his ſervants met him] Being ambitious to comfort their Maſter with ſpeed, by bringing him the welcome news of his ſons recovery, it is probable, that contending among themſelves who ſhould be the meſſenger, more came to meet him, where one could as eaſily have brought the tidings.

v. 52 *Then enquired he of them the hour*] Deſiring further confirmation of that which he ſo much wiſhed.

ſeventh hour the fever left him] At one of the clock in the after noon.

v. 53. *and his whole houſe*] The Maſter finding his ſon recovered, by the word of Chriſt, bodily abſent, beleeved the divine power of Chriſt; and relating the whole paſſage of the buſineſſe to all that were in his family, they alſo beleeved with him.

v. 54. *This is again the ſecond miracle*] The ſecond which he did in Galilee, in Judea he had done many. Thus will Chriſt confirm that which he hath begun; and ſo precious are the ſouls of a few beleevers in his ſight; we read here but of one houſe gained to the faith; yet he (who foreſaw all events to come) for that one ſake, came again to viſit what he had planted; he hath regard and care to ſave one *Noah* in a perihing world, one *Lot* in five cities. Gen. 18. 32. he expreſſeth it in two parables. Luke 15.

CHAP. V.

Verſe 1. A *Fter this*] Levit. 23. 2. Deut. 16 *was a feaſt of the Jews*] *Chryſoſt. Cyril. Euthym. Theophylact, Lyranus, Bonaventure. Fab. Stapulenſis. M. Calvin, W. Muſculus* and others think it was Pentecoſt. *Irenaeus l. 2. c. 22. Rupertus, Oecolampadius, Beza, Rollox, Brugenſis, Scaliger, do emendat.*

v. 6. *wilt thou be healed?*] there ſeemed no doubt but that he (who had with thirty eight years patience endured) would gladly be healed: but this Chriſt ſaid, to make both him and the ſpectators the more attentive to that which he was now about to do: thus he preventeth us with his mercy, ſee Iſa. 65. 24. this indeed is proper to the Almighty and true God, *inexorata beneficia prabere ſolet, Greg. Arnob. adv. Gent. l. 3.* to give unbegged benefits, to the weary and infirm: which when he doth in matters ſpiritual, he maketh us willing to receive who freely giveth of his own good will, ſo that there, as *Syneſius de inſomn.* ſaith καθαιμὰ τὸ μέγιστον μέρος ἡ δέλεατος, the greateſt part of the cleanſing, is the will, to be clean.

v. 7. *I have no man, &c.*] ſo unchariitable was that Jewiſh nation become; they thought all religion conſiſted in ſacrificing, but held not charity, the ground and ſum of the law: in ſo great a city, ſo much pretending to Religion, no man, in ſo long time, ſhewed ſo much mercy to this poor man, as to help him into the water: no wonder that Chriſt ſent the learned doctors to learn that neceſſary leſſon, *I will have mercy, not ſacrifice* (Matt. 9. 13. 1 Sam. 15. 22.) that is, mercy rather then ſacrifice.

v. 8. *take up thy bed*] for the evidence and manifeſtation of the cure.

v. 9. *immediately the man was made whole*] though he had been ſo many years lame, Chriſt preſently healed him, in the ſame hour, as the interpreter of the *Syriac* giveth it.

v. 10. *the Jews therefore ſaid*] they pretend religion, to overthrow the ground and fundamentals therof, faith in Chriſt, and charity to men. (*See* 1 Tim. 1. 5. 1 Cor. 13. 2. 3.) becauſe Chriſt healed on the Sabbath, whereas indeed that ſhews, that works of mercy are works of the Sabbath made for man.

It is not lawfull for thee to carry thy bed] Jer. 17. 22. it was not lawfull to carry, except that carrying had him within the compaſs of ſanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and neceſſity, in whſich Chriſt ſhewed it lawfull.

v. 11. *He that made me whole*] he replyeth not concerning works of the Sabbath, but citeth the authority of him, who had divine power to cure him: take heed of raſh cenſure; and conſider, not only the letter, but alſo the intent of the law; which is faith and charity. *See* on v. 10.

v. 12. *What man is that*] they would not acknowledge Gods hand in this work, but enquire after a man by them pretended to oppoſe the expreſs commandement of God concerning the Sabbath; as if they ſaid, do but name that man, and what ever he be, he ſhall not go unpuniſhed, thus were they prepoſterouſly zealous, and ſuperſtitiouſly religious, not conſidering the ſenſe but the letter of the law.

v. 13. *Conveyed himſelf away*] this ſheweth the reaſon why the man that was healed was ignorant who had healed him, and had not enquired concerning the authour of ſo admirable a bleſſing on him beſtowed: the u expreſſed ſenſe of perfect health, and ſtrength ſodainly recovered, might poſſibly take up all his thoughts in admiration; and while he was riſing and taking up his bed as he was commanded, Jeſus went away through the preſent multitude.

a multitude being] or *from the multitude that was*] the *Syriac* giveth it, *had hid himſelf in the multitude*: which might eaſily be, ſeeing there were many of ſundry ſtatures there; and in multitudes it is not eaſily to diſcern one from another: the word there uſed is ἐξέκλινεν which properly ſignifieth, to ſwim out; the multitude is often compared to ſtuctuant waters. Reve. 17. 2. 15.

v. 14. *Sin no more*] he thus warneth to ſhew him the cauſe of his infirmity, and the right uſe of health, which is, amendment of the former ſinfull life: thus good Phyſitians not only cure, but preſcribe for the avoidance of a more dangerous relapſe: God delighteth not in our ſorrows, but therefore ſmiteth us with infirmity, that he might not condemn us with the perſhiing world, and certainly worſe muſt needs befall them, who will not be warned by ſlighter corrections, either in this life, or that to come.

v. 15. *told the Jews, that it was Jeſus*] they aſked him, who it was. v. 12. now being informed (probably by enquiring of his Diſciples) he telleth them: ſhewing them that divine and admirable Phyſitian if poſſibly they alſo might want him for themſelves or friends.

v. 16. *Therefore did the Jewes perſecute Jeſus*] for it is the property of hypocrites, under pretence of zeal for religion, to execute their private malice.

v. 17. *my father worketh hitherto*] my father is beneficent in preſerving you all on this very Sabbath: & my works are his, & ſo, no violation of the Sabbath: I work by the ſame power, which not only at the beginning created, & ſtill preſerveth all the creatures (Heb. 1. 2. 3.) but alſo heal this man, & ſo, as *Hil. de trin. l. 7.* faith well, *in eo ergo quod operatur filius, opus patris eſt*: therfore the work of the father is in that wch he ſon worketh, they have one power & work. God in the beginning reſted the ſeventh day wch he ſanctified: he ceaſed then, (ſaith *Aug. Confen.*

ep. 146. 9. 2. ab ipsis naturis condenditis --- non ab earum administratione] from creating natures, or new species, but not from his administration, and preservation of those kindes which he then created, for as the same faith *l. 12. de C.D. c. 17. novit quiescens agere, & agens quiescere*, he knoweth how to work resting, and to rest working; who doth all things without labour, and lassitude, only by his word.

v. 18. *Because he had broken the Sabbath*] this relateth to the Iews sense: he had not broken the Sabbath, for he came not to destroy, but to fulfill the law. Matt. 5. 17. but they thought he had broken it.

that God was his father] this was proper and peculiar to him, as a father by nature, not adoption.

making himself equal with God] they understood not that he was God of God, coequall, consubstantial and coeternal with the father.

v. 19. *Nothing of himself*] or, as distinct from the fathers work: seeing, as they are one God, so have they one will and one working: for *ait Fulgentius de fide orthod.* in that nature of the Trinity, *sic tota unum est, ut nihil ibi possit separari vel dividi*--- so is all one, that there nothing can be separated or divided: so is all equall, that nothing greater or lesser can there be found.

what things soever he doth these also doth the son likewise] whatsoever the father doth, the son doth, because they are one God, have one will power and working. So *Nazianzen. orat.* 36. well interpreteth, this οὐδὲ ἐμόνος ποιεῖ doth the Son likewise ὡ κατὰ τὸν μεγαλόφωνον ἀλλὰ κατὰ τὸ σὺν ἐξ οὐσίας ὁμοστιμίαν --- not for the similitude of those things they do, but in respect of the same power and authority of both, the son doth not imitate, but cooperate; he worketh not the like, but the same work which the father doth.

v. 20. *Sheweth him all things*] by a Divine and unspeakable communication.

v. 21. *Quickneth whom he will*] ζωοποιεῖ, *maketh alive*, or giveth life, understand here by life, righteousnes, all the gifts of the H. Ghost, and all things belonging to our salvation, with all the parts & degrees thereof. he findeth us al dead in sins. Ephe. 2. 1. therefore in the work of our Salvation he must needs begin from our first resurrection to the life of grace: and these words, *raiseth up*, and *quickneth*, shew that he both raiseth up, and delivereth from sin, and also sanctifieth us by the same spirit (See Rom. 8. 10. 11.) which he doth, (as all other acts of mercy, or, *ad extra*) with the father: therefore also when he would raise *Lazarus* he prayed, and gave thanks to his father c. 11. 41. that we might know, that they joyntly wrought in the same work.

v. 22. *The father judgeth no man*] c. 8. 15. he saith, *I judge no man*: that is in point of civil judicature: or, I alone judge no man: and indeed he came not then into the world to judge, but to preach the gladsome tidings of salvation: so the father judgeth not alone, because he judgeth by the son, Act. 17. 31. Rom. 2. 16. the word (judgeth) here, as v. 27. 30. signifying full power to rule in heaven and earth: as Matt. 11. 27. & 28. 18. he saith the father judgeth no man, as they imagined, who separated him from the Son; by whom as he created all, so rule th he, and judgeth he all: so he saith he came not to do his own will, but the will of his father. See v. 30. and c. 6. 38. c. 7. 16. not simply, but in their sense who would divide the father and the Son, so he often times speaketh. See c. 9. 3.

v. 23. *Honour the Son*] In the unity of the Godhead; neither of them can be truely worthipped without the other.

v. 24. *but is passed from death into life*] that is, that as certainly, as if it were already done.

v. 25. *the dead shall hear the voyce*] in the first, or spiritual resurrection. See Revel. 20. 6.

and they that hear shall live] they that believe, and obey the voice of Christ, shall live eternally.

v. 26. *So hath he given to the Son*] he rendereth a reason of that he said, the dead shall hear the voice of the Son of God, and live: because God the father, who is the eternall fountain of life, communicateth his whole effence to the son: so that, as he is the eternal word and wildom of God, he hath all things of himself: but as he is the Son of man, he hath received all things of the father, as, authority and power to execute judgements which understand principally of the last general judgement, as that, c. 3. 17. God sent not his Son into the world, to condemn the world, &c. that is not now in his state of humility.

v. 27. *To execute judgement*] supream power to govern and administer all things.

because he is the Son of man] not only as he is God, but also as he is man; that all men may see their judge, Revel. 1. 7.

v. 28. *All that are in the grave*] that is, all the dead, in sea and land: this he saith to shew that he will not only raise the believers to the life of grace here, but also to the life of glory in the world to come: & though the obstinate sinners would not hear his voice, preaching conditions of mercy and salvation to them now; yet shall they against their wills, hear his voice and feel his power raising them from the dead, and summoning them to judgement.

v. 29. *They that have done good*] See Mat. 25. 46. wherein they shall be rewarded according to, not for their works; life eternal is Gods free gift, not mans merit. See Rom. 6. 23.

v. 30. *as I hear, I judge*] as I know my fathers judgement.

v. 31. *if I bear witnesse of my self*] c. 8. 14. if I only testified, ye might distrust; but now, God, the only sufficient witness of himself, testifieth of me.

v. 32. *There is another*] that is, God the father as c. 7. 18. he acknowledgeth one his only Son in whom he is well pleased. Matt. 3. 17. & 17. 5. so that I arrogate nothing to my self, which God my father doth not avow.

v. 33. *ye sent unto John*] he presseth them with Johns testimony, wch they durst not deny: & with their own judgment, who sent unto him to be resolved concerning Christ; why should you send to him except you would stand to his testimony? he gave witnes to the truth, w^ye condemn as falsificd.

v. 34. *receive not testimony from man*] I ground not on mans witness: man can no more prove Gods truth, then a lamp can shew us the sun.

v. 35. *he was a burning and a shining lamp*] he was not that light of light mentioned c. 1. 8. but one bearing witness of him: he was an eminent light, ardent in the zeal of faith and piety: so that the unbelieving Jews were wilfully darkened, and voluntarily erred in their inconstancy, wherein they never liked any long, were they never so admirable lights, in sincerity of zeal, and truth of doctrine.

for a season to rejoyce] untill you distasted his testimony concerning me.

v. 36. *I have greater witness*] See Mat. 3. 17. Mat. 17. 5. 1 Joh. 5. 7. he saith, greater, not truer: both were true, but the works which Christ did, more evidently concluded that he was the Son of God, and are so faid to testifie of him, as the heavens are faid to declare the glory of God. Psa. 19. 1. See Joh. 10. 25.

v. 37. *Hath born witness of me*] Matt. 3. 17. 2 Pet. 1. 17.

nor seen his shape] See on c. 1. 18. Deut. 4. 12.

v. 38. *ye have not his word abiding in you*] they had the true word of God (as many now have) in their closets, but not in their hearts: they neither understood the meaning therof, nor did they set their hearts to obey it, See c. 8. 19. 37. they who receive not Christ, are no true disciples of Moses & the prophets.

v. 39. *Search the Scriptures*] or, ye do search, as Act. 17. 11. he proveth himself to be the Messias, 1. by the fathers testimony. 2. by John Baptists witness, 3. by his works, 4. now by the Scriptures, the word ἐρευνᾶτε, may be either the indicative, and so translated *ye do search*, or the imperative, and so it is to be given *search ye*, the first sense imployeth a just reproof of their preposterous diligence; as if he faid, you do indeed read & search the Scriptures, rightly thinking that the doctrine of Salvation is thence to be drawn: yet you obstinately distelieve him of whom the scripture witnesseth, that there is salvation in none other: and here, that which *Hil. l. 7. de trin.* faith is very considerable: it cannot (faith he) bedenied, that from misunderstanding, the controversie concerning faith arose, *dum quod legitur sensui potius coaptatur, quàm lectioni sensus obtemperat*: while that which is read is rather fitted to the sense (of the reader) then (his) sense subjected to that he readeth: and again (*contr. Constant.*) he faith there is none of the hereticks which doth not feigne, or fallsly pretend that he prescheth according to scriptures; even those things in which he blasphemeth: they all speak scriptures, without their sense, and pretend faith, without faith; *Scripturæ enim non in legendo sunt, sed in intellegendo*: for the Scriptures are not in reading (or the letter) but in understanding (that is, inward sense and true meaning) and again; *optimus enim lector est, qui dictorum intelligentiam expellet ex dictis potiùs quam imponat, & retuleri magis quem attuleritis; neque cogat id videri dictis contineri, quod ante lectionem præsumpserit intelligendum, &c.* for he is the best reader, who rather expelleth the meaning of the sayings from the words, then imposeth it (on them) and rather carrieth away from, then coming weaveth (sense to that he readeth) and who forceth not the words to seem to carry that sense, which before his reading, he presumed must be understood, therefore when the speech shall be concerning God, let us yeeld God the knowledge of himself, and attend his words with holy reverence: for he is a competent witness of himself, who is not (cannot be) known, except he reveile himself, the second sense importeth an exhortation to search the scripture, not superficially, but as *Euthymius* after *Chrysost.* faith, he commandeth them to dig deep that they may finde: ἐν τῷ βάθει κείμενα, those things which are in the depth; for it is not in the *superficies*, ἀλλ' ὥσπερ τὸν θησαυρὸν ἐν πολλῷ τῷ βάθει κατέκειτο: but as a treasure hid in great depth.

ye think ye have eternal life] he faith not, ye have; but ye think

think ye have: teaching that they (as now too many,) deceived themselves, in opinion that hearing, or reading the word was sufficient without faith and obedience thereto: See Rom 2. 13. Hebr. 4. 2.

v. 40. *he will not come to me*] The meaning is, that they labour in vain in reading the scriptures, who make it not their principall aim, to finde Christ therein: and that it was their malice which hindred them from receiving the benefit of eternall life offered them in the Gospel; in saying *ye will not come*, he taxeth their contumacy as the chief cause of their ignorance and blindnesse: opinion of having in themselves sufficient sanctity to save them, is a dangerous obstruction; they who think themselves healthy, seek not to the Physician.

v. 41. *I receive not honour from men*] That is, not humane applause (had I been ambitious thereof, I would never have taken on me the form of a servant) Christ is greater, then that opinion or judgement of men can either take from, or adde to his glory: to an infinite, nothing can be added, nothing can be taken from it.

v. 42. *ye have not the love of God in you*] As if he faid, I well know why ye come not to me, because ye have no true love of God in you: you may blasphemously pretend other causes of your not beleeving in me, you may impose upon an ignorant vulgar, but I know you: he taxeth the love of God here, for the ground of all true religion and sanctity, the summe of the law. Deut. 6. 5. God seeth the hypocrisie of those, who have God, truth, and godlinesse in their tongues, but devilish malice, pride and vain glory in their hearts.

v. 43. *If another shall come*] If a false Propher should come, you would be too apt to receive him: so did they in *Traians* time follow their *Barcocheba*, whom almost all the Jews took for their Messias: this impostor caused great effusion of blood between the Jews and Romans: but when they perceived the mischief he had led them into, the Jews called their *Barchocheba* (which signifieth, *the son of a star*) *Barchozjba*, that is, *the son of a lie. See Pet. Galatin. de arcan. Cathol. veit. fo. Drus. praterit. l. 4. in Joh. 5. 43. and ib. ad. v. N. T. par. vlt. Joh. 5. 43.*

v. 44. *how can ye beleeve*] That is, ye cannot beleeve, because of your ambition, which is contary to the love and honour of God.

which receive honour one of another] Which love the praise of men more then the praise of God. cha. 12. 43. one flattering another with the characters of just, wise, and godly: desirous onely to please men, and to seem holy to them, that they may speak well of them, not valuing the judgement or praise of God. See Rom. 2. 29. 1 Cor. 4. 5.

v. 45. *there is one that accuseth you*] *Moses*, or the law (in the works whereof ye truft to be justified) shall condemn you, who continue not in every thing written therein, neither beleeve in Christ of whom he testified.

Moses in whom ye trust] They boasted that they were *Moses* disciples, and opposed him to Christ (chap. 9. 28. 29.) he telleth them that the law given them by the Ministry of *Moses*, will accuse and condemn them.

v. 46. *If ye had beleeved Moses*] He sheweth why *Moses* should accuse and condemn them; because they beleeved him not: so dangerous is it to pretend to that which we will not obey, nor beleeve.

he wrote of me] Gen. 3. 15. Deut. 18. 15. Gen. 49. 10 Numb. 24. 17. &c. indeed the whole scope of the ceremoniall law was to prefigure Christ to come, fuitor for our redemption, and cleanse us from all our sins: for he is the end of the law to every beleever: see the whole aim of the epistle to the Hebrews and Acts 7. 2. &c. Luke 24. 27.

v. 47. *how shall ye beleeve in me*] That is, seeing you pretend highly to reverence *Moses*, and yet beleeve him not any further then you finde in his writings compliance with your own opinions, how should you beleeve in my words of which you have no such effcem? This vail yet laid over their hearts in reading the scriptures, shall be taken away, when fulnesse of the Gentiles is come in. See 2 Cor. 3. 16. Rom. 11. 25.

CHAP. VI.

Verse 1. *THe sea of Tiberias*] The lake of Genezareth: Tiberias, Bethsaida and Capernaum, were on this side the lake, in respect of Galilee: but it is here faid, that he passed over, because he crossed some creeks running up into the land, or some bayes, that he might go the neater way: See on Luke 5. 1. and on John 21. 1.

v. 2. *because they saw his miracles*] This was the cause why they followed him into the desarts: seeing his admirable power, healing all diseases, they conceived that he was some great Propher sent of God: hence was that zeal to attend him so, as that they neither minded their want of meat, or lodging in the desart: which must rise in judgement and condemn our carelessenesse toward Gods word, from which the least let useth to detain or distract us, though we are not to follow Christ now into the desart mountains; his word is near us. Rom. 10. 8.

v. 3. *went up into a mountain*] Probably for the same reason which is expressed, Mark 6. 31. that they might rest a while.

v. 4. *and the Passover*] Levit. 23. 5. Deut 16. 1. See chap. 2. 13. this must be the third Passover after Christs baptism, if that fcast mentioned, chap. 5. 1. was the Passover.

v. 5. *lift up his eyes and saw a great multitude*] Thus he undertaketh the care for them, who for his sake neglect themselves. See Matth. 14. 15, 16, 18, 19. &c.

faith unto Philip] He spake to *Philip*, because it seemeth he spake the sence of his fellow disciples: we may not conceive that Christ thus spake, as soon as he saw this multitude; for the other evangelists shew that he first taught them many things concerning the kingdom of God, & healed those who were infirm, by which time it was almost night, then took he care to feed and dismisse them. See Mark 6. 37. Luke 9. 13.

v. 6. *This he faid to prove him*] Not that Jesus knew not before hand, what *Philip* would answer, but as Gen. 22. 1. God tempted, or tryed *Abraham*, to make *Abraham* know his own faith and obedience; so here to make *Philip* know his faith, whether (seeing in the ordinary way of nature there were no means) he would have recourse to Christs omnipotency, of which he had seen so much experience: and to shew him the defects thereof in the following miracle.

v. 7. *two hundred peny worth*] As if he faid, neither know we where timely to buy so much for them before night, neither is that a little money in our casn.

v. 9. *there is a lad here which, &c.* He had faid first unto them how many loaves have ye, go and see, Mark 6. 38. which when *Andrew* had enformed himself of, in the name of the rest, he faith, here is a lad, &c. five loaves, barls, to sell: for it is probable that their own store, after their repast in the mountain, was very slender: this setteth off the truth of the miracle of feeding so many, so fully, when there was neither in the disciples keeping, nor among the multitude, any more, then so incompetent a store for them all.

what are they among so many: Neither did he yet think of any more then humane and ordinary supplyes.

v. 10. *make the men sit down*] When these loaves and fish were brought him; he doth not here reprove their unbelief, but confirm their faith by the miracle done.

So the men sate down] ἀνέπεσον, *they fell or lay down*; as their manner was to eat: they were uncertain of the event, but yet readily obeyed his word: such readinesse was also in the waiters at the Cana wedding, to fill the water-pots with water when they wanted wine. chap 2. 7. this is a tryall of faith, when God commandeth men to do that, whereof for present they apprehend neither event, nor reason: mans reason would have faid to this multitude, high you away least you be famished here, by a little more delay; but sitting down here as he commanded, where there appeared no probability of supply, they found abundance to suffice them all: thus will he reach us not to relie on our own wisedoms, but to depend on his providence and word, who never frustrateth the hopes of his. See Matth. 14. 21.

v. 11. *When Jesus had given thanks*] That is, as the Syriac hath it, ברך *ubarec, and blessed it*: So also Matth 26. 26.

he distributed] By the Ministry of the disciples, to every one as much as fully satisfied them to a perfect refection: which is added to set out the truth and excellency of the miracle, those victuals being not sparingly, but fully and freely given to every one present.

v. 12. *gather up the fragments*] This he commanded, as for the evidence of the miracle; so also that none of Gods blessings might be lost, wherein would have appeared a contempt or undervaluing of them: to reach us an holy frugality in the use of Gods creatures: of which we are but stewards, and must once give account; and that we must rely on Gods providence, who can make the least measure sufficient.

v. 13. *filled twelve baskets*] So wonderfully had he encreased the small store. See also 1 Kings 17. 15, 16. and 2 Kings 4.

v. 14. *this is of a truth that prophet*] ὁ προφήτης, the Prophet which was to come; that is, whose coming we have hitherto expected: or as the Syriack interpreter hath it, *qui venit in mundum*, who is now come into the world: this is the Messias promised by God, Deut. 18. 15. such is the vulgar, more sensible of bodily and temporal benefits (which they expected in Christ) then spiritual and eternal: we read not that they thus acknowledge him in his myself divine and unparaleled preaching to them the mystery of eternal life: but when he feeds their bellies, then they cry, *this is that prophet.*

v. 15. *to make him a king*] This also shews how much they regarded their bellies, more then their souls: when he gave them the best spiritual food, they offered him no such honor, but because he thus fed them, they would proclaim him the king Messias; under whom they dreamed of health, wealth;

full-

fulnesse, victory, protection, and all secular blessings. So much lived they to carnal sense; so few understood the true end of Christs coming into the world.

into a mountain himself alone] Where he used to pray: his kingdom is spiritual, not of this world; therefore offended at their perverse service, who would thus honour him, he withdrew himself from them.

v. 16. *when even was now come*] Matth. 14. 23.

v. 17. *went over the sea*] That is, some creeke or arme thereof, as verse 1. Mark 6. 45. he bade them go before to Bethsaida, while he sent the people away (because Bethsaida was in their way as they went toward Capernaum) while he was dismissing them, it seemeth they were conspiring to make him king, and therefore he went from them into the mountain alone.

v. 18. *and the sea arose*] Swelled, as the Syriack hath it; was rough and high running.

19. *about five and twenty or thirty furlongs*] Above three miles from shore; so little way had they made from the evening to the fourth watch of the night. See Matth 14. 25.

v. 20. *It is I, be not afraid*] They were troubled for his absence, and terrified with his presence, when they thought they had seen some ghost walking on the water; therefore he discovereth himself to them: thus are the faithful secure and full of comfort in the presence and protection of Christ; at whose voice the wicked tremble, and are cast down: Chap. 18. 6.

v. 21. *they willingly received him*] Though they were afraid of him at first, when they knew him not, yet hearing his voice, they were glad of his saving presence, and received him into the ship, Matth. 14. 32. Mark 6. 51. *John* sheweth another part of the miracle by them omitted, that is, the sudden arrival of the ship, which before Christ came aboard, with all their art and labour, rowing and what ever they could do made so little way. See verse 19. So Christ not only comforteth in word, but also in real deliverance of his.

v. 22. *which stood on the other side*] Which lodged thereabouts, and supposed that Jesus had been there still, where the miracle was done.

but that his disciples were gone away alone] That is, by themselves without Jesus with them: it is doubtful with which of the two, the disciples (as in this our translation) or with the noun collective, the multitude, this verb ἀνεχώρησαν, *were away*, is to be construed: the latter seemeth probable, and the sence may be, when the multitude saw that the disciples onely took shipping, and that Jesus *went not with them*, they, that is, the multitude, went away or departed.

v. 24. *they also took shipping*] That is, in some of those which came from Tiberias, so the Syriack hath it, *they went into these ships*: we read of no storm in their passage, but onely upon the disciples ship: God exerciseth the greatest gifts with the greatest trayls. It rare a type of the world falling before the winde which a fair gale, while they that are Christs feel the storms and wrestling windes of afflictions, the more to confirme them in their deliverance.

v. 25. *when camest thou hither?*] Seeing we have waited on thee, and marked that there was none other ship here, save that in which thy disciples went over before thee; when, and how couldst thou come over sea? *Theophylacts* conjecture is probable; they might possibly suspect, that he went on foot to the other side miraculously.

v. 26. *but because ye did eat*] He answereth not to their question, but knowing their thoughts, reproveth them, for that they valued not his doctrine, or confirmation thereof by miracles, so that they might believe and be saved, but cared principally for their bellies; the fault that our carnal gospellers are commonly guilty of: they think they do excellently seek Christ, when yet their chief aim and care is to finde ease, peace, wealth, credit, or some temporal blessings in their practise, or profession of the gospel: thus would the coverous Jews have impropriated Christ himself unto secular ufes; so unworthy a value set they upon that inestimable mercy of God in giving them his onely begotten Son, as if he had onely given them some secular, and soon perishing blessing in him, and not eternal life and salvation: so hard a matter is it to cast off the importunate cares and desires of flesh and blood, that we may affect, and receive the unvaluable mercy of God for our salvation in Christ. *Vix quæritur Jesus propter Jesum*, *Augustine* on this place, rarely is Jesus sought for his own sake: but indeed, then the heart is right to God, *quando propter Deum quæritur Deus*, *Prosper*. *sent* when God is sought for his own sake: and how great should our happinesse be in heaven, if we did not with profane *Esau*, undervalue it for temporal supplies? See on Matth. 6 2. and Math. 5. 12. Seek in Christ first the kingdom of God and his righteousnesse, and be confident, he that for thy salvation assumed a reasonable soul and body, that he might suffer such things therein for thy redemption, will not lose thee again by leaving thee destitute of temporal necessaries. See Rom. 8. 32. by this examine whether thou seek God for love of God, or out of self-love: doest thou patiently bear afflictions, in regard that God thereby tryeth thee? doest thou love and depend on God as well smiting thee, as giving temporal blessings unto thee? but if thou be impatient, or desperate in thy sufferings, as 2 Kings 6. 33. Job 2. 9. thy seeking God hath been for thine own sake.

v. 27. *Labour not for the meat which perisheth*] Or work not, not forbidding labour for things necessary to this life. See Gen. 2. 15. Gen. 3. 19. Gen. 9. 20. 2 Thes. 3 10. Ephes. 4. 28. but preferring the care for things eternal, as Matth. 6. 33. So Matth. 9. 13. he excludeth not sacrifice, but preferreth mercie.

that meat which endureth unto life everlasting] That is, those things which are appointed by God to refresh and sustain their souls to eternity.

for him hath] Matth. 3. 17.

God the father sealed] Or allowed and confirmed to the office of our redemption: a simile derived from them who give commissions under hand and seal.

v. 28. *the works of God*] pleasing to God, or which he requireth.

v. 29. *This is the work of God*] 1 John 3. 23. his commandment and will: as also his work and gift, Ephes. 2. 8. that which God requireth of you, that ye should believe in me: having spoken of works and life eternal; lest they should imagine it could be merited or gained by the works of the Law without Christ (for if so, Christ had dyed without cause or in vain, Galat. 2. 21.) he recalleth them to faith in him, wherein onely is eternal life.

v. 30. *What signe shewest thou*] This one thing manifested how little they profited by the miracles they saw: admiring his works, and thence being perswaded that he was the Messias, in so much as they would have made him their King, yet now they require a signe, as if he had done nothing among them: *Chrysostome* here noteth their stupidity, who having present signes, yet ask a signe: so unconsistent are the desires and votes of the giddy vulgar: because Christ would not comply with their fancies, and become such as they dreamed their Messias should be (but on the contrary reproved their sensuality and spiritual blindnesse) they consent as with one no further to be heard or followed: as if they had said, What signe sheweth thou, that we should thereby be perswaded to forsake *Moses* Law, in which we and our fathers have been brought up to follow thee; and cast our selves and the hope of our salvation on thee? if Christ will not answer their desires, he shall no longer be a Master for them.

v. 31. *Our fathers did eat Manna*] Exod. 16. 15. Numb. 11. 7. As if they said, under *Moses* conduct whom we yet follow, our fathers were fed fourty years in the wilderness: what greater work doest thou; that we may cleave to thee?

he gave them bread from heaven] Wisd. 16. 20. So is the Manna called, Psal. 78. 24. דגן שמים *dagan shamaim*, the corn of heaven. So *Jerom* after the Hebrew, *triticum cæli*: the 70 give it ἄρτον οὐρανοῦ, the bread of heaven; so it is called לחם אבירים *lechem abbirim*, 70 ἄρτον ἀγγέλων, the bread of Angels. Hebr. the bread of the mighty or the strong. So *Jerom* after the Hebrew, *panem fortium*, not that the Angels do eat, but because (say some) God by their ministery fed Israel therewith. Some understand אלהים, *elohim*, as if it were the *bread of the mighty God*; or as others, the bread of Princes and Potentates, the most excellent bread. See *V. Schindler. in* אבר. *Jerom* understandeth Christ (of whom the Manna was a type) *ex hoc enim pane cæli* (saith he) *sanctificamur & angeli*; with this bread of heaven saints and angels are refreshed and fed; this ἄρτον ὃν οὐδὲ φέρουσι, understand, as *fera & sylvis* (i.e.) *sylvestris*. So *Joh. Drus. praeter. lib.* 4. because it distilled from the clouds; not that it was heavenly bread nourishing to eternal life; that Christ denyeth, affirming himself onely to be that bread. So 1 Cor. 10.

v. 32. *Moses gave you not that bread*] *Moses* gave not your fathers, so much as that perishing bread the Manna, which was for a temporal use, but God gave it; and he now giveth you in me the bread of life

the true bread from heaven] That which being apprehended by faith shall nourish you to eternal life; here this ἀληθινόν, is put in opposition to the type which their fathers did eat in the wildernes, in the type true, so typifies, as the thing figured, so the figure; for that Manna was a figure of Christ, that same ἄρτος ζωοποιὸς, *life giving bread* (*Nazianzen orat.* 55.) truely, but spiritually and mystically to feed our souls to eternal life.

v. 33. *He which cometh down from Heaven*] That is Christ, verse 35.

v. 34. *evermore give us this bread*] Either they spake *ironically*, and scoffingly, as the *Samaritan*. chap. 4. 15. So Matth. 27. 42. or they herein discover, that their minders were all on their bellies.

v. 35. *cometh unto me*] By true faith. See verse 36.

shall never hunger] See chap. 4. 24.

v. 36. *ye also have seen me and beleeve not*] He noteth their voluntary blindnesse (as Matth. 13. 13, 14, 15.) who sufficiently seeing the admirable effects of his divine power, yet would not beleeve in him: the curse was upon them which was threatened. Isaiah 6. 9. So, *auritus apertis, surdi erant*, *Augustin*. they were deaf with open eares.

v. 37. *all that the Father giveth me*] All whom he elected, shall beleeve in Christ, and obey the Gospel, and so not perish.

v. 38. *I came down from heaven*] The deity could not descend by changing place, because he comprehendeth all, and can be comprehended of none; neither came his humane body from heaven, but was truely of the seed of *Abraham*, (See Hebr. 2. 16.) but he is said to come down from heaven, in respect of his incarnation, wherein the deity united to the humanity, makes one person of Christ, God and man.

v. 39. *This is the Fathers will, &c.*] Because they understood not, what he meant by that will of God; for which he came from heaven, he expresseth it here, to be, that he should save all the Elect.

v. 40. *and beleveth on him*] He here sheweth the means of salvation, faith: as, Ephes. 2. 8. and who are they whom the Father hath given him; those onely that beleeve in him: here look for thy calling and election. See Rom. 8. 30. 2 Pet. 1. 10. 2 Cor. 1. 22. Ephes. 1. 13.

v. 41. *murmured at him*] Because they understood the words of Christ carnally; when he filled their bellies, they had him in the opinion of their long expected Messias, they would have then made him their king: but when he telleth them the truth, and teacheth them divine and heavenly things, they murmur and flatt back: observe here the feed and beginning of their fearfull apostacie and falling from Christ; it was murmuring at the truth through unbelief: it is commonly so still.

v. 42. *Is not this Jesus the son of Joseph?*] See Matth. 13. 55. Luke 4. 22. because they expected a magnificent and externally glorious Messias: they were offended at Christ in the form of a servant, and man of sorrows, though so coming to save them: and probably they underflood him, as if he had said, that he was not born in this world among men, but came down as an Angel from heaven; they knew not, that he was truely God, as truely man: so perverse is carnall reason; that which should have been an argument of gratitude, (that he vouchsafed to make himself of no reputation, to honour them with the title of the sons of God) they make the ground of their impious contempt of him.

v. 43. *murmur not among your selves*] As if he had said, my words contain no matter of scandall; the fault is in your selves, who can neither beleeve, nor understand them; because God hath justly given you up to spiritualll blindnesse and unbelief, for your pride and obstinacie.

v. 44. *No man can come to me*] No man can understand and beleeve these things, except God teach, enlighten, and give him faith; no man can know God, *nisi Deo docentes*; that is, *sine Deo, non cognosci Deum. Ireneus l.* 4. *c.* 14.

except the Father, &c.] As if he said, no marvell that ye beleeve not; your bellies, not my Father, drew you hither, to come to Christ, is here, to beleeve on him, and to depend on him; as verse 35. by *drawing*, he meaneth illuminating, and framing mens hearts to faith and obedience, which God doth by the holy spirit inwardly, working on his word and ordinance, as, verse 45. so true is that of *Prosper*, *quod dicit Deo, veniatur ad deum, de vocat. Gent. l.* 1. *c.* 24. God leading us, we come to God: here then is left no place for pride or contempt of others; for as the same well faith (*q. s. c.* 25. *tales fuerunt, qui sunt attracti, quales hi, qui in fide duricie sunt relicti*; they who are drawn (to Christ by the Father) were such as these who are left in their hardnesse of heart.

v. 45. *It is written*] Isaiah 54. 13. Jer. 31. 34.

v. 46. *not that any man hath seen the Father*] Meaning, you may not look for a call from heaven, or vision of God, by whom you should be admonished to beleeve in me; he calleth by me, and by his spirit: thus speaketh he to a carnall people, left they should mistake him, as in the rest they did. See 1 Cor. 2. 10. *Matth.* 11. 27. John 1. 18.

v. 47. *hath everlasting life*] He thus speaketh in respect of the certainty of Gods election, and the seals thereof in our regeneration; they have eternal life here begun, to be accomplished in the life to come.

v. 48. *I am the Bread of life*] In the participation whereof onely, is eternall life.

v. 49. *and are dead*] Because it is not the shadow, or figure, but Christ the substance, which can nourish to eternall life.

v. 50. *this is the bread*] Meaning himself.

v. 51. *the living bread*] Which lives and gives life to the world.

If any man eat of this bread] If any man beleeve in Christ: for as *Augustin* saith *tract.* 26. *in Joh. credere enim in eum, est manducare panem vivum*: for to beleeve, is to eat the living bread; and again saith the same *qui manducat intus, non foris, qui manducat in corde, non qui premit dente*: he that eateth within, not without, he that eateth with (or in) his heart, not he that crusheth it with his teeth.

v. 52. *how can this man give us, &c.*] They understood that carnally, which he spake in a spirituall sence.

v. 53. *except ye eat the flesh*] Except ye spiritually apprehend Christ by faith. See on verse 51.

v. 54. *whoso eateth my flesh*] By faith: for properly, and carnally, we cannot eat living bread, and such is Christ, verse 51. nor could that bread which came down from heaven, be that flesh of Christ carnally to be eaten; but whole Christ, God and man (See on verse 38.) the bread of life spiritually to be received.

v. 55. *is meat indeed*] Or truely, but spiritually: for that which is spiritually so, is truely so.

v. 56. *dwelleth in me*] This sheweth it to be meant of a mysticall and spiritual eating; because to eat his flesh, is to dwell in him; and that as bodies are sustained with meat and drink, so are our souls nourished with the body and blood of Christ.

v. 57. *he that eateth me*] That beleeveth in me. See on verse 51. and 56. and on verse 54.

even he shall live by me] For though faith (by which the just shall live) looketh strait on the flesh of Christ crucified, yet it well knoweth that the power of the merit saving us, dependeth on the dignity of the person crucified, who is truely God and man; therefore Acts 20. 28. the Apostle faith concerning the Church, that God had purchased it with his own blood: so 1 John 1. 7. the blood of Jesus Christ his Son, cleanseth us from all sin. So 1. Cor. 2. 8. they would not have *crucified the Lord of glory*.

v. 58. *which came down from heaven*] As verse 50. See on verse 38.

not as your fathers did eat Manna] It shall not be with him that feedeth on me by faith, as with your fathers in the wilderness, when they had eaten Manna, they yet dyed; but he that beleeveth in me shall be saved, to eternall life.

v. 59. *in the synagogue*] Openly, in the Church or place where the Jews weekly assembled for the publike worship of God.

v. 60. *This is an hard saying*] *ἀκανές*, troublesome, or irksome to be heard; because they took Christs words in a literall sense, hard to be understood, saith *Chrysostom. hom.* 46.

who can hear it] Who can endure to hear it? who would not be offended at it? to eat the flesh and drink the blood of man, is unnaturall, and therefore the more stupid they to take those words literally; mark here the wretched effects of carelesse hearing and misunderstanding the word of God.

v. 61. *doth this offend you*] Probably he spake this to them after he came out of the synagogue, and heard their murmuring, and censuring his sermon.

v. 62. *What and if*] Chap 3. 13.

ascend up were he was before] Are you troubled that I attribute such vertue to the eating my flesh? that I affirm it to be the bread of life which came from heaven? you shall see me shortly put off this assumed state of humiliation, and be exalted above the heavens. See Rom. 1. 4. chap. 3. 13. Ephes. 4. 9. they thought he would give them his body, carnally to eat, but he affirmed (saith *Augustin*) *se ascensurum in cœlum, utique integrum*: that he would ascend into heaven, and that entire: then should they know how he giveth his body, *quia gratia ejus non consumitur morsibus*: and that his grace is not eaten by bits: that they should see the Son of man ascend: understand it of the witnesses thereto appointed: possibly some of them who now murmured might be some of them: these words, *where he was before*: understand according to his deity: that the Son of man should be seen ascending where he was before, understand by considering the usuall communication of properties, whereby that which is proper to either nature, is attributed to the whole person of Christ: so it is true: Christ suffered, his humanity did, his deity could not: So the Son of man ascended where he was before: his deity was in heaven before, but his humanity then first arrived in heaven, when after his resurrection he ascended up into glory.

v. 63. *It is the spirit that quickeneth*] You must understand these things spiritually, not carnally; for they are spirituall,

(as *Chrysostom* interpreteth) and the spirit united to the humane nature, giveth life.

the flesh profiteth nothing] That is (faith *Augustin*) *sola carne*: the flesh onely, as the Apostle faith, knowledge puffeth up, that is, *sola, sine charitate*, if it be alone without charity.

v. 64. *some of you that believe not*] he faith not, who understand not these things; but he telleth them the cause of their misunderstanding, which was unbelief: he taxeth not all; lest if any present were curable, they might otherwise have been cast down to despair.

for Jesus knew] This the Evangelist inserteth, lest any should think that Christ rashly censured them of unbelief: many hypocritically followed him, which though men knew not, Christ well knew.

and who should betray him] Who would betray him, as if he faid, he did not only know all things past, and present, but also all things to come.

v. 65. *therefore I faid unto you*] He repeateth what he faid, (verse 44.) with application to the unbelievers: as if he faid: therefore are you offended through unbelief, because my Father hath not given you faith to believe in me to your salvation: you are joyned in bodily presence, but not in spirit, not in faith.

v. 66. *from that time*] ἐκ τότε, the Syriack hath it, from that word; for those things which they could not understand concerning eating his flesh, and drinking his blood; many who had given their names to him deserted him: thus was the Prophecie fulfilled, which foretold that he should be a rock of offence, Isaiah 8. 14. See 2 Tim. 2. 15. 1 John 2. 19. 1 Cor. 11. 19. no wonder if many are scandaled at our doctrine, and separate from our ministery; they that were not elected, were offended and separated from Christ.

v. 67. *Will ye also go away?*] which he faid, not that he was ignorant of the future (for he knew all from the beginning, verse 64.) but to occasion a cleerer confession of Peter in the name of the rest, and to propose his, as an example of constancy: also to admonish them not to joyn themselves with Apostates & separatists, which none shal do that are grounded in Christ: and not to follow multitudes to evil and forsaking of Christ. It may teach us not to be offended, when many fall away, who seemed heretofore very zealous followers of Christ, and professours of truth: for as multitudes can give no patronage to sinners; so neither shall the paucity of believers hurt the faithful: they onely who continue to the end shall be saved; that is, they onely to whom God giveth perseverance; for (as *Augustine* saith, *Tom. 7. respons. ad arr. fal. 8.*) *Dei voluntas, ut in bona voluntate maneat, qui & privsquam deseratur, neminem deserit, & multos desertores ad se convertit*, it is the will of God, that one should continue in a good will, who also before he be forsaken, forsaketh no man, and converteth many to him, who had forsaken him: he faith, *will ye also*; it is in our power to fall, but not to rise again: that we do not fall away, it is onely Gods mercy preserving us: and *Prosper* faith well, *de vocat. Gent. lib. 2. cap. 12. Ideo liberum esse discedere, ut non discessisse sit præmium*, therefore it is free to depart, that it may be a reward not to have departed.

v. 68. *the words of eternal life*] The Gospel teaching us all the mysteries of eternal life and salvation.

v. 69. *and we believe*] See Matth. 16. 16.

v. 70. *Have not I chosen you, &c.*] We must understand the one party to be chosen per *misericordiam*, and the other *per judicium*, as *Augustine* faith, *de cor. & gra. cap. 7.* To 7. those he chose to preach, and obtain his kingdom; but this to shed his blood.

is a devil] A malitious wicked man, an informer, a traitour, possessed and put on by the evil spirit: this he foretelleth, that they might not be scandaled, when they should see his end.

v. 71. *Judas Iscariot*] Ἰσκαριώτης. Hebr. איש קריות *ish Kirioth*; *Jeroms* first conjecture is probable, *Iscariotes, vel ab vico, aut urbe in quâ ortus est, &c.* (wherein *Chrysostome hom. 33. in Matth.* agreeth with him) *Cairioth* is a town in the tribe of Judah, Josh. 15. 25. some therefore will have him so called, as if it were faid, *Judas* a man of *Cairioth*. Some derive the name from that which signifieth defection, for a reward.

CHAP. VII.

Verse 1. WAlked in Galilee] Went about from place to place, to preach the gospel, and to heal the sick for confirmation thereof.

v. 2. *feast of tabernacles*] Levit. 23. 34. 42. 43. in this feast, they were to dwell seven dayes in Booths and tents, in remembrance of their dwelling in tents in the wilderness, Exod. 23. 16. it is called חג האסף *chag haasiph, the feast of gathering fruits*, and Levit. 23. 34. חג הסכות *chag hassuccoth, the feast of coverings or tabernacles*, 70. ἑορτὴ σκηνῶν; σκηνοπηγία: *Chrysostome* reckoneth it five moneths after the Passeover; but Levit. 23. 34. *ib.* verse 5 it appeareth fix.

v. 3. *that thy disciples*] That is, those whom thou wouldest have to follow thee: for his disciples who now did follow him, had seen his miracles: this they fayed probably in derision: for in the fifth verse it appeareth that they believed not in him: faith is not by any carnal prerogative, but a special gift of God, *Chapt. 1. 13.*

v. 4. *shew thy self to the world*] Go up to the feast, and do thy miracles in such great confluences of people, that thereby thy fame may be spread abroad to al other nations also.

v. 5. *Neither did his brethren believe*] His kindred. See on verse 3.

v. 6. *My time is not yet come*] My opportunity is not yet. So verse 8.

v. 7. *The world cannot hate you*] That is, the unregenerate do not hate you, because you are of them; the world loveth her own: the Priests and Pharisees do not persecute you, because you communicate with them in their unbelief, they embrace you as their obedient children: me they hate, because I reprove their sins. So dangerous a vice is pride, it can abide no reproof: so impossible is it to have peace with the world, except we will share with them in their wickednesse; and impossible is it to preach the truth sincerely, without the malice of impious men, whose sins we must reprove. The Jews pretended that they were angry with Christ, onely because he profaned the Sabbath, &c. but the truth was, it was because he discovered, and spake against their sin and hypocrisie; for he profaned not the Sabbath.

v. 8. *Go ye up unto this feast*] This faith he, justly leaving them to themselves, who would not believe in him. See Psalm 81. 12.

I go not up yet] Ἐγὼ οὔπω ἀναβαίνω, *I do not yet go up*: See the reason verse 6. my opportunity is not yet come. I do not go up with you, who believe not in me.

for my time, &c.] Chap. 8. 20.

v. 9. *He abode still in Galilee*] He staied a while after they were gone up to the feast, until he knew it fit time.

v. 10. *but when his brethren were gone up*] The Galileans were wont to go up to those solemnities, by kindreds, & companies of neighbours, Luk 2. 44. Christ would not now go up so publickly, but when he knew that the malice of the Jews was something more allayed, then he went up privately with his disciples, and some few followers.

v. 11. *the Jews sought him*] That is, the people who had formerly heard him, seen his miracles, or heard of him.

v. 12. *much murmuring* γογγυσμός, whispering, or secret talking concerning him, muttering, some malitiously blaspheming him; some praising and defending his parts, but secretly for fear.

v. 13. *for fear of the Jews*] No man spake well openly, for fear of the rulers and priests. See Chap. 9. 22. nor possibly durst they speak evil freely and publickly, for fear of the people.

v. 14. *about the midst of the feast*] About the fourth day of this feast, verse 2. now was his time to preach the gospel: what he now preached the Evangelist recordeth not: it was some divine learning, and to the admiration of the auditors, as appeareth verse 15.

v. 15. *How knoweth this man letters*] That is, τὸ ἱερὸν γράμμα, the holy Scriptures, as 2 Tim. 3. 15. they would not in their unbelief acknowledge him to be the Messias of whom the Prophet Isaiah 11. 2. 3 said, *the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge, &c. and shall make him of quick understanding in the fear of the Lord*. Which the Apostle also teacheth, Colos. 2. 3. They admiring the doctrine, and knowing that he had it not by ordinary and usual means, should have concluded that it was divine, and immediately from God, and so have acknowledged the evidence of the spirit therein: but so miserable a blindnesse doth unbelief bring with it, that all (the most indispurable) arguments, are there retorted and perverted, to the destruction of the wicked. See Acts 2. 17. Mark 6. 3. Matth. 13. 55. neither is here any patronage for those who neglect or despise learning. See 1 Tim. 4. 13, 15, 16. Titus 1. 5. 9.

v. 16. *My doctrine is not mine*] He speaketh, as he is man: I learned it not of man, but of God.

v. 17. *If any man will do his will*] He secretly toucheth the cause of their misunderstanding his doctrine, that is their want of the true fear of God, and obedience to him. (See Chap. 14. 15. 16. 17. 21. 23.) take away your doubting, anger, envy, and vain hatred towards me, καὶ θέλῃ τὸ θέλημα αὐτοῦ, nothing shall let you to know this, that my words are the words of God. *Chrysostom.*

whether I speak of my self] See Chap. 14. 24. the meaning is, if any man truly fear God, and will indeed set his heart to believe and obey him, he shall be satisfied, and clearly resolved, of the divine truth of the Gospel: it must be a found and wel affected palate which must judge of tasts, the sick and distaffected cannot: the precepts of righteousnes are bitter to evil livers. *Lactantius l. 1.* So also *Jerome l. 1. ep. 16. ita se natura habet, ut amara sit veritas*; it cometh naturally to passe that truth is bitter; that is, to the wicked. See 1 Cor. 2. 14. here Christ intimateth that the Jews were incompetent Judges of his doctrine; because their malice and wickednes had blinded them.

v. 18. *he speaketh of himself*] He who teacheth his own inventions, affecteth praise of men.

v. 19. *did not Moses*] Exod. 24. 3. he answereth their objection concerning healing on the Sabbath, by their own practise in that they circumcised on the Sabbath, v. 22. 23.

why go ye about to kill me] c. 5. 18.

v. 20. *thou hast a devil*] This seemeth a common manner of speaking among the Jews, when they would express a man furiously distracted, or dangerously erring, which they blasphemously apply to Christ.

v. 21. *and ye all marvel*] Because I did it on the Sabbath day, ὅτιμοῦ θαυμάζετε, τοῦτο ἐστὶ, *Chrysostome*, ye clamour and are troubled.

22. *Moses therefore, &c.*] Levit. 12. 3.

but of the fathers] Gen. 17. 10.

v. 23. *that the law of Moses should not be broken*] *or without breaking the law of Moses*. The law given by the ministery of *Moses*.

v. 24. *judge not, &c.* Deut. 1. 16. Judge me not according to any outward appearance, to be meer man; but consider the Divine Power in my works, which ye calumniate.

v. 25. *then sayed some*] They wondred that the authority of the rulers could not yet prevail against him, but yet acknowledged the power of God therein, that they could not with all their power silence him.

v. 26. *do the rulers know indeed, &c.*] Do our High Priests and Elders certainly know that he is the promised *Messias*, and therefore suffer him thus publickly and freely to controul and reprove them? if not, how easily might they take him; so might it seem to men, who considered not herewith, the coercive power of God limiting their fury, until the appointed time, that Jesus was to suffer for our redemption.

v. 27. *no man knoweth*] This tradition seemed to have beginning from some misunderstood prophecies, as Isaiah 53. 8.

v. 28. *whom ye know not*] He upbraideth their confidence of knowing him, seeing they know not his Father, nor his unspeakable generation.

v. 29. *but I know him*] As if he faid, you think you know me and my Father, but you are deceived, not knowing that I am coetqual and coeternal with God the Father, and that I took not this honour of being a Mediatour and Saviour; but that, is the fulnesse of time, by my incarnation, I came into this world, appointed thereto by God. See Hebr. 5. 4, 5. and c. 1. 18. Mat. 11. 27.

v. 30. *but no man layed hands on him*] Because the issues of life and death, with the time and manner, are onely in Gods hand: see how their malicious fury is bridled, as *Chrysostome* faid, ἀόρατος invisibly, by a secret, and unseen hand of divine providence: so God still protecteth his, restraining the precipitate malice of the enemy.

v. 31. *many of the people believed*] Though many were hardened in their obstinate unbelief, yet the Word of God was not without good effect with others, whose hearts he had opened. It is one and the same Sun which giveth light to sound eyes, but blindeth the infirm; one and the same truth preached, hardneth and more blindeth some hearers, and causeth others to believe and obey to salvation, *Nazianzen, Orat. 17.* It seemeth by their speech that Christ wrought many miracles among the people, which the Evangelist mentioneth not.

more miracles] This Evangelist speaketh not of many (the turning Water into Wine, c. 2. the discovery of the *Samaritans* sins, c. 4. and the healing the Rulers Son: curing the paralytical, c. 5. feeding 5000 with five loaves, &c. John 6. his walking on the Sea) therefore probably many more are omitted. See c. 20.

v. 32. *Pharisees and chief priests sent officers*] These desiring to appear the chief zelots, most opposed Christ, envying the peoples good opinion of him, and conceiving their own honour eclipsed thereby; this vexing them, they break out into open violence; the usual armour of Hypocrites, where they cannot prevail with arguments: thus is authority (appointed to defend truth) abused to impious tyranny. See Acts 22. 24.

v. 33. *yet a little while*] Till the appointed time, I shall preach and do my fathers will, whether ye will or no.

v. 34. *ye shall seek me*] c. 13. 33. In your extream calamities shortly to come upon you, ye shall with me with you again; but I shall return to him that sent me, and be secure from your malitious inquisition.

v. 35. *among the Gentiles*] Or *Greeks*. Will he go teach the *Jews* who are scattered here and there, among the *Gentiles*?

v. 36. *what manner of saying is this*] What meaneth he hereby? such a *quære* was among the Disciples, c. 16. 17, 18. only that there was a desire to be enformed of the truth, wherein Christ satisfied them: but here is a captious agitation of Christs words, without any serious care to understand their scope and meaning, therefore Christ here leaveth them in suspence.

v. 37. *in the last day, that great day, &c.*] Wherein they were to have a solemn assembly, and to abstain from all servile works. See Levit. 23. 36. the choice of this time imported, the end of those ceremonies was to bring men to Christ; and now being to depart home, he thus gave them to carry with them ἐφόδια σωτηρίας viands to salvation, as *Chrysostome* noteth.

Jesus stood and cryed] Ἔκραξε: He spake with a loud voice, that the multitude might hear him, and to shew his authority and liberty of speaking to the people. The occasion of this speech concerning water, might possibly be that which some write; that the Jews went on this day with great solemnity, to draw water out of the Fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the altar, singing our that of Isaiah 12. 3. *With joy shall ye draw water out of the wells of salvation, &c.* By this and many other traditions, they having perverted the law (which commanded a spiritual rejoycing) into superstitious clamours; Christ cried out, to recal them from earthly to heavenly waters.

v. 38. *he that believeth*] He citeth not here any particular place of Scripture; but this may be gathered out of Scriptures, where mention is made of the effusion of the gifts of the holy Ghost, as Joel 2. 28. Isaiah 44. 3. and 55. 1. 11. So Acts 2. 18. is interpreted: therefore the Syriac Interpreter gives it, *as the Scriptures have said.*

v. 39. *this spake he of the Spirit*] The Evangelist interpreteth the words of Jesus, Joel 2. 28. Isaiah 44. 3.

the holy ghost] The visible graces of Gods Spirit, spoken of by the fore-cited Prophets, which did accordingly flourish in the Church after the ascension of Christ. These several gifts were all the effects of one and the same Spirit (Ephes. 4. 4. 7. &c.) and therefore were usually called, *the holy Ghost*. Acts 2. 4. and 4. 8. 31. and 6. 35. and 7. 55. and 8. 15. 18. and 10. 44. 47. and 11. 15. and 19. 2. &c. as there is but one kinde of water distilling on the herbs in rain, which in the effects thereof admirably varieth in the production of fruits, plants, and flowers, it shewing it self (as *Cyril. cat. 16.* expresseth it) λευκὸς ἐν κρίνῳ, ἐρυθρὸς ἐν ῥόδῳ, *white in the Lily, but red in the Rose*: so is there but one holy Ghost working varieties of gifts in men, for the edification of the Church.

v. 40. *This is the prophet.* Deut. 18. 15. &c. See c. 1. 21.

v. 41. *but some said, shall Christ come out of Galilee*] Such is the condition of truth, it ever meeteth with some opposers: had not their envy blinded them, they might have found that Christ was born at *Bethlehem*, and of the lineage of *David*: the wicked are quick sighted to finde out arguments from perverted and misunderstood Scriptures to strengthen their unbelief; but flow and dull to learn the truth, this is Satans malice, and mens unhappy weaknesse, to turn that to destruction which God in mercy gave for comfort, and salvation.

v. 42. *hath not the Scripture said*] Mat. 2. 5. Mic. 5. 2.

v. 43. *so there was a division*] Σχίσμα, a schism, or division, or rent. *Augustine tom. 7. contr. Crescon. Gram. l. 2. c. 6.* intimateth that a Schism is, *Recens congregationis, ex aliqua sententiarum diversitate dissentio*, a new or late sprung up division of the congregation or Church, out of some diversity of opinions. An Heresie he faith is, *Schisma inveteratum*, an old Schism.

because of him] No wonder if there be Schisms now among us, seeing, in the facred presence of Christ, and when his self preached the most infallible truth of the Gospel, there were Schisms and Divisions. See Mat 10. 5. the cause is in the secret corruption of mens hearts, not in the Gospel of peace.

v. 44. *but no man laid hands on him*] See v. 30. Superstition is ever cruel, but Gods providence over-ruleth all.

v. 45. *why have ye not brought him*] These greedy Wolves were so impatient, that they are angry with their Messengers returning without him, not hearing or regarding why they took him not.

v. 46. *never man spake, &c.*] They admired the grace in his lips, Psal. 45. 2. So Matth. 7. 28, 29. but malice makes men so blinde and stupid, that they cannot be sensible of any the most excellent graces in those they hate. See 1 Kings 22. 8. 1 John 3. 12. It is natural to judge them evil whom we hate: but

but such is the power of God, they who went with purpose to take him, were taken with his excellency, their malice being turned to love and admiration, and they made proclaimers of his divine excellency. See 1 Sam. 19. 20.

v. 47. *are ye also deceived*] Blinded with envy, they would not admit, that Jesus could preach any thing worthy of admiration, therefore they conclude that they were beguiled by his fair speeches: pride ever thinks it cannot erre, and that rather all the World is dark, then it self blinde.

v. 48. *have any of, &c.*] Thus they allege mans authority against Gods: supposing that the Chair of Rulers and Pharisees had infallibility entailed on it.

v. 49. *are cursed*] It was their high ambition which made them conceive all men bound to follow them, though to destruction, and a proud opinion of themselves and their authority, caused them to despise and curse all others dissenting from their impiety and unbelief. It is a dangerous Paradox which *Card. Bellarmine* holdeth *de Roman. pontif. lib. 4. cap. 5. Si autem Papa erraret praecipendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas*--but if the Pope should erre by commanding vices, or forbidding vertues, the Church were bound to believe that vices were good, and vertues evil:--and an uncharitable presumption of the Council of *Trent*, to seal up their many *Canons* with so many *anathema's* to them who dissent from their errours. See *Concil. Tridentin. concil. tom. 9. Severin. Bin.* See more on v. 51.

v. 50. *he that came to Jesus by night*] c. 3. 2.

one of them] A Pharisee, and probably one of their *Sanhedrin*, or great Council.

v. 51. *doth our law judge any man before, &c.*] Doth our law condemn? See Deut. 17. 8, 10. and 19. 15. their part it was to have instructed the people, not to upbraid their ignorance; and to pray for them and blesse them, not to judge, damn, and curse them: *Quid temerarius Dei tribunal ascendit? faith Optatus, l. 2. Who art thou that judgest another mans servant? to his own master he standeth or falleth*, Rom. 14. 4. It was *Constantines* answer to the *Donatists*; *Petitis a me in seculo judicium, cum ego ipse Christi judicium expectem*; you desire judgement of me in this World, whereas I my self expect the judgement of Christ. So Rom. 14. 10. *We shall all stand before the judgement seat of Christ*. Those whom God hath set in authority may and ought to judge of secular businesses; but of mans final estate Christ only is to judge. That Judge which pronounceth behore he hath heard both parties, is unjust, even where he giveth a just sentence; but to condemn any man unheard, is an injustice against which the laws of God and Nature caution; as also to execute any man uncondemned. See *Salvian. de gub. D. lib. 8. fine. Tertul. Apol. cap. 1. Lactant. divin. instit. l. 5. c. 1.* See also Acts 25. 16. Possibly *Nicodemus* said this, not onely to diswade them from such injustice, but also in hope that if they would but hear Jesus, they should either be converted or convicted. Indeed, as even *Julian* could say in the cause of *Numerius*, who can be innocent if it be enough to accuse. *Ammian. Marcellin. lib. 18.*

v. 52. *art thou also of Galilee*] By way of reproach and contempt they named *Galilee*, though possibly they knew him to be no *Galilean*.

search and look] They bid *Nicodemus* go learn, as intimating his ignorance or reproving his incogitancy.

ariseth no Prophet] They would have no man think Jesus so much as a Prophet; therefore would they prescribe Gods power by custome. So slender a ground had they, as commonly all Schismaticks and Hereticks have, which is, at least to beg one principle, and to take some falsehood for granted, on which they would build the rest. As here: First they make no question but that Jesus is a *Galilean*. Secondly they conclude, that because God never had raised any Prophet thence, therefore, he never would. The first was false, for Jesus was of *Bethlehem*, and the second in their sense not true: for God called thence divers eminent Apostles; and so their superstructions were all false and impious; as, that they ought not to follow Christ: that they who did, were ignorant of the Law, and cursed: that they who were in authority ought to restrain them by excommunication, or other punishments due to Heretick, and to persecute Christ, and those that believed in him. Thus one absurdity or falsehood granted, many more will follow.

v. 53. *everyman went, &c.*] Divided in opinion and confounded in counsel, they could effect nothing until the time by God appointed. See Acts 28. 29. being at present frustrate of their hope to apprehend and destroy Christ; in great indignation they dissolved their malignant council, laying aside, not leaving their blasphemous malice.

CHAP. VIII.

Vers 1. *THe mount of Olives*] An hill neer *Ierusalem*, on the East; so called for the abundance of *Olives* there growing: it was there Christ used to be in the night, Luke 21. 37.

v. 2. *early in the morning*] Here is described the peoples diligence to hear the Word, as Luke 21. 38. as also Christs zeal to preach the same, that he might instruct and save them.

all the people] πᾶς, All, that is, many who had formerly heard him teaching in the feast of tabernacles, c. 7. 14, 37. Some of these came to be edified, and some to cavil.

3. *and the Scribes, &c.*] See on Luke 20. 1.

brought unto him a woman taken, &c.] Possibly the man (equally faulty, and liable to the same punishment, Levit. 20. 10. Deut. 22. 22.) had escaped from them.

v. 4. *this woman, &c.*] They call him Master; now they meant to entangle him, as Matth. 22. 16. whom they used to stile a *Seducer*, to the people; and they who were Judges, here act the part of accusers.

v. 5. *now Moses in the law*] Levit. 20. 10. &c. They could remember and urge the Law against others sin, but could not apply that to themselves which it faith against injustice; to wit, condemning without cause, lawful witness, or hearing the parties accused. Concerning the Law by them here mentioned; we must know, that it was so severe, that evil might be taken away from the Land, and to terrifie the sinners, by making offenders exemplary: See Numb. 25. 11. Sin is not known in impunity: that which they here did, was with purpose to ensnare Christ; they thinking, if he absolved her, he should appear to the people as an adversary to the law of God, and so not the *Messias*, but an impostor liable to a severe censure: but if he condemned her, he should seem to annul the very purpose of his coming, who professed to save them, and to propose grace and mercy, *Ambrose ep. 76.*

v. 6. *that they might have to accuse him*] As a breaker of *Moses* law, if he acquitted her, as they conceived he would, because he shewed mercy to sinners; and, as they pretended, taught concerning the Sabbath, contrary to *Moses*.

wrote on the ground] Some think he wrote that which he answered, or some more secret thing concerning the consciences of the informers: but seeing the Scripture speaketh not what he wrote, we must not curiously enquire. S. *Ambrose lib. 9. epist. 76.* faith, he wrote on the ground with his finger, who wrote the Law on the Tables of Stone. For the rest we may say with *Augustine, epist. 121. cap. 15. Init. Est ergo in nobis, quedam, ut ita dicam, docta ignorantia*: There is therefore in us, that I may so speak, a kinde of learned ignorance: and as *Jerome, Melius est aliquid nescire securè, quam cum periculo discere*: tis better be securely ignorant of some thing, then to learn it with danger.

v. 7. *he that is without sin*] See Deut. 17. 7. As if he had faid, fhe is juftly to be condemned; but you that accuse others look home, examine your own conscieuces whether you are not guilty of the like, or as great sinnes. *Quomodo enim feras alieni utrorem, & proprii contmnis defensorem?--Nonne se magis ipse condemnat, qui in alio damnat, quod ipse committit? Ambrose qu. 5.* How could you endure a revenger of anothers faults, and a defender of his own? --Doth not he more condemn himself, who condemneth that in another, which he committeth himself? The Jews urged him again and again (while he feemed to flight their information) confident in his forbearance to anfwer, that they had now caught him in an unavoidable difficulty what ever he anfwered; Christ therefore replyed with due respect to the law, maintaining the equity thereof; so anfwering, that they could not calumniate him for abfolving the finner, nor object against his doctrine of grace and mercy freely justifying finners; thus retorting the calumny, and striking the fleepy consciences of the malepert accusers, who vainly infulted, as if others vices were their vertues: teaching all who will be accufers of their brethren to begin at home; for as *Gregory Nazianzen* faid *epist. 16. Caesario frater.* how fhall they reprove others fin, who have not ἀφ' ἑαυτῶν πτῶσιν, that is, confidence in their own innocency: but as the moft ravenous and hurtful birds, are commonly moft quick-fighted; fo are the moft wicked moft ready and skilful to finde out others faults: the eye feeth not itself, nor any thing which is too neer it; fo neither fee we our own faults, except fet at fome diftance, and in another perfon: fo *David* faw his fault, in the perfon of the rich oppreffour; till then he could not in himself. 2 Sam. 12. See on Matth. 7. 5.

v. 8. *again*

v. 8. *again he stooped down*] Thereby giving them with their convicted consciences, opportunity to bethink themselves, and to steal away, that they might not as present be further detected and shamed.

v. 9. *being convicted by their own consciences*] Heating such an unexpected answer, and out of hope to accomplish their designe upon him, their consciences accusing them, and fearing to confesse themselves finners (left their reputation with the people fhould thereby be impaired) or to bring their pretended innocency to the tefl before him, who as they might poffibly fufpect, might know and detect their fecret failings; they chofe rather to take the opportunity of his ftooping down, to go away; though in that recesse, indeed confessing his impregnable wisedom, and their own guiltinesse.

beginning at the eldest] Either (faith *Ambrose lib. 7. ep. 58.*) because they who had lived longest, had more sins; or because they being more prudent, fleft apprehended the force of the reproaches. That which *Theodoret* faith (*in Ser. 17. 1.*) is true: there is nothing more powerful then the conscience.

Jesus was left alone] That is in respect of all those accusers; not simply alone; for these things were acted before his disciples, and a great multitude of people; therefore it is said, *and the woman standing in the midst*, ἐν μέσῳ must relate to a company.

v. 10. *and saw none but the woman*] None belonging to that cause; no accuser, nor officer attending her.

where are those thine accusers] Not being ignorant of their departure, but making manifest to all present, that he absolved her not contrary to the law, seeing the informers and witnesses deserted the cause.

v. 11. *She faid, no man, Lord*] She anfwereth to the second quare, not weighing the first, feeing her accufers were gone: fhe knew that condemnation ought not to go before conviction.

neither do I condemn thee] *Neither will I condemn thee, Ambrose* readeth, *lib. 7. ep. 58.* others read with us κατακείνω, *neither do I condemn.* I will not use lesse clemency then they: See Chap. 3. 17. this he faid, not to diffolve the Law, but to fhew mercy, and to call to repentance: and for that he would not take upon him to be a temporal Judge, as Luke 12. 14. as if he faid, I leave the Magistrate his right of judicature; and feeing they condemn thee not, neither do I, who cause to pardon fins, and fave finners: he faith not, no man ought to condemn thee (that had been to pervert juftice, to condemn the Law, and to juftifie the wicked, for certainly there are many fins in adultery) but he faith, *hath no man condemned thee?* He fo fheweth mercy, as not there by to abolifh political order: and here is a fweet motive to repentance, that we may flie to his mercy, from whose justice we cannot fly. *Fulgent. ad Venan. ep 7.*

go and sin no more] This faid he that he might fhew them, *se bonum peperciffe, &c.* (*Augustin. Macedon. ep. 54.* that he fpared man, but was not pleafed with mans fin: this is true repentance, not onely to lament, but to forfake our fin: the end why God fheweth mercy, is that we may serve him more holily. See Rom. 6. 4. Luke 1. 75. and this was here the greateft and moft abfolute condemnation of this womans fin. For where the guilty is put to death, rather the perfon is executed then the fin: but where the finner leaveth his fin, there is a difcharge of the perfon whom Christ came to fave, and a killing of fin: which he came to condemn in the flefh. Rom. 8. 3.

v. 12. *I am the light of the world*] Chap. 1. 4, 5. and 9. 5.

v. 13. *thy record is not true*] ἀληθής is here taken for authentick, or worthy to be credited; that which the Hebrews call מאמר *neeman*, the Syriack שהדיתא *shariro*, (that is, *firmum, validum*) of שהד *sharar*.

v. 14. *though I bear record*] Chap. 5. 31.

yet my record is true] Because God is the onely fufficient witnesse concerning himself.

v. 15. *ye judge after the flesh*] According to outward appearance, Chap. 7. 24.

I judge no man] That is, I do not now judge; I now am come to teach and propose conditions of mercy and falvation to penitent finners: or, I judge not rafhly, as you do.

v. 16. *for I am not alone*] He doth not plainly and expreffely affirm his Godhead (that was yet vailed under the infirmity of the flesh) but mentioneth his Father, whose Deity they acknowledged, to intimate the power he had to judge, who yet fpared them, and inftructed them how to avoid the judgement to come: he was not alone, the Father and the holy Ghoft were with him, *nunquam enim poteft à se Trinitas separari, Ambros. in Luc. lib. 2. cap. 3.* for the holy Trinity can never be divided from it felf. See *Fulgent. da fide orthod. ad Donat.* See 1 John 5. 7.

v. 17. *it is also written in your law*] Deut. 17. 6. See Matth. 18. 16.

the testimony of two men is true] That is, fo taken in law, not that it is always fo. See 1 Kings 21. 13. Matth. 26. 60. Acts 6. 13. but this he faith by way of concession: and by this fecret antithesis he fheweth, how unjuft they were who profeffed the law, according to which they took that for granted which two men witnessed; but would not believe what God the Father and himself testified.

v. 18. *I am one that bear witnesse, &c.*] He declareth than which he before faid, *I am not alone*, verse 16. as God he testifieth of himself, (the Messias, God and man) and in the fame act the Father testifieth with him, for they are one God, and their works are undivided. See on verse 16. Christ argueth (as *Lyranus* noteth) from the lesser to the greater: the witnesse of two men, according to *Moses* law, is fufficient to confirm a truth, therefore much more fufficient is the witnesse of two perfons of the holy Trinity; men may deceive and lie, but God cannot: he might here alfo have cited the fame teftimony of the holy Ghoft; but that doctrine was not yet opportune, and feasonable for them.

v. 19. *ye should have known my Father also*] For they are one God.

v. 20. *These words spake Jesus*] See on Luke 21. 4. in their treafury their offerings were kept, Mark 12. 41. this fhewes his undaunted conftancy in the prefence of his enemies, and heat of their malice: no man yet medled with him, because the providence of God limited all things to the appointed times, therefore they were yet restrained: to teach us conftancy and confidence in the truth. The Devil himself cannot reach beyond the length of his chain, (Rev. 20. 1. &c.) nor hurt the least of Gods children, more then, or before he permitteth) who will make all things work for good to them that love him. Rom. 8. 28.

v. 21. *Te fhall feek me*] See Chap. 7. 34.

v. 22. *Whither I go*] See Chap. 7. 35.

v. 23. *ye are from beneath*] He fheweth here the cause of their blindnesse and unbelief: ye are earthly and carnal, therefore apprehend you not the heavenly things which I teach you; no man is an apt Disciple of Christ, whom Gods Spirit doth not make so: hence is the rarity of faith in the world.

I am not of this world] He denyeth not his humane nativity, of the seed of *Abraham*; but he denyeth that he hath any communion with fin, and the corruptions of flesh and blood: in which fence he faith, the Apostles were not of this world, Chap. 15. 9. and 17. 16. though not free from fin by nature (Ephef. 2. 3.) but by grace and regeneration; nor abfolutely (as Christ) but comparatively, and in respect of their juftification by the merit of Christ. See Galat. 1. 4. Phil. 3. 20.

v. 24. *I faid therefore unto you, &c.*] These words relate to the precedent declaration; the meaning is, the world perifheth in fin and unbelief (1 Cor. 11. 32.) if you are of this world, and come not to me by faith for your juftification, you must needs perifh in your fins.

that I am he, &c.] That I am the Meffias and fole Saviour of the world: this fheweth that there is falvation to none, but thofe who conftantly hope for, and expect in Christ, whatsoever the Prophets have foretold concerning the Meffias.

ye fhall die in your fins] For there is falvation in none other, Acts 4. 12. he onely taketh away the fins of the world, Chap. 1. 29. he onely juftifieth finners by fuffering for them, paying the full price of their redemption, and making their peace with God. (See Rom. 3. 24. and 5. 24. and 5. 3. and 8. 1, 2.) therefore if your fins be not done away in Christ, you fhall in them die eternally.

v. 25. *even the same that I faid*] The Son of God, and Saviour of the world, as I taught you from the beginning.

v. 26. *I have many things to fay, and to judge of you*] As if he had faid, I could detect, and object against you many things, but because I see my word is to you, but as the fun-beams to the clay, more hardening you, I forbear now; yet my Father, who fent me to teftifie the truth to you, will once appear true in all that he hath threatned unbelievers, and will vindicate his word against all impious despisers of the same. See 2 Tim. 2. 13. It may be a comfort to all that constantly adhere to the truth of Gods word; though the world and generality of men oppose or contemn it, God will be true: as the afcending fumes and vapours may for a time obscure the light of the Sunne toward us, they cannot extinguish it; fo may emergent hereses, and oppositions of men, veil the truth a while, they fhall never finally prevail against it.

v. 27. *they understood not*] He noteth the ftupidity of fome of the hearers, who could neither understand promises, nor threatnings.

v. 28. *When ye have lift up*] That is, when ye have crucified me, your own consciences fhall be convicted that I am the

the Son of God. See Matth. 27. 54. Acts 2. 37. Luke 23. 47, 48.

v. 29. *The Father hath not left me alone*] That is, the power of the Spirit of God ever assisteth me and my ministry; it is your own fault, if you feel it not in your hearts, active to faith and obedience, 2 Cor. 4. 3, 4.

v. 30. *many believed*] The Bee sucketh honey where the Spider gatheretch venom: the word of Christ falleth like the snow and rain, (Deut 32. 1, &c. Isaiah 55. 10. Hebr. 4. 12. and 6. 7.) which maketh the venemous weeds grow up more ranck to the fire, and the wholsom herbs more fruitful for the owners blessing.

v. 31. *If ye continue in my word*] It is the end which crowneth all good actions. See Matth. 24. 13. Revel. 2. 10. Colos. 1. 23. it is not enough to begin well, *Non quæ cuntur in Christianis initia, sed finis: Paulus male cæpit, sed bene finivit: Judæ laudantur exordia, sed finis proditione damnatur* Jerom. *Furia ep.* 21. in Christians, not so much the beginning as the end is considerable: *Paul* began ill, but ended well: *Judas* beginning sure commended, but his end was damnable for his treason.

v. 32. *the truth shall make you free*] For otherwise they were slaves to sin and errour: the good man even in servitude is free, but the wicked *etsi regnet, servus est*, though he reign is but a slave, and that not unto one man, but that which is more grievous, to so many masters, as he hath sins. *Prosper.* out of *Augustine de C. D. lib.* 1. *cap.* 18: and then is the will free, when it serveth not vice and sin: that is the gift of God, which being lost, *nisi à quo potuit dari, non potest reddi*, can be restored by none, but him who could first give it. *Prosper. ex Aug. de C. D. lib.* 14. *cap.* 11.

v. 33. *they answered him*] They, who were heard to calumniate, who believed not; though they had often been made vassals, & now were by the Romans, yet they conceived that by right they ought to have been free; and that (however degenerate they were) yet that they had the privilege of *Abrahams* sons: not understanding, that onely regeneration by the Spirit of God could make them free, and the true children of *Abraham*, Rom. 2. 29. Luke 19. 9. Matth. 3. 9. Rom. 9. 7, 8. Gal. 3. 9. 29.

ye shall be made free] That is, as if we were not so already? thus are we generally secure under the title of Christians, whereas that sacred name shall more grievously condemn the wicked: and we may too truly say with *Salvian de gub. D. lib.* 6. O deplorable misery, *quam dissimilis est nunc à seipso populus Christianus, id est, ab eo qui fuit quondam*, how unlike is the Christian people to it self, that is, to such as it was wont to be.

v. 34. *whosoever committeth sin*] You boast of your freedom: but sin is the greatest servitude (Rom. 6. 16. 20. 2 Pet. 2. 19.) and the custom thereof, the most unhappy tyranny, and the bonds thereof most hard to shake off. Sin reigning, a man hath a free will (saith *Fulgent. de incarn. & gra. cap.* 19.) but free without God, not free under God, and therefore *pessimè atque servilitèr liberum*, wickedly and servilely free, because not freed by the free gift of God, shewing mercy.

v. 35. *the servant abideth not in the house, &c.*] This is the punishment and misery of the servants of sin: though they seem for a time to enjoy the privilege of Gods house, and to insult over, and perfecute his children, yet are they not heirs, but must at last be cast out, as *Ismael* was from *Abrahams* family, Gen. 21. 9. Gal. 4. 30.

v. 36. *if the Son therefore shall make you free*] This he saith to shew, that whereas all men are born servants of sin, they are freed by grace onely, and the spirit of adoption, by faith in Christ, and that all other prerogatives are vain: what could the Empire of the world advantage a servant to sin? The most happy freedom, is to be a servant of God, that sin may not reign in thee. But from this servitude of sin, no man is freed, but by the Son of God, *Fulgent. de incarn. &c. cap.* 19. for by him *spiritualiter renascimur*. See *Augustine ep.* 157. See also the epistle of the Council of Carthage. *Innocent. ib. ep.* 90.

v. 37. *ye are Abrahams seed*] That is, according to the flesh.

v. 38. *seen with your father*] What your father the devil teacheth you. See verse 44.

v. 39. *works of Abraham*] You would be heir to him in faith and obedience.

v. 40. *this did not Abraham*] Your works are contrary to *Abrahams*; he loved and believed God, you through unbelief persecute the Son of God: he obeyed God, you serve the spirit of malice.

v. 41. *the deeds of your father*] Your works speak you the sons of another father whom you imitate.

we have one Father, even God] We worship one God, who chose us to be his people, who often acknowledged us for his children, Exod. 4. 22.

v. 42. *if God were your Father*] If ye were indeed the sons of God by adoption, you would imitate him in love.

v. 43. *cannot hear my word*] That is, you will not hear and obey, being filled with malice and prejudicate opinion. See Matth. 13. 14. 15.

v. 44. *ye are of your father the devil*] Not by nature, but by imitation of his malice. See 1 John 3. 8. So *Cyril. Catech.* 7. Satan is the lyars father, ὁ πρῶτος ψεύστης καὶ πατὴρ τοῦ ψεύδους, not by nature, but by fraud and deceit.

from the beginning] From the beginning of the world he led men into sin and death.

abode not in the truth] He kept not his first estate, Jude verse 6.

he speaketh of his own] According to his custom and disposition; if ever he speak truth, he borroweth that, to the end that he may more deceive.

he is a lyar, and the father of it] Lyars are the devils children by imitation: herein they meerly resemble him: none would believe him whom they knew to be the devil; neither will they believe a notorious known lyar: it is madnesse not to know, *quod mendacia non diu fallunt, Cyprian. lib.* 1. *ep.* 3. that lies cannot long deceive.

v. 45. *because I tell you the truth*] Thus he proveth them Satans sons, not Gods, because they hated the truth, nor is there any more evident mark of a reprobate minde, then hatred of trueth, and love of lies: See 2 Thess. 2. 10, 11.

v. 46. *Which of you convincetb me of sin?*] This is a secret presupposition of an objection: if they should say, we disbelieve not because thou speakest truth, but because thou violatest the law; he challengeth the accusers to shew wherein: they could accuse, and did malitiously, but who can convince, or prove him to be a transgressour of the law. This word could fit the mouth of holy Jesus onely, it is too high a challenge for any of the mere sons of men: in Christ onely there was no sin.

v. 47. *He that is of God*] This a peculiar of those who are of God; who are led by the Spirit of God, and sincerely endeavour to do his will, they will hearken to his word; they will love to hear. See 1 John 4. 6. you believe not because you are not Gods sons, but Satans, who hates and resists the truth. See Acts 13. 48.

v. 48. *Say we not well that thou art a Samaritan, &c.*] Thus groweth unbelief and contempt of Gods word into open blasphemie: thus convicted impiety breaks out into railing: they accusated the Samaritanes Apostates, and impious; therefore when they would describe a wicked man, they called him Samaritan.

v. 50. *and judgeth*] And will avenge this blasphemy, wherewith ye dishonour me.

v. 51. *He shall never see death*] Shall not die eternally: it is an Hebrew manner of expression, as also, *to taste of death*. verse 52. Hebr. 11. 5.

v. 52. *we know thou hast a devil*] Thus obstinate were they in their malitious blasphemie; and so high an opinion had they of themselves, that they concluded all must be true which they thought, who thought themselves infallible.

v. 53. *Art thou greater then our father Abraham?*] So injurious are they to God and to the saints, who use their name and memory to Christs dishonour: we can never make more honourable mention of them, then when we stile them the servants of Christ.

v. 54. *if I honour my self*] If I onely speak glorious and great things of my self, as you suppose; but my Father testifieth of me, and honoureth me, by the prophets, by his voice from heaven, by many miracles by me done.

Ye say that he is your God] They professed so, (as also many now) but they denied God in their actions.

v. 55. *ye have not known him*] Therefore is he not your God: ye know him not, who dare so willfully disobey him: he that saith, *I know him, and keepeth not his commandments, is a lyar, and the truth is not in him* 1 John 2. 4.

v. 56. *Abraham rejoyced to see my day*] That is my coming in the flesh, which he saw far off by faith, Heb. 11. 13. (*Prosper* referreth it to the day of his passion, figured in his son. *de promif. & prædicti. part.* 1. *cap.* 17.

v. 57. *Thou art not yet fifty years old*] He was about thirty and three years old. See Luke 3. 23.

v. 58. *Before Abraham was, I am*] I who according to my humanity am not fifty years old; according to my divine nature am eternal, and so before *Abraham*, and all the creatures: the Deity hath neither past, nor future, *sed semper esse habet, Greg. hom.* 18. *in Evang.* He saith not to *Moses*, I was, but I *am* hath sent thee. Exod. 3. 14.

v. 59. *Then took they up stones, &c.*] Such is the fury of blinde zeal, and impatient errour, they have no sober ears for truth, but hands quickly armed for slaughter. See Acts 7. 57.

but Jesus hid himself] How, we read not, but certainly Gods power so protected him; because the time of his passion was not yet come. See Luke 4. 30. he could easily have destroyed all his enemies, but *qui pati venerat, exercere judicium nolebat. Gregor in Evang. hom.* 18. he that came to suffer would not now exercise judgement: it may teach us, to decline the fury of our enemies by withdrawing our selves from their presence, if it may be, to reserve our selves to better times and auditors: certainly Christ stayeth not with the bloody, and cruell; though in his absence they have the possession of the externall; materiall Churches.

CHAP. IX.

Verse 1. *Blinde from his birth*] Born blinde: this setteth out the greatness of the miracle: they who are blinde by some disease growing in the eye, (any part of that curious fabrick being hurt or disaffected) may possibly finde some help by the art and industry of the Physician: but those who are born blinde, without eyes, or without the natural frame and disposition thereof, can be cured by none but the Lord of nature: therefore the Evangelist mentioneth this, that we may know that this cure was *non artis, sed potestatis, Ambros. ad Bellic. ep.* 75. *l.* 9. not of art but power.

v. 2. *or his parents*] This they asked, being confident of his omniscience, otherwise they had in vain moved this question; and also knowing that all misery is the effect of sin (chap. 5. 14.) and that God often visiteth the Parents sin upon their dear children, see 2 Sam. 12. 14, &c.

v. 3. *Neither hath this man sinned, nor, &c.*] which he saith not ἁπλῶς, simply, for so, both he and his parents had sinned (as *Chrysostom* noteth) but neither this mans sins, nor his parents were a cause why he, rather then all other sinners, was born blinde, but that Gods glory might appear in his cure.

v. 4. *While it is day*] While I live here, or while I have opportunity.

when no man can work] He calleth the hour of the wicked, and power of darkness (to which he was in his passion, shortly to be subjected) the night, wherein he should not have opportunity of healing, and doing miracles for the confirmation of the Gospel, by his own visible and bodily presence: he did that after his death and resurrection by his disciples and their successours in the Primitive Church for a time: the words therefore express not an impossibility, but an importunity: *when no man can work*; that is, when it is unseasonable to work: it must teach us, while we have time, to improve it to Gods service: the time is coming on, wherein there shall be no faith, labour, prophesying, nor place for repentance. See Isai. 55. 6. John 12. 35. 36. 1 Cor. 13. 8.

v. 5. *I am the light*] Chap. 1. 9. He is always in the world, and still illuminateth every one that comes into the world: but not now by a visible presence, and externall operation, but by his divine and secret power. See chap. 8. 12.

v. 6. *Spat on the ground*] Christ used means, to mans reason improbable, that his power might be the better seen in the cure.

anointed the eyes of the blinde] Or *spread the clay upon the eyes, &c.*

v. 7. *go wash in the pool of Siloam*] *Siloam* was a fountain at the foot of mount Sion. See on Luke 13. 4.

which is by interpretation, sent] *Syr.* שׁילוחא *Shiloucho*, or *Shilucha*: it is of שלח *shalach*, *misit emisit*, *&c.* thence שלח *siloah. Isai.* 8. 6. *the waters* השלח. 70. ἡ Σιλωὰμ: see hereof *John Drus. præterit. l.* 3. *ad* Luke 13. 4. *ib. annot. in. N. T. and ib. ad* John 9. 7. *ib. præt. l.* 4. John 9. 7. and *ad Voc. N. T. com.* 1. *filos. (Ist. Casaub. excer.* 15. *p.* 37. *Advicom. Theatr. ter. S. Jerusalem. N.* 200. *Jerom.* in Isai. 8. 6. *Joseph. de bel. Jud. l.* 7. *c.* 24. *Plini. l.* 31. *c.* 2. faith, hereof *in Judæa vivus Sabbatis omnibus siccatur* — These words of interpretation, are added to signifie that Christ was (as the spiritual rock. 1. Cor. 10. so also) the *Siloah, sent of God* to illuminate and save men, to be the fountain of all good to believers: it was not the vertue of this water (wherein doubtless many had walked without any extraordinary effect) but his power who was sent of God, that gave this man sight: and this bare a type of baptisme, as *Ambrose* (forecited. v. 1.) noteth which was called of the *Greeks φώτισμα. Clem. Alexand. Paed. l.* 1. *Nazianz. orat.* 40. *Cyril. Cat.* 1. 2. *Chrysost.* on Heb. 6. 4. where the Apostle calleth the baptized φωτισθέντας, *enlightened*, as *Ambros.* saith, *refuso lumine*, as if Christ the light touching the blinde, infused illumination.

v. 8. *he that sate and begged*] Their law concerning beggars, and provision for the poor, Deuteronomy 15. 4. (as in other disordered governments) it seemeth was now not carefully executed. See Act. 3. 2.

v. 9. *I am he*] As impiety is ingenious to conceal and obscure the works of God, so is faith and holy gratitude ingenuous and free to confess the same to Gods glory: their doubting occasioned this recovered man to proclaim, the work of Christ on him; wherein as *Chrysostom* noteth, οὐκ ἠρνήσατο ἀναστρέφων — he was not ashamed of his former blindness (no nor of his beggery) nor feared he the peoples fury, neither dissembled he the benefit received.

v. 10. *thine eyes opened*] ἀνεῴγησαν, after the *Hebrew* manner of speaking, the eyes of the blinde are said to be shut: and so their eyes are said to be opened, who of blinde, are restored to sight: sometimes we read of eyes, held, or opened in another sense, as Gene. 21. 19. Luk. 24. 16. so *Hagars* were opened, that she might see that, which before, though present, and seeing, she could not see: and the disciples eyes were held; not that they might not see, but that they might not at present know Christ.

v. 11. *I went and washed*] He relateth the trueth simply and as it was acted; shewing the effect of his faith, and obedience, the receiving his sight.

v. 12. *I know not*] Whether they asked, as admiring the cure, or to accuse him who had wrought it on the Sabbath, it is not evident, though this seemeth most probable: it appeareth that the cured man had learned his name who cured him, of others (as Mark 10. 47. Matth. 20. 30.) possibly of those who led him away to *Siloam*, yet had he not yet seen Jesus, who likely went away from the place where he cured him, so that he found him not after he returned from the water, seeing.

v. 13. *they brought him to the Pharises*] Whether to ingratiate with them, or to enform them what admirable things Jesus (whom they persecuted) did, it is not manifest.

v. 14. *It was the Sabbath day*] See on Matth. 12. 2. 5. 8.

v. 15. *again the Pharises*] These busie enemies of Christ, intended by this reexamination of the man, to have found some advantage against Christ; but, they did but condemn themselves the more, by how much more apparent their malice made this admirable work of Christ.

v. 16. *because he keepeth not the Sabbath*] See on chap. 5. 9. 10.

v. 17. *A Prophet*] A man of God, of whom he must have such power.

v. 18. *Until they called his parents*] Hoping that they being over-awed with fear of their power and authority, would rather deny that their son was born blinde, then by confessing a known trueth, incurre their displeasure: but the more they strive to obscure the truth the more evident they made it: to God turneth the counsells of the wicked against themselves and taketh the wise in their own craft.

v. 19. *who ye say was, &c.*] They will not acknowledge that he was so born, but interrogate the parents in a threatning manner, which in effect was to bid them deny it, as they tendered their favour.

v. 20. *we know this is our son*] We cannot but know and confess this, they would not for fear deny their son, how wretched is it for fear, or favour to deny [illegible] Saviour.

v. 21. *he is of age, ask him*] Of age to be a competent witness; and he can best enform you hereof who hath many years endured the misery of blindness, and now enjoyeth his sight: it may be the cure was not wrought in their sight, and therefore they more willingly put off the fuller answer to their son.

v. 22. *because they feared the Jews*] That is, the Pharises and those who were of their consistory, or *Sanhedrin*.

put out of the Synagogue] That is cast out of the Church as a notorious and contumacious malefactour profane, and wicked heretick; which casting out, we call excommunication. See Matth. 18. 17. 1 Cor. 5. 2. 5. 1 Tim. 1. 20. this shewetb the abuse of excommunication among them, to the use [illegible] in all ages.

v. 24. *give God praise*] Tell truth, that God may be glorified. See Josh. 7. 19. as if they had said, remember, that thou speakest in Gods presence: thus (as hypocrites use) they pretended the honour of God, to colour their own implacable malice against Christ.

we know] They would have them in blinde obedience to their authority, rest on their judgment (though it were against Christ himself) and believe that they could not err.

this man is a sinner] By this they blasphemously meant, a notoriously impious man.

v. 25. *I know that whereas I was blinde, I now see*] He said before, he is a Prophet, but perceiving the Pharises so eager against Christ, refusing to speak of the person;

he affirmeth the admirable work done.

v. 26. *They said to him again*] In these many reexaminations, they would have found him forgetfull of what he had said, that by crossing his own testimony, he might have made it void: so extream diligent is Satan, to overthrow, or obscure the truth.

v. 27. *ye did not hear*] Ye believed it not.

v. 28. *we are Moses Disciples*] Thus they boasted, but were indeed wicked hypocrites.

v. 29. *whence he is*] They knew his parents, but doubted of his authority.

v. 30. *herein is a marvellous thing*] He might well admire their ignorance, seeing opening the eyes of the blinde, was a foretold signe and mark of the Messias. Isai. 35.4.5. & Matt. 11.5. Luke 7.20. &c.

v. 31. *God heareth not sinners*] Psal. 66. 18. Which may not be understood simply and universally: for God sometimes heareth in judgement, as he sometimes denieth in mercy, by this argument he would overthrow their blasphemous censures of Christ: God will not hear the prayers of such wicked men as you mentioned, see Isai. 1. 11. Rom. 8. 15. Psal. 50. 16. Jam. 5. 16. therefore he cannot be wicked who obtaineth power of God to do such things. See c. 3. 2.

but if any man, &c.] 1 John 3. 22.

v. 32. *since the world began*] As if he said, that which cometh to pass by nature, is commonly, or usually so, that which by art, often; but that which is done against the course of nature, above the power of art, & so rarely, must needs be by the immediate hand of God: and consequently Christ is of God.

v. 33. *he could do nothing*] None of these extraordinary good things.

v. 34. *altogether born in sins*] They meant, a wicked rude *idiot*, as if he had by his affliction been marked for a notorious sinner; or a curled man. as c. 7. 35.

Cast him out] Or *excommunicated* him. See v. 22.

v. 35. *when he had found him*] They that are excommunicate for confessing Christ aright are thereby brought neerer to Christ: but they who are justly excommunicate, are thereby delivered to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20. which is a terrible punishment.

doest thou believe?] This he faith, ἐκ ἀγνοίας, faith *Chrysostom*. hom. 58. not being ignorant, but being willing to manifest himself.

v. 36. *who is he Lord, &c.*] Not yet knowing Jesus by sight, yet affectionately desiring to know him who had done him so great a favour: not ashamed of his ignorance, he prayeth to be enformed that he might believe.

v. 37. *It is he that talketh with thee*] He faith not, I am he: but it is he, as in a third person, intimating that the deity of the Son of God was veiled in that form of infirm man which he saw: happy man who had his bodily eyes opened to see the Son of God in the flesh, but incomparably more happy in that his soule eyes were enlightened to apprehend and know him by faith to salvation: Christ who gave the first, now followeth him with this new and greater beneficence. So do Gods mercies increase upon the elect.

v. 38. *worshipped him*] Fell down and worshipped him: so the *Syriac* interpreter hath it.

v. 39. *for judgement I am come*] Meaning, the Pharises arrogate all jurisdiction to themselves, as if they onely saw all things; but I shall judge, or execute authority far otherwise: for I will enlighten those whom they account blinde, and deliver them to darknesse of minde, who think themselves, the only knowing men.

they which see not] That is, wretched sinners, who acknowledge and bewail their innate ignorance, shall be enlightened by the Gospel.

and that they which see] They who think they are wise (See Isai. 5. 21.) as did the Pharises, who arrogated to themselves the name of wise, anciently the Prophets were called רֹאֶה *seers*. 1 Sam. 9. 9. let us go רֹאֶה. 70. σοφὸς ἢ ἑλληνιστὴς : *to the seer*. So was a Prophet called, ὁ ἕλλην : so here ὁ ἑλληνιστὴς ; so *Syr.* הֶחָזֵין which see of the *Hebr.* חוזה *videt*, whence also חֹזֶה *a seer*, or a Prophet. Isai. 30. 10. the Scribes and Pharises vainly affecting such high titles (as Matth. 23. 7. 24.) are threatned, as Isai. 6. 9. See Matt. 13. 15.

v. 40. *are we blinde also?*] what? will you say that we also are ignorant?

v. 41. *ye should have no sin*] That is, you should not be so much in fault, as now you are, if you erred ignorantly, but it is a greater sin to contemn the known law of God, then to be ignorant thereof (See chap. 15. 22. Matth. 15. 14.) or, you were neerer the cure, but for your opinion of knowledge and fanctity; many had long since been wise, and good, but that they too soon thought themselves so. See Revc. 3. 17. 1 John 1. 8. 1 Cor. 3. 18. Jam. 4. 17.

CHAP. X.

Verse 1. *Enterth not by the door*] Christ compareth the Church to a sheep fold, (as Mich. 2. 12.) into which God gathers his sheep, that is, the elect; and himself to the door: because there may be no entrance into the Church, but through him: they who lead not this way, are no true pastours.

v. 2. *he that entreth by the door*] That is, by Christ: the priests, scribes, and pharises, as false prophets, came in sheeps clothing, who within were ravening wolves. Matth. 7. 15.

v. 3. *to him the porter openeth*] The meaning is; God allowedh none for pastours, but those who lead their hearers to him through Christ.

the sheep hear his voice] The elect know and follow the voice of Christ in his word.

he calleth his own sheep by name] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the book of life. Phil. 4. 3.

v. 4. *when he putteth forth his own sheep*] See Psal. 23. 1. &c. Jer. 17. 16. 2 Sam. 7. 8. he leadeth them out to green pastures, that is to refection and comfort; he goeth before them in doctrine and example: his sheep know his voice, by that discerning spirit, by which we are commanded to try the spirits. 1 John 4. 1. So did the *Bereans*, *Act.* 17.

v. 5. *know not the voice of strangers*] They approve not, or hearken not to the voice of those who bring any other doctrine. Gal. 1. 8. 2 John v. 10.

v. 6. *This parable*] See Matth. 13. 3.

v. 7. *Then said Jesus again*] Or *therefore*, because they understood not what he said, he repeateth it again, further expressing it to them.

I am the door of the sheep] The meaning is, that in Christ is the sum of all doctrine wherewith the fouls of the elect are nourished: therefore the Apostle cared for nothing else. Phil. 3. 1 Cor. 2. 2. and that no man can come to the kingdom of God, but through him: so, as Gr. *Nazianzen* faith *orat.* 36. ὁδὸς ἔστιν οὗς εἰ ἑαυτὸν φέρων ἡμᾶς : he is the way leading us (to eternall life) through himself: his Saints and elect, *per eum, intrant ad eum*, through his truth and merit to life eternall in him.

v. 8. *All that ever came before me*] Meaning the false prophets, who came not in by him, but Satan and their own ambition: whosoever called himself the door or way to life; or all that went into the ministry and he sent them not; so he faith not, all that were sent: for as *Augustin* faith, *To. 6. contr. adv. leg. &c. l. 2. c. 4.* he meaneth here all those *qui missi non fuissent*: who were not sent; whom the Prophet Jeremie reproveth chap. 14. 14. so *Beda* faith, *Cum illo venerunt, qui cum verbo dei venerunt, qui non per se venerunt*; they came with him who came with the word of God, who came not by themselves, So *Clem. Alexandrinus*, *l. 1. Strom.* ἀλλ' οἱ μὲν φωρᾶται ἄρτι, &c. The Prophets truly, for as much as they were sent & inspired of God – ὅ κλέπτας εἰσὶ καὶ λῃσταὶ ἀλλὰ ψευδοπροφῆται – were not theeves and robbers, but ministers: by theeves and robbers are here meant, those who seek their own ease and profit, not caring for the flock of God.

v. 9. *I am the door*] As men come by the door into the house, so come we to heaven through Christ only.

and shall go in and out] Not meaning going out of the Church, by separation from the body of Christ; (for as *Lactantius* faith well. *l. 4. c. ult.*) if any go out of Christs Church, *à spe vitæ æternæ alienus est*; he is an aliant from hope of eternall life and salvation, but alluding to the use of a door: it is an *Hebraisme* importing security of life and conversation, and actions: as Psal. 121. 8.

v. 10. *have it more abundantly*] Which is in respect of the encreases of Gods graces through Christ here, and the fulness of happiness in the life to come.

v. 11. *I am the good shepherd*] Isai. 40. 11. Ezek. 34. 23. Thus faith, *Cyril. Hierosol. cat.* 10. he is somtimes called a sheep or Lambe; διὰ τὴν ἀνθρωπότητα : in respect of his incarnation; and also a shepherd : διὰ τὴν φιλανθρωπίαν τὴν ἀνθρωπότητος, for the benignity of his deity.

v. 12. *Seeth the wolf comming*] By wolf he meaneth false prophets and seducers, as Matth. 7. 15. So *Act.* 20. 29. or persecutors: some adde hereto, *Satan*; *qui caulas fidelium, insidians circuit. Gregor. hom.* 14. *in Evang.* who laying wait, goeth round about the folds of the faithfull.

v. 13. *the hireling fleeth*] That is, he that administreth for his own profit sake, leaveth the people to seducers, & destruction. See Rom. 16. 18. Phil. 3. 19. Ezek. 13. 4. 5. & 34. 2. here are described three properties of false Prophets, or hirelings. 1. they have no proper charge; they are but intruders and usurpers, whatever right they pretend to, or seem to have. 2. when the wolf, any danger or trouble cometh; they fly and desert the cause; if not leaving the place, yet in connivance

and silence; as *Augustin* saith hereon, *fugisti, quia tacuisti*: thou fledst for as much as thou holdst thy peace: they betray fouls for fear of men; *non mutando locum sed subtrahendo solacium, fugit: quia injustium vidit, & tacuit: fugit, quod se sub silentio abscondit, Gregor. hom.* 14. he flyeth, not by changing place, but by withdrawing (or withholding) comfort; because he saw wickednesse and held his peace: he flyeth, in that he hideth himself in silence. 3. They leave their people to the seducements of false Prophets and impostors.

v. 14. *The good shepherd*] As verse 11. he knoweth his. 2 Tim. 2. 19. John 13. 18. but here is an *Hebraisme*, γινώσκει he knoweth, that is, he loveth, approveth, or holdeth dear, so *Gregor. q. f.* interpreteth *cognosco, hoc est, diligo*, I know, that is I love. So the Hebr. יָדַע *jadah*, is used, Psal. 1. 6. and 37. 18. See also Matth. 7. 23.

v. 15. *I lay down my life for the sheep*] Hirelings betray the sheep to the wolf, but Christ ἐκ λυθῶν for a ransome, and so the faithfull purchased, ἐκ μαρτύριον, for a witnesse to the truth, lay down their lives for the sheep. See 1 Pet. 1. 18, 19. Isaiah 53. 6. 8. 12. Acts 20. 28. John 6. 51. 1 Joh. 3. 16.

v. 16. *other sheep have I*] He meaneth among the Gentiles, which then were strangers to the Church of God. See Ezek. 37. 22. So Hos. 2. 23. I will *call them my people which were not my people, and her beloved, which was not beloved*. Rom. 9. 25. 26. *Sic autem Moses Ethiopissem accipiebat uxorem, Iram. l. 4. c. 37.* So *Moses* took the Ethiopian to wife, Numb. 12. 1. in a representation of that which was to come, making her an Israelite, who was an aliant: So was the wilde Olive implanted. Rom. 11. 17. &c.

and there shall be one fold] One Church of Jews and Gentiles; the partition-wall being broken down Ephes. 2. 14. & 3. 6. & 4. 4. if but one Church, *quomodo potest gregi annumerari, qui in numero gregis non est?* how can he be reckned to the flock, which is not in the number of the flock? *Cyprian l. 1. ep.* 5. See more there concerning the unity of the Church.

v. 17. *because I lay down my life*] Isaiah 53. 12. Because I willingly perform his will, for mans redemption becoming obedient unto the death, even the death of the crosse. Phil. 2. 8.

v. 18. *power to take it up again*] To raise my humane nature from the dead, as being very God, the resurrection and the life. chap. 11. 25.

v. 19. *there was a division*] As chap. 9. 16. the Gospel reproveth sin, and detecteth hypocrisie, therefore the impious world is troubled at the preaching thereof.

v. 20. *he hath a devil &c.*] So faid they chap. 7. 20. and 8. 48. μαίνῃ? *Syr. insaniendo insanit*, or *omnino insanit*, an usual *Hebraicall auxesis*: that which we say, he is *stark mad*, and *lunatick*: thus impudently blaspheme they the wisedom and mercy of God. See 1 Kings 9. 11. Acts 2. 13. 17. & 26. 24.

v. 21. *not the words of him that hath a devil*] They that had received some tastes of Gods spirit, relished a divine grace in his lips, in the words of sobriety and truth, and therefore loved and admired him. as ch. 7. 46. Mat. 7. 28, 29. affirming secretly that which they were sensible of, by denying an improbable collection of the malicious adversaries: as if they faid, wicked, possessed, or mad men do not use to speak thus.

can a devil open the eyes &c.] δαιμόνιον, a devil, or δαιμόνιον ἔχων, *he that hath a devil*: by this reason they refell the others blasphemous assertion, they intimate that the devil hath no such power as to be able to create eyes to him that was born blinde; they might also say, neither any such goodnesse as to be willing to do any good for man, except in order to some greater mischief: if then this work done exceeded all power of the creature, it remaineth that it was possible onely to God the creatour: and then if God wrought in him, without controversie the same spake in him; if his work could not be ascribed to the devil, neither ought his words: if the work was of a good God, how blasphemously do any say that the words proceeded from a malitious devil, who would gladly destroy and afflict all mankinde?

v. 22. *the feast of the dedication*] Or *instauration*; which feast was not that we read of, 1 Maccab. 7. &c. this was instituted by *Judas Maccabeus*, to be held eight dayes, in remembrance of their deliverance, and restitution of their temple and religion, which *Antiochus* had corrupted. 1 Maccab. 4. 59. See *Beza not. major. ad loc.* and *Tremelius* on the same.

v. 23. *in Solomons porch*] That is, that part of the temple which was built again after the pattern of that porch which *Solomon* builded.

v. 24. *make us in doubt*] Or hold us in suspence: indeed their malice and unbelief made them fluctuant and doubtfull, his words and works evidently enough declared him to be the Messias, to believers.

tell us plainly] Not that they were willing to know and believe, but that they might have occasion to calumniate and destroy him, by accusing him of conspiracie against *Cæsar*; forasmuch as they held this principle that their expected Messias, Christ must be an absolute Monarch & glorious King. see c. 19. 12

and

therefore did he prohibit his disciples from divulging that which he had declared to them in private concerning this (see Mat. 16. 20.) and forbade others to speak of those great things which he had done for them, which otherwise would have testified as much; for his hour was not yet come. Note here how hypocrites shut their eyes, and require more light: they seem to cast an aspersion on Christ, as if he were in fault, as the cause of their unbelief, because he had not dealt sincerely enough with them, in a cleer revelation of himself to them, who desired nothing more then to know and acknowledge the Messias; whereas his works which they often saw, so evidently speaking him the Christ, they had yet decreed to excommunicate any that should confesse him to be so, Gh. 9. 22. thus some hypocrites accuse the gospel of obscurity; and others the ministers teaching of ambiguity, or some other defect, when God knows the fault is apparently in themselves.

v. 25. *the works &c.*] As if he had said, what need more words, where works evidently testifying, are disbelieved?

v. 26. *because ye are not of my sheep*] For faith is the gift of God, which he gives onely to his. See Ephes. 2. 8. spiritual deafnesse toward the word of God is a certain effect of unbelief. See chap. 8. 47. and 1 John 4. 6.

v. 27. *my sheep hear my voice*] Those that are ordained to life eternal, hear, believe, and obey the gospel which is the voice of Christ their shepherd.

I know them] I own and acknowledge them for mine. See 2 Tim. 2. 19. Psal. 31. 7. and 1. 6. &c.

they follow me] They obey my precepts, and imitate my example.

v. 28. *neither shall any*] Neither men, nor devils, nor any creature (See Matth. 16. 18. Rom. 8. 38, 39.) neither by fraud nor violence, οὐδ' εἰς ἁρπάσει τις, none shalbe able to pluck them out of my hand: for as *Augustin* faith, *To. 7. de correp. & gra. c. 7. horum si quisquam perit, vatis humano vincitur Deus: sed nemo eorum perit, quia nullâ re vincitur Deus*: if any one of these perish, then God is overcome by mans fins; but God is not overcome by any thing. See also the Author of that book, *de fide ad Petrum Diac. cap.* 35.

v. 29. *greater then all*] More powerful then all creatures; for in his almighty power they move, and have their being.

v. 30. *I and my Father are one*] Two persons, but one God. He speaketh this as he is God; one in substance, being, and deity, nature, glory, and power, &c. as God he faith, I and my Father are one; but *secundum formam servi*, in respect of the form of a servant (his assumed humanity) he faith, chap. 14. *my Father is greater then I*, *Augustin. ep. Pascent. ep.* 174. See also *ib. ep.* 177. See also *Fulgent. de fide orthod. ad Donat. post med. Cyril. cat.* 11. *Hilar. de Trin. lib.* 7. *Etsi personis duo, potestate unum sunt. Ambros. in Luc. lib.* 2. *cap* 2. though they are two persons, they are one in power.

v. 31. *took up stones again*] As Chap. 8. 59. this shews with what mindes they spake verse 24. they would have him tell them plainly whether he were Christ, with purpose to stone him as a false prophet, Deut. 13. 5. Levit. 20. 16. unbelief is the mother of fury: the spirit of Satan never discovers it self more evidently in men, then by stirring them up to persecute Christ, and the Preachers of the gospel.

v. 32. *for which of them, &c.*] Seeing you can object no evil by me done, and yet stone me, it appears that you persecute me for the good I have done you: the implacable enemie hath in all ages stirred up persecution against the prophets for the good they did: no wonder that Christ bids us rejoyce herein. See Luke 6. 23. James 1. 2. nothing more evidently mareketh them for dear to God, then the devils malice to them: as (*Tertullian adv. Gent. cap.* 5.) said of their persecution under *Nero*, *We may also, we also glory in such an avouncher of our condemnation; Qui enim scit illum intelligere posse, non nisi grande aliquod bonum a Nerone damnatum*; for he that knoweth him may understand, that nothing but some great good is condemned by *Nero*.

v. 33. *for a good work, we stone thee not*] The wicked would fain seem, but not be, just: they will never acknowledge any perfection of Christ or his, by themselves affected; their practice is to load them with pretended crimes, supposing thereby to justifie themselves in their outrages; whereas they do by so much more make themselves guilty, by how much greater injury they do the just, by flandering them, and by hurting not onely their persons, but also their good names: it was more injurious cruelty to put the skins of beasts on persecuted Christians; that they might thereby make their dogs worry them to death, then if they had flain them in their own habits: it is an undeniable cursesie in cruelty, to have ones throat cut with a clean knife, to be condemned without foul and defamatory language, or under pretended and false crimes.

v. 34. *It is not written*] Psal. 82. 6. That is in the holy scriptures (So chap. 15. 25. which your selves hold and professe. Hebr. בתורתכם *in your law* תורה *torah*, somtimes imports only

the

the five books of *Moses*; sometimes, the whole scriptures, and the doctrine thereof, as here: sometimes, *Moses*, the Prophets and the Psalms are distinguished.

ye are gods] אלהים *elohim* in scripture signifieth either the true God, or something excellent; as *Angels*, great and honourable men, princes &c. Exod. 21. 6. 1. Sam. 2. 25. Exod. 4. 16. 1 Sam. 28. 13. because in government and judging the people (as *Jehoshaphat told his* judges. 2 Chron. 19. 6) they judge not for man, but God.

v. 35. *unto whom the word of God came*] To whom God spake in that scripture; that is to kings, his vicegerents, whom he calleth gods, because they rule on earth for him.

cannot be broken] λυθῆναι, violated or *made void*. as Mat. 5.17. or destroyed. as chap. 7. 23. or denyed, as false and erroneous.

v. 36. *say ye of him*] Who is indeed, King of kings, and Lord of lords. Rev. 17. 14.

whom the Father hath sanctified] If ye grant this title (according to scriptures) to *Princes* who are but men, and too often the worst of men (the corruption of the best being in the effects thereof, ever worst and most dangerous) will ye not permit it me, who am by nature *divinâ origine*, by an incomprehensible generation, the holy one of God; God of God, very God, as also very man?

v. 37. *if I do not the works of my Father*] That is, such works as none but God onely, can do; which indeed Christ did with the Father, by the same power and deity: thus proveth he himself the Son of God by nature; the substance, and essence of the deity none can apprehend, the works and effects thereof, all ought to consider and understand, therefore Christ here, as it were, appealeth to his own works done among them, that they might testifie of him.

v. 38. *and I in him*] See chap. 14. 10. See *Hilar. de trin. l. 7.*

v. 39. *sought again to take him*] See chap. 7. 32. Malice is restlesse and deaf; the voice of the most prudent cannot charm it: the more Christ laboureth to enform and convert them that they might be saved, the higher riseth their ambition to destroy him.

but he escaped] By the secret power of his deity; his hour being not yet come.

v. 40. *where John at first baptized*] John 1. 28. Bethabara: there *John* first baptized, but afterward changed the place. chap. 3. 23. this place Christ now chose, as remote, and safe from the Jews, so also to minde the people of those things which *John* testified of him. as vers. 41.

v. 41. *John did no miracle*] He neither cast out devils, restored sight to the blinde, raised the dead &c. yet the people beleeved him sent of God, and in doubt were they whether he were not the Christ, though he did no such works (Luke 3. 15.) why then (might they say) should we not rather beleeve this to be the Christ, who hath done so many and so admirable works; the rather for that *John* testified of this man. (Matth. 3. 11. John 1. 26. and 3. 27. &c.) and all that ever he said of him, the event sheweth to be true.

v. 42. *many beleeved*] For *Johns* testimony, and their own experience of Christs words and works to which he remitted the unbeleeving Jews. ch. 5. 33. 36. Though the seed of Gods word seem sometimes bestowed in vain, yet in it season by God appointed, it shall appear in the elect & beleevers: where ever Jesus went he saw the fruits of his gracious labours, except onely in the obstinate hearers, whom their own malice marked out to destruction. See 2 Cor. 4. 3. 4.

CHAP. XI.

Verse 1. OUt of *Bethany*] A village about two miles from Jerusalem, beyond the mount of Olives, mentioned. Luke 10. 38.

town of Mary] Where they dwelt.

v. 2. *it was that Mary*] Matth. 26. 7. This is here spoken by way of *anticipation*; as if he said, the fame of whom ye shall read. chap. 12. 3. (Matth. 26. 6. Mark 14. 3.) there were divers of that name.

v. 3. *Behold, he whom thou lovest, is sick*] He of our family whom thou lovest, is sick: he loved others also, as this Evangelist. chap. 13. 23. &c. they say not, our brother, as pretending to any merit of their own; nor do they say *Lazarus*, as relating to any thing in him for which Christ honoured him with the name of friend; they seem onely to remember him of his own love, which indeed, being infinite and eternall, could have no cause but it self: a short, but an effectuall message: a longer form of prayer is not prohibited, where need requireth, but the man is, to unload our wants and desires into the bosome of Christ, and to desire his help; which they sufficiently did in this modest and implyed supplication; they prescribe him not, but beleeve it to be enough to enform so divine a lover of their danger and want: their confidence was not in any length, or compure of their message, but in the surest ground of confidence, the love of Christ, who never deserteth those he loveth, and best knoweth how and when to relieve and deliver them.

v. 4. *not unto death*] Because he purposed to restore and raise him again presently.

v. 5. *Now Jesus loved &c.*] This the Evangelist inserteth, the better to expound the message, vers. 3. this family was religious, therefore Christ loved that therein, which himself had given; as God, the fountain of all good, as man, he had not onely a reasonable soul, but also humane affections, as sorrow, love, joy, anger, being in all, like us, fin onely excepted: thus loving, he justified the degrees of love, and honoured that sacred life of this life, holy friendship, which can be onely between the good and wise.

v. 6. *he abode two dayes still*] That *Lazarus* might die, and be buried, left they should have said, ὅτι οὐκ ἦν τὸν ἀληθινὸν τεθνεῶτα αὐτὸν ἀνέστησεν. *Chrys. ho.* 61. that he had raised him up who was not yet dead: by this delay we may learn that he doth not forget, or neglect us in our distresses, but onely stay for that time, which shall best serve to advance his glory and our salvation.

v. 7. *after that, he said to his disciples*] After two dayes, vers. 6. left his disciples might have thought that he neglected *Lazarus*, for fear of danger to himself.

into Judea again] Into the region of the tribes of *Juda* and *Benjamin*, (for, Judea is here strictly taken. See Mat. 2. 1. Luk. 6. 4) whereof *Pilate* was Governour. Luk. 3. 1. for they were at this time beyond Jordan. chap. 10. 40. under the jurisdiction of *Herod* the *Tetrarch*. see Luk. 13. 31. he had a little before left Judea &c. 10. 39. 40. to avoid the persecution of the enraged Jews; & now left his disciples should fear to return with him (whowere to be principal witnesses of the ensuing miracle) he acquainteth them with his purpose, & armeth them against their fear.

v. 8. *lately sought to stone thee*] Chap. 8. 59. & 10. 31.

v. 9. *are there not twelve hours in the day?*] The Jews, both summer and winter, divided the day into 12. hours: for they made them long or short, according to the length of the day, betwee sun and sun.

if any man walk in the day] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needs not fear: he that hath but day-light, walketh secure; how much more should you be confident, who have me with you: or he meaneth, the appointed hour of my suffering is not yet come; no man can precipitate the day, nor any worldly power cut off the hours thereof, which God hath appointed: we need not fear night before the appointed hour (See Job. 14. 5. Mareth. 10. 30.) neither our enemies before the determined time: Christ often escaped and fled from his persecuters; his ministry being not yet accomplished, (who came to teach, as well as to suffer for us) that we might learn not to tempt God by any wilfull and needlesse exposing our selves to our enemies malice.

v. 10. *he stumbleth &c.*] He continueth in his allegory, to shew them that they had yet no cause of fear while they went with him, who was the light of the world. chap. 9. 5. for, as *Euthym.* saith, the power of Christ leadeth or protecteth them; perpetuall fear of falling into destruction have they who are not with Christ.

v. 11 *Lazarus our friend sleepeth*] The Hebr. were wont to call death a sleep, to intimate their assurance of the resurrection.

that I may wake him] Herein he comforteth them by declaring his power, who had the issues of life and death in his hands: it was as easie to him to raise the dead, as to awake one from sleep.

v. 12. *if he sleep he shall do well*] Or shall amend or recover: that is a good signe of health; why wilt thou go into hazard, to awake him?

v. 13. *Jesus spake of his death*] Their fear of going again to Judea, made them not to understand (which they easily might; for who would go a dayes journey or more, to awake a sleeping friend? that Jesus spake of *Lazarus* death, and his raising him up again.

v. 14. *Then said Jesus unto them plainly*] Without any allegory, or metaphor.

v. 15. *that I was not there*] That I was not bodily present at Bethany with *Lazarus*: in his deity he was.

ye may believe] That your faith may be strengthened, when you shall see me raise one that had been four dayes dead.

v. 16. *called Didymus*] a twinne Διδυμὸς. *Suidas* inter preterea Δίδυμοι by συμφυεῖς simul nati, so the interpeter of the Syriac *Thauma, qui dicitur, Gemellus* תאומא it is of the Hebrew תאום *taam geminus fuit*: profane histories mention many of this name.

let us also go &c.] Which he speaketh, either encouraging his fellow disciples to follow Christ: or intimating the danger they should run into, if they went into Judea with him.

v. 17 *Then when Jesus came he found &c.*] ἐλθὼν οὖν ὁ Ἰησοῦς, *then*, or therefore *coming found &c.* not that he found that by coming thither which he knew not before: but that so it was indeed as he had spoken concerning *Lazarus* death: which served to confirm the disciples in the assurance of his

divine omnificence, when they reckned the dayes: and of his omnipotence, when they saw him raise one to life, who had been so long dead.

v. 18. *about fifteen furlongs off*] That is almost two miles. See chap. 6. 19.

v. 19. *to comfort them concerning their brother*] Syr. interpreth *ut loquerentur cum corde earum*, an Hebr. manner of expression, for, to speak comfortably: as Isai. 40. 1. 2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6. Hos. 2. 14. it appareeth that *Lazarus* death was divulged in Jerusalem, not without Gods divine providence, that the malicious Jews might not give out that *Lazarus* was not dead: and the Evangelist mentioneth this company to shew the certainty of the miracle whereof there were so many witnesses, and those not only of the neigbours and family, but also of Jerusalem.

v. 20. *Mary sate still in the house*] *Martha* being first enformed of the approach of Christ, goeth out to meet him in hope of some better comfort then any of her former visiters could speak, but Mary not yet hearing of his coming, sate still in the house, as a mourner with her comforters.

v. 21. *Lord if thou hadst been here*] This was an effect of her infirmity, wherein the same store of the *Centurions* faith. See Luk. 7. 7.

v. 22. *but now I know*] Now, though my brother be dead, yet do I believe that which thou saidst to our messenger, v. 4. *this sickness is not unto death, but for the glory of God, &c.*

v. 23. *thy brother shall rise again*] Be of good cheer, thy brother shall live again: he answereth nothing to her complaint for his absence, he would give account thereof in his act of raising the dead, rather then in words; but to comfort her, speaketh of his present raising him: so explaining that wᵗʰ he had said to his disciples, v. 11. neither doth he say, I will ask of my Father that he may rise; but, *thy brother shall rise*, that she might not think that he should obtain as a meer man, but that he also is the resurrection and the life. See v. 25.

v. 24. *I know that he shall rise again, &c.*] In the general resurrection, this it seems she said, because Jesus said indefinitely, *thy brother shall rise again*, not adding, now presently; taking it, as we all do, for a general comfort, that we shall be raised again, and not perish in death.

v 25. *I am the resurrection*] That is the authour thereof; these words contain a secret, or implied promise, (of which, v. 40.) as if he said, I can and will now raise thy brother again.

and the life] c. 6. 35. giving life to all that live.

he that believeth in me] Faith is a spirituall resurrection of the soul; wherein believers begin to lead a new life. See chap. 5. 2. 24. &c. Ephes. 2. 5. Rom. 5. 17. 1 Cor. 15. 21.

though he were dead] In Body, yet shall he live Body and Soul to eternity, so incorruptible a feed is the word of God, by which we are reborn again, that it liveth and abideth for ever. 1 Peter 1. 23.

v. 26. *shall never die*] ὁ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, he shall not die eternally: he shall not die the second death (Rev. 20. 6.) which is a separation of body and soul from God eternally. Reve. 2. 11.

v. 27. *I believe*] πεπίστευκα, *I have believed*, and now do believe: meaning, that it was with her no new, or light opinion, but that in which she was, and had been constant: and so c. 6. 69. 1 John 4. 16.

which should come] as Mat. 11. 3. meaning the *Messias* whom God promised by the prophets.

v. 28. *she went her way, and called, &c.*] very likely, Christ bid her so do, though the Evangelist for brevity sake, doth not mention it.

secretly] Whispering to her, that the Jews might not hear, as *Euthymius* thinketh; Jesus would not go into the house before he had done that admirable work for which he came; that the Jews accompanying Mary, and following her out of the house (v. 31.) to the grave of *Lazarus*, might (though against their wills) be made witnesses of the miracle.

and called for thee] Commanded me to call thee.

v. 29. *she arose quickly*] Not acquainting the Jews with the occasion of her sodain leaving them, who came to comfort her; probably she knew the dissaffection of some of the Jews then present, towards Christ (See v. 46) and therefore would fay nothing to them concerning his coming; neither did she yet know what Christ would command, or do for them.

v. 30. *was not yet come into the town*] Into Bethany. See on verse 28.

v. 31. *she goeth unto the grave*] εἰς τὸ μνημεῖον, to the tomb or monument of her brother *Lazarus*, which was according to the manner, out of the town; and their custome was to build them so, as that there was passage into them when the covers were taken off. See c. 20. 5. 6. 8. 11. and here verse 38.

to weep there] To fit by the grave, and ease her grief with weeping.

v. 32. *Lord if thou hadst been here, &c.*] These sisters grief was one, and their infirmity of faith a like. verse 21. possibly the sisters, in Christs long delay, had spoken these things one to another: her words were brief, the rest the supplied with tears.

v. 33. *he groned in his Spirit*] Such sympathy and compassion had he, to weep with those that wept (See Rom. 12. 15.) that he inwardly groned, or from the heart.

was troubled] ἐτάραξεν ἑαυτὸν, *he troubled himself*, considering the misery of man subject to death by reason of sin. Christ had humane affections, and perturbations of minde, without any sin: much like the agitation of some clear and pure water in a glass, so did they move his humane soul, but stirred up no pollution of sin in excess or defect.

v. 34. *where have ye layd him*] He asked not because he was ignorant (for he that knew of his death being absent, knew also where they had buried the dead) but for their sakes who were present, attending to shew him the place, expecting what he would do, he asketh (saith *Nazianzen orat.* 35. for he was man; but he raised him from the dead Θεὸς γὰρ ἦν, for he was also God.

v. 35. *Jesus wept*] As man, he wept, as God he raised the dead; there was humane affection (as v. 33.) here divine power: there he wept as man, but far above man was he, when he commanded the dead to come out of the grave bound hand and foot. *Ambros. ep. l. 7.* or *Hilar. de trin. lib.* 10. near the end. *ille fleviit, ne tu homo diu floreas*, faith *Ambros. de fide. l. 2.* he wept (and suffered all things as man for thee) that thou, O man, mightst not weep long, or to eternity.

v. 36. *Behold how he loved him*] They judge of his love by his tears, as of the cause by it effect; we moft bewail that loss, which we loved most.

v. 37. *Which opened the eyes of the blinde*] c. 9. 6. some think that they here question his doing that miracle, as if they intimated, either that the man was not indeed born blinde; or that there was some collusion, or they dreamed of some defect of his power. See Psal. 78. 19.

v. 38. *again groaning*] as v. 33.

in himself] In his Spirit. v. 33.

a stone lay upon it] To defend the dead from injury; as the manner among them was. See Matth. 27. 60. this made the miracle more evident, and freed it from suspition of any compact or imposture.

v. 39. *take away the stone*] He could have commanded that away by the unseen ministry of Angels; but he would have them ey-witnesses of that which he did, left they should have said here, as of the blinde man cured. c. 9. 9. *he is like him*, but not the same.

v. 40. *See the glory of God*] That is, a miracle which I shal do by the foreraign power of God, whereby he shalbe glorified.

v. 41. *father I thank thee*] Jesus being in one person both God and man, calleth him father, as God, and giveth thanks as man.

v. 42. *I knew that thou*] It is not new or unexpected, I knew thou always heareft me. So it is faid, Hebr. 5. 7. that he *was heard, in that he feared*; yet he tafted of that cup which he deprecated: Matt. 26. 39. note here that God even then heareth us, when he giveth not to our will and desire, but to his own ever blessed will wʰ we should ever submit to & moft desire.

that they may believe] This expresseth that which he faid, *because of the people*, they might poffibly think that I do these things by magical power, as the blasphemous Pharises faid, but I thus faid, that they may believe that thou sentest me; and workest by me.

v. 43. *with a loud voice*] that all might hear: he whispered not as inchanters use; but cryed aloud, that this voice might be a fymbolum of that trumpet which fhall once awake and call all the dead out of their graves. 1 Cor. 15. 52. 1 Thes. 4. 16. John 5. 28. 29.

Lazarus come forth] It was now only the carcase of *Lazarus*, a livelesS body, untill the Lord of the spirits of the just, caused the foul to return unto it again, thus quickneth he the dead, and calleth those things which be not, as though they were Rom. 4. 17. *come forth*, of the sepulchre; thus calleth he the dead, as if they lived; (so do they, who are dead to men) this shewed what he meant by waking *Lazarus*, v. 11. arise from the dead, and come out, that all these present may see thee truely and really raised from the dead.

v. 44. *came forth*] That hands giving so much way that he might come forth; which, it seemeth, Christ would not so much loose, but that his present friends might see, that they were, as they had tyed them when they buried him.

v. 45. *Believed on him*] that he was the very *Messias* and Saviour of the world, sent of God: thus were they strengthened in *Lazarus* infirmity, and God glorified in his death and raising again. as v. 4.

v. 46. *but some of them went, &c.*] *Euthymius* conjectureth that they were some of them who faid, could not this man, &c.

v. 37. so invincible is malice, if we could and should evidently

restore sight to the blinde, and raise the dead; neither would they so believe: these not only believed not, but went to the Phariſees as it were to admoniſh them to take ſome counſe with Jeſus, that others might not believe in him, yet did they herein but caſt on oyl to quench the fire: they ſerved as witneſſes to condemn their own and the Phariſees unbelief and obſtinacy; but they more confirmed the truth of the miracle which believers teſtified, and unbelievers confeſſed. So their ſealing and guarding Chriſts ſepulchre rendred the truth of his death and reſurrection more evident, and undoubted, it is a dangerous thing to err from the truth: there is in man a miſchievous ſelf love, putting him on to defend his errours, by erring more. *Arnobius adv. Gent. l. 6.* noted it well: *quod ſemel ſine ratione feciſtis, &c.* that which ye have once done without reaſon, ye defend, leſt ye ſhould ſeem to have once been ignorant: ye think its better, *non vinci*, not to be overcome, then to yeeld to a confeſſed truth.

v. 47. *Then gathered the chief priests*] See Matthew 26. 3.

v. 48. *If we let him thus alone*] thus endeavour they to reſiſt Gods will by their counſels: too common a practice among men of this world.

take away both our place and nation] that is, they will diſpoſeſs us of our countrey, as the *Chaldes* have formerly done, thus they pretend a neceſſity of ſtate againſt Chriſt; whereas *Tertullian* ſaith well, *certè nulla neceſſitas pretendi poteſt delinquendi ab is, quibus una incumbit neceſſitas non delinquendi*, certainly no neceſſity to ſin can be pretended by thoſe, on whom lyeth one neceſſity, not to ſin.

v. 49. *that ſame year*] for that preſent time he was ſuffragan. See c. 18. 13. and on Luk. 3. 2.

v. 50. *nor conſider*] See c. 18. 14.

and that the whole nation periſh not] that is, rather then the whole nation ſhould periſh: *Caiphas* took it for granted, that either Chriſt, or their nation muſt periſh, and as he fooliſhly thought, that of two evils he deſigned the leaſt to be choſen; that is, that Chriſt ſhould rather periſh, then their nation.

v. 51. *But being High Prieſt that year*] he ſpake not this by his own Spirit or inſtinct, but God would have this prophecie come from the High Prieſts mouth, to have the Jews more inexcuſable in their unbelief, he being ſo publike a perſon.

v. 52. *gather together in one, &c.*] that he might gather the Church, the elect of Jewes, and Gentiles, diſperſed by the providence of God, diſtributed, and dwelling in every nation of the world. See chap. 10. 16. & 12. 32. Epheſ. 2. 13.

v. 53. *from that day forth they took counſel*] they all unanimouſly conſented to *Caiphas* advice, as if that had been an oracle, ſufficient to take away all ſcruple of conſience, and to aſſure them, that they might juſtly deſtroy Jeſus; ſo wretchedly can Satan blinde the malicious, that they ſtiall be confident they do wondrous well to perſecute Gods elect to death. See chap. 16. 2. they took counſell: συμβούλιον ἔλαβον, by a common conſent of the whole *Sanhedrim*.

v. 54. *Walked no more*] converſed no more publikly, becauſe his hour to ſuffer, was not yet come. See c. 7. 30. and 8. 20.

near to the wilderness] far from the malicious Phariſes at Jeruſalem.

a city called Ephraim] ſome read *Ephrem*, Ἐφρὴμ. *Jerom. de loc. Hebr.* readeth as we, *Ephraim juxta deſertum* — See *Joh. Drus. ad voc. N. T. com.* 1. and *praeterit. lib.* 4. *in loc.*

v. 55. *To purifie themſelves*] to prepare themſelves by prayer, ſacrifices, and paying of vows, or other legall ceremonies; which though (as being carnall rights) they could not ſanctifie (Hebr. 9. 9. 10.) yet the faithfull both acknowledged their ſins, and (under theſe ſhadows) that purification which was to be accompliſhed in them by the ſacred blood of Chriſt.

v. 56. *then ſought they for Jeſus*] for he uſed to come up before the feaſt day, to teach the people.

v. 57. *Knew where he were*] they thought becauſe they ſaw him not yet at the feaſt, that he had hidden himſelf for fear, but he came in now more publikly, and with greater ſolemnity then at any time before, and five dayes in the temple and city, freely ſpake and converſed before their faces, neither could they hurt, or apprehend him until the time appointed, wherein he was to be offered up a living and conſummatory ſacrifice for our redemption and ſalvation.

he ſhould ſhew it] to the high prieſts and elders, that they might according to the decree of their councill apprehend him, yet we read of none that did, or could obey this mandate of theirs, but that ſon of perdition, Judas that betrayed him.

CHAP. XII.

Verſe 1. *Six dayes before the Paſſover*] πρὸ ἡμερῶν, &c. *before ſix dayes of, &c.* here is a tranſition of the word πρὸ, *before*, as if it were πρὸ ἡμέρας πρὸ ἓξ πάσχα, as we give it, *ſix dayes before the Paſſover. Tremelius* ſaith it is a *Syriac* manner of ſpeaking.

v. 2. *There they made him a ſupper*] in the houſe of Simon the leper, for there Mary anointed him with precious oyl: Lazarus is here mentioned as a Trophe of Chriſts victories over death; and therefore is reckoned among the guests, to expreſs the certainty and reality of his raiſing from the dead; that we may know that it was no viſion, or appearance of things which were not: and that he did not preſently die again, but lived to eat, drink and converſe with men as formerly; that believers might have certain teſtimony of the divine power of Chriſt in his reſurrection, and that the enemies might alſo thereby be convinced.

v. 3. *of ſpikenard*] it was a cuſtome in thoſe parts, to uſe pretious odours and oyntments at ſolemn feaſts.

anointed the feet] the other Evangeliſts ſay ſhe powred it on his head. Matth. 26. 7. Mark 14. 3. whereas this Evangeliſt ſaith, *ſhe anointed his feet*, we muſt know that both are true: for ſhe anointed as *Auguſtine* ſaith, *de conſenſ. Evang. l.* 2. *c.* 79. *non ſolum caput, ſed & pedes Domini*: this ſeemeth to have been beyond the uſuall cuſtom, to anoint the feet. *Plin. nat. hiſt. l.* 13. *c.* 3. noteth it among the *Romans*, for a kinde of forraign luxury: *vidimus* (ſaith he) *etiam veſtigia pedum tingi*, and further that *P. Licinius Craſſus*, and *L. Julius Cæſar*, being *Cenſors*, made a decree, that none ſhould ſel *unguenta exotica*, foraign ointments: but theſe things were much uſed among the Eaſtern people; and here, as Mary did it in thankful acknowledgement of the mercy of Chriſt ſhewed to them, as alſo of her love to him; ſo alſo he juſtifying her fact, declareth the uſe of Gods creatures, good and reſpectively lawfull, where the abuſe is condemnable.

and wiped his feet with her hair] this was a ſigne of her officious humility; but it is probable which ſome coniecture, from Luke 7. 38. that the order of things here done is inverted: for either ſhe firſt wiped his feet and afterward anointed them, as Luke 7. 38. or elſe ſhe ſhould have more anointed her own hair, then Jeſus feet.

v. 4. *One of his Diſciples*] the other Evangeliſts ſpeak of more; this nameth only Judas, poſſible becauſe he was the author and beginner of the murmuring; and it may be (which *Auguſtin* coniecturech) the reſt were ſimply led thereto. *propter paupervm curam*: for, and becauſe of the true care they indeed had of the poor, which Judas only pretended too, for a vail of his covetouſneſs: ſo eaſily are good intentions abuſed to ſchiſme and faction: and ſo commonly do hypocrites diſguiſe and cloke their moſt impious deſignes with fair ſhews of religious charity. Judas is here called Ἰούδας Σίμωνος ἰσκαριώτης Judas ſon of Simon (ἀπὸ τῆς Καρυώτης, as ſome read) of *Carioth*, or *Iſcariot*.

v. 5. *Sold for three hundred pence*] See on Matth. 18. 28. and on Mark 14. 5.

v. 6. *he was a thief*] that is, as *Nonnus* interpreteth φύλαξ κλοπός, a bad keeper of the flock, from whence he impropriated, to lay up for himſelf, that he might make himſelf an eſtate and ſtore for his ſubſiſtance, when he had forſaken Chriſt, as it is likely he had already deſigned; becauſe he had often heard Jeſus mention his ſuffering and the diſperſion and perſecution of his diſciples at hand.

had the bag] c. 13. 29. he had charge of the purſe and ſtock of money wherewith they that adminiſtred to Chriſt furniſhed him to buy neceſſaries: ſee Luk. 8. 3. Gr. γλωσσόκομον, a *purſe, or bag, linguæ ſpeciem habens*, ſaith *Æmilius Portus*. interp. *Suid.* hereof Judas was treaſurer or ſteward: Jeſus knew his minde, yet committed that office to none other of the twelve: Judas was fitteſt for the bag, it is ſin & pity to impropriate the faithfull miniſters of Chriſt, or with any ſecular impoyments to diſtract them from the miniſtry of the word and Sacraments. Judas was diſcontented for that this precious oyntment had not rather been brought in ready money, and put into his bag, that he might have ſhared therein. The hypocrites own private intereſt croſſed, is that which troubleth him, when he pretendeth the Cauſe of piety and religion, for which he takeſh as much care, as Judas did for the poor.

v. 7. *hath ſhe kept this*] thus the providence of God had diſpoſed her pious intention, which was to honor Chriſt with the beſt of her ſubſtance, who eſteemed nothing too good or coſtly to beſtow on him; though poſsibly ſhe might not at preſent think of his death, and buriall nere, which he knew: therefore ſaid he, *let her alone*; ſhe hath not beſtowed this coſt in vain, it is in ſtead of embalming and preparation of me to my grave, who muſt very ſhortly dy; ſhe ſhall not then perform this office, permit her now: ſee Matt. 26. 12. Mark 14. 8.

v. 8. *the poor always*] See Matth. 26. 11. Thus he anſwereth *Judas* objection; and this verb plural ἔχετε ſheweth, that he had led ſome of his fellow Diſciples into their murmuring.

v. 9. *not for Jeſus ſake only*] They would fain ſatiſfie their own curiolity, by ſeeing whether that were true which they had heard reported of *Lazarus* raiſing from the dead: they would either congratulate, hear, ſee, and aſk him ſome queſtions concerning the truth of his death, and poſſibly of the ſtate and condition of ſeparated ſoules in the other World. It may well be, that many before this time had come from *Jeruſalem* to ſee and enquire of *Lazarus*; but now they came to ſee *Jeſus* and *Lazarus* together, both the dead man raiſed, and the author of the miracle, the reſtorer of his life.

v. 10. *that they might put Lazarus alſo to death*] Such is the miſchievous reach of malice: now they had nothing to calumniate, neither the violation of the Sabbath, affiſtance of *Beelzebub*, &c. this ſtingeth them ſo, that they conſult how to ſuppreſs the very memory thereof, by deſtroying him whom Chriſt had delivered from death.

v. 11. *becauſe that by reaſon of him many, &c.*] Becauſe many ſaw, heard, and conferred with *Lazarus*, whom many knew dead four dayes, and ſaw raiſed from the dead again by the voice of Jeſus calling him out of his grave: therefore, convicted by ſo evident a miracle, they withdrew themſelves from them who conſpired to deſtroy Jeſus, and believed on him as the *Meſſiah*.

v. 12. *on the next day*] Matth. 21. 8.

v. 13. *took branches of palm trees*] they took, τὰ βαΐα, *boughs* or *branches* of palm trees: this they were wont to do in token of rejoycing and victory. See 1 Mac. 2. 51. *They entred with praiſe & baiis*, &c. So 2 Mac. 10. 7. *They bare branches and fair boughs*, ἔτι δὲ φοίνικας and *palms alſo, and ſang pſalms unto him who had given them good ſucceſs*. So Revel. 7. 9. καὶ φοίνικες, and *palms in their hands*. The Iews were commanded to take ſuch branches at the feaſt of *tabernacles*, Levit. 23. 40. כפת תמרים *cappoth temarim*, *boughs of palm trees*; which the Greek, in ſome Copies give by the word βαΐα here uſed, in others κλώνας φοινίκων: *ſyriaco*: the Chalde by לולבין *lulabin*, as growing out of the leaſt part of the tree: It was in uſe alſo among other nations to carry the branches of this tree in their hands, in ſigne of victory. See *Pauſan in Arcadic. and Cæl. Rhodigin. lect. antiq. lib.* 5. *c.* 6. the palm tree is green and flouriſhing, Pſal. 92. 13. the leaves thereof fall not. (*Plin. Nat. Hiſt. l.* 16. *c.* 20. and ſo like the Saints, Pſalm 1. 3.) of tall and upright ſtature: hereto the Church is likened, *Cant.* 7. 7, 8. With theſe branches they ſaluted the Meſſiah: went about the Altar, & ſaid הושיעה נא *Hoſanna, Save now I beſeech thee Lord*, Pſalm 118. 25. This now the people (though at another time of the yeer) by Gods providence did, to ſhew that all the legal feaſts were to have their accompliſhment in Chriſt who was ſhortly to triumph over all ſpiritual enemies, and that the honour of thoſe ſolemnities did of right appertain to him.

v. 14. *when he had found*] Gr. εὑρών; The ſenſe is, having *gotten*, or *obtained*. So Luke 1. 30. εὗρες χάριν, he ſent his Diſciples to fetch it for him, Mat. 21. 2. &c. Luke 19. 30.

v. 15. *fear not*] Zech. 9. 9.

daughter of Sion] That is, *Church of Iſrael*, uſed to aſſemble for Gods publick worſhip in their ſolemnities, in the Temple built on Mount *Sion* in *Jeruſalem*.

behold thy king] Chriſt thy ſpiritual and eternal King: this his humility ſheweth that his kingdom was not of this world, and conſiſting in external ſecular pomp, magnificence, or outward things.

v. 16. *theſe things underſtood not his diſciples*] Being commanded in that manner to fetch the Aſſes, they were ſo far from doing it to the end that the Scripture might be fulfilled, that they underſtood not theſe things.

they remembred that theſe things were written] Some refer this to the Diſciples (and that moſt probably) that they aſſeted, but for preſent, underſtood not that it was to fulfil any Scripture, but after that Chriſt was aſcended, and the holy Ghoſt given, to lead them into all truth, and to bring all things neceſſary to their remembrance: others refer it to the multitude in entertaining him ſo as was prophecied: in either we may obſerve the truth of God fulfilled; and the ſincerity of the Goſpel, free from all compaſt and fraud, in ſo much that the very acters, and witneſſes of others actions therein hiſtorified, for preſent knew not what theſe things meant.

v. 20. *certain Greeks among them*] Either *Proſelytes* or Heathens converted to the true religion profeſſed in *Iſrael*; as 1 Kings 8. 41. or Jews of Greece: that is, whoſe anceſtors were Iews, though their ſelves were bred & born in Greece; for theſe alſo came up to the Feaſt. See Acts 6. 1.

v. 21. *Sir we would ſee Jeſus*] That is, ſpeak to him, or hear him in private: no doubt but they had heard much of his admirable works; and probably they might ſometimes ſee, and hear him in the multitude; but they deſired favour to be admitted to his preſence.

v. 22. *Andrew and Philip told Jeſus*] As not preſuming to bring any to him without his leave.

v. 23. *that the ſon of man ſhould be glorified*] He anſwereth not to the information of his Diſciples, or the deſires of the Greeks, but that which was of importance to his hearers; that the time of his death, reſurrection, aſcenſion, and manifeſtation to the world by the Goſpel preached, was now at hand: and ſo might poſſibly intimate that the Greecians ſhould more happily be ſatiſfied very ſhortly, in hearing and believing the Goſpel declaring him their Saviour and Redeemer, then in ſeeing him now in the form of a ſervant and man of ſorrows.

v. 24. *except a corn of wheat*] He taketh up this Allegory to prepoſſeſſe an objection which ſome might have made when they ſhould have ſeen his death and paſſion: how ſaid Chriſt, the Son of Man ſhould be glorified, when now we ſee him dead and buried? why, conſider that which is neer, and familiar unto thee: *Frumentum ſi ſervat, perdit, ſi minus renovat, Greg. hom.* 32. *in Evang.* If you keep the grains unſowed, you loſe your crop; but by caſting them into the ground you renew them. The death of Chriſt was as ſowing of corn, which ſeeming loſt, proveth our greater advantage.

v. 25. *he that loveth his life*] ὁ φιλοψυχῶν· *ductu metu τοῦ ἄδου*, he that indulgeth thereto more then he ought, *Chryſoſt. hom.* 66. or, if the love of this life, eaſe, or pleaſures, let him from coming to Chriſt (See Matth. 10. 39. and 16. 25. Mark 8. 35. Luke 9. 24. and 17. 33.) or, ſhall, to ſave it, deny me.

he that hateth his life] That ſetteth not deer by his life for Chriſts ſake, as Acts 21. 13. He that is ready to loſe his life, *Qui retinendæ vitæ non minus ſtudet, Euthymius*. So that he may ſeem to hate, or not value it when the truth and honour of Chriſt requireth his expoſing it. See Matth. 10. 39. Luke 14. 26.

v. 26. *let him follow me*] That is, imitate me, in my ready obedience of God, to the death.

and where I am, there alſo, &c.] For there ſhall neither be errour in the way, nor end in the deſert, where any man followeth me; he cannot but be happy that is with Chriſt.

him will my father honour] Making him a coheir with Chriſt, Rom. 8. 17.

v. 27. *now is my ſoul troubled*] Out of a deep ſenſe of Gods wrath againſt ſins, for which he was to ſuffer, he flyeth to prayer, yet preferreth his fathers will and glory, and our ſalvation, bef ore his own life.

ſave me from this hour] Of death now inſtant. See Luke 22. 42. Matth. 26. 39. Mark 14. 35. τοῦτο τῆς δεδραμένης φύσεως τὸ ἀδυνάματον, *Chryſoſt. hom.* 66. Theſe are the infirmities of humane nature; but without ſin, becauſe in ſubjection to Gods will.

come I into this hour] That I might in the appointed time ſuffer for the redemption of thine elect.

v. 28. *glorify thy name*] Let thy holy Name be praiſed and magnified through the world for mans redemption wrought in my paſſion.

then came there a voice from heaven] A voice was heard from Heaven. See Matth. 3. 17.

I have both glorified, &c.] I have hitherto glorified my Name by thee in the many divine works done by thee, and I will in thy death, reſurrection, and aſcenſion glorifie the ſame, as alſo by the miſſion of the holy Ghoſt, preaching of the Goſpel, converſion and ſalvation of the elect, both of Jews and Gentiles, to the uttermoſt part of the Earth, the end of the world, and all eternity.

v. 29. *ſaid it thundred*] Many of them ſo ſaid. This ſheweth that it was no obſcure whiſpering, but loud as thunder; though the unbelievers underſtood it not.

others ſaid, an angel ſpake to him] They who heard the words, ſaid an Angel ſpake to him, ſo conjectured they though they heard them delivered in the perſon of the Father to whom he prayed.

v. 30. *came not becauſe of me*] Not onely for me, to comfort me, but alſo to inſtruct you.

v. 31. *now is the judgement of this world*] The reformation and reſtoring of thoſe things, which were out of order.

the prince of this world] Satan (So c. 14. 30.) ſhall be overcome by my death, Hebr. 2. 14.

v. 32. *if I be lifted up*] That is, crucified and taken away (c. 3. 14.) from the earth; as the Syriac גיזתי *Lwthi* by אתרומם *atherimeb*, which is from the Hebrew word רום *rom*, which ſignifieth both lifted up, as Gen. 7. 17. Gen. 31. 45. and taken away. Dan. 8. 11.

draw all men unto me] All the elect, of all ſorts, not onely Jews, but alſo Gentiles: *Ex omni gente & conditione*, — ſome of every nation and condition: — he faith all, *Quia nemo ſalvus fit*,

fit, nisi quem ipse traxerit, No man is saved, but he whom Christ draweth. *Fulgen. de incarn. & gra. D. Jesu* c. 31. I will draw all the elect, as captives, τὸν πράττοντα κατηχούμενον *Chrysost. hom.* 66. held by some Tyrant.

v. 33. *What death*] What manner of death; to wit, the death of the Crosse.

v. 34. *We have heard*] Psal. 110. 4.

out of the law] The Scriptures. Psal. 89. 36, 37. Ezek. 37. 25. See on c. 10. 34.

that Christ abideth for ever] That he shall continue amongst the living: this they collected out of misunderstood Scriptures. See Psal. 72. 17. Psal. 89. 20. they marked not those places which concerned the place of his humiliation and death, as Dan. 9. 26. Isai. 53. Psal. 22. 17, 18. had they well compared the one with the other, it would have better appeared to them, that Christ was by death to enter into his glory.

v. 35. *yet a little while the light*] He confirmeth that which he said concerning his death; and secretly taxeth their wilful blindness, who would neither in his doctrine nor miracles understand him to be Christ, therefore resolveth them not concerning that they asked; but intimateth that both Christ and the Gospel, which now as a clear light shined among them, should shortly be taken from them, and they delivered up to their own obstinacy, and ignorance of the means of salvation. See Mat. 21. 43. Acts 13. 46. Rom. 11.

v. 36. *departed and hid*, &c.] After his teaching in the day, now when it grew toward night (Mark 11. 11.) he went out of *Jerusalem* to lodge at *Bethany*, Mat. 21. 17. Secretly with his Disciples, that his enemies who laid wait for his life, might not know where to finde him: for though we reade not here that they took up stones, yet he that knew their hearts, saw them now growing hot, and ready to kill, therefore would he not stay there until it brake out into action. *Chrysost.*

v. 37. *yet they believed not*] That is, many of them believed not, some did.

v. 38. *Lord who hath believed*, &c.] Isai. 53. 1. Rom. 10. 16.

the arm of the Lord been revealed] That is, the Gospel, which is the power of God to salvation to every one that believeth, Rom. 1. 16. by זרוע *zeroah*, *an arm*, the Hebrewes usually expressed power, vertue, aid, relief, &c. See Luke 1. 51.

v. 39. *therefore they could not believe*] This is spoken to shew us, that contempt of Gods Word, and wilful shutting the eyes against the light of the Gospel, taketh away all ability of believing to salvation. See Mat. 13. 14, 15. *they could not*; that is, fay *Chrysostome* and *Theophylact*, they would not. They will not indeed believe, nor is it in a wicked mans power *velle credere*, to be willing to believe: for as faith is the gift of God (Ephes. 2. 8.) So is a true and hearty desire thereof which God bestoweth on them onely whom he will therein satisfie and make blessed, Mat. 5. 6. and justly giveth not unto those who under-value his mercies and despise his ordinance.

v. 40. *he hath blinded their eyes*] See on Matth. 13. 14, 15. Rom. 1. 21, 28. 2 Thes. 2. 10, 11, 12.

v. 41. *when he saw his glory*] Isai. 6. 1, 2.

and spake of him] Of Christ. The Evangelist collecteth that the prophesie and doctrine of *Isaias* concerned ages then to come: for he saw the glory of Christ under the Gospel, and accommodateth it to those times of which he spake: the vision indeed was in the yeer wherein King *Vzziah* died, Isai. 6. 1. yet was it of things appertaining to the time and kingdom of Christ under the Gospel.

v. 42. *put out of the Synagogue*] That is, excommunicated, so c. 9. 22.

v. 43. *they loved the praise of men*] c. 5. 44. To be honoured of men, and to justifie themselves before them. See Luke 16. 15. the Evangelist here noteth the cause why few of the great men sincerely professed the Gospel, not because their consciences were not sufficiently convicted; but because they loved their own ease, honour, and riches, more then Gods honour, or their own salvation. So dangerous a thing it is for fear of men to dissemble faith. See Hebr. 11. 27. Matth. 10. 33.

v. 44. *he that believeth on me*, &c.] This is not simply to be understood, but with reference to the Jews sence, who took him to be meer man: to them he saith, the way to faith in God is to believe in me, and that he spake not of himself, as v. 49. 50. but that which God the Father gave him commission & command to speak. See Luke 10. 16. And that it is the greatest injury to God to disbelieve the Gospel, as if his truth were not sufficient for us: and lastly, that they who hear the Gospel, must be confident, that therein they hear not men, but God, whose Word and truth it is.

v. 45. *he that seeth me*] For he is the lively image and pattern of his person, Heb. 1. 3. & one God with the Father, c. 14. 9.

v. 46. *I come a light*] c. 3. 19.

v. 47. *if any man*] c. 3. 17.

Judge him not] I condemn him not now, but he shall be judged at the last day: I came now to call sinners to repentance, to preach the Gospel of peace.

v. 48. *the word that I have spoken*] The doctrine of Christ, the Gospel, which the wicked now so securely contemn, shall once rise in judgement against them, and condemn them (see Mark 16. 16. John 3. 18.) by so much more heavily, by how much greater means of salvation they have neglected.

v. 49. *what I should say*] God therefore anointed him, Isai. 61. 1. So that whatever he taught concerning faith, justification by it, rewards, punishments, the resurrection, baptism, &c. was the eternal counsel of God revealed by Christ, of all which he changed nothing in the delivery thereof.

v. 50. *I know that his commandement is life*] That is, that the doctrine of the Gospel which I have, at the command of my Father, preached unto you, is the Word of life (as *Peter* confessed, c. 6. 68.) that which truly sheweth you the onely way and means to eternal life, if you believe and obey it. And so he aggravateth their unbelief, who were so blinde and malicious in their own wrong.

CHAP. XIII.

Vers. 1. NOw *before the feast of Passover*] See Matth. 26. 1. Mark 14. 1. Luke 22. 1. See *If. Casaubon, Exercit. ad Annal.* 16. *N.* 28.

he loved them unto the end] Not onely his Disciples, but all his elect which are here called his own; those which his Father gave him. See John 17. 20. He loved them even to the death, which he suffered for them; and so incessantly; and when he saw the danger coming towards him, he took the more care for them.

2. *Supper being ended*] Or *when they were at supper*; wherein they eat the Passover, a little before the institution of the Lords Supper.

v. 3. *given all things into his hands*] See c. 3. 35. This is said, to set off his admirable humility, to which for our sakes he descended, who knew and remembred the power which God had given him.

v. 4. *riseth from supper*, &c.] Leaving his Disciples sitting; layeth aside his garments (which they used to wear, long, and loose) τὰ ἱμάτια, Hebr. שמלה *shimlah*, Gen. 9. 23. which the 70. give thereby τὰ ἱμάτιον.

v. 5. *began to wash his disciples feet*] Partly to shew his admirable love to them, to give them an example of humility, and love one to another; and partly to intimate, that he onely cleanseth us from our sins: as 2 John 1. 7.

v. 6. *Lord dost thou wash my feet?*] This he seemeth to say as fearing it had been too much dishonour for Christ the Son of the immortall God, to wash a finners feet: (see Luke 5. 8.) not then fully understanding (as after he did. 1 Peter 1. 19.) that he came to redeem us, with his own *precious blood*: in effect he saith; O my Lord, shouldst thou wash my feet with those sacred hands, with which thou openedst the eyes of the blinde, with which thou didst exercise divine power in healing the sick, raising the dead, &c. I am unworthy to perform this office to thee; and wouldst thou do it for me?

v. 7. *what I do thou knowest not now*] hereby Christ signified, that he now did something, more then simply wash their feet; there was in this his action, a teaching mystery, which at present they knew not, until they were further instructed, they yet perceived not, that it was not so much materiall for them to have clean feet, as to be cleansed by the blood of Christ, and to have true humility and love to another.

v. 8. *If I wash thee not*] And make thee clean from thy sins, freely pardoning them, and sanctifying thee.

thou hast no part with me] So the Hebrews express an alienation, or disclaim of that w[illegible] we call right, title or interest. So Deut. 14. 27. it is said of the Levite אין לו חלק ונחלה עמך *en lo chelek venа chala himmach*—70. οὐκ ἔχει μερὶς καὶ κλῆρος μετὰ σοῦ, *he hath no part nor inheritance with thee*. So Deut. 18. 1. See 1 Kings 12. 16. 2 Sam. 20. 1. *Optatus*. l. 5. saith hereon, *negat illi Christus regnum, nisi accepisset obsequium*. Christ denyeth him the kingdom, except he had accepted the obsequie.

v. 9. *Lord, not only my feet*] Either terrified with the threatning, or now better understanding the mystery, he wholly subjecteth to Christs will: as if he said, if it be of that consequence; if thou didst mean, washing from my sins, wash me throughly: as Psal. 51. 2.

v. 10. *needeth not*] That is, to be purged, save onely to the sense of the sinners own conscience, by daily renewing of repentance for the remainder of those corruptions which defile him. *Optatus* forecited *lib.* 5. understandeth this washing, of baptism, which may not be iterated: *Absit* (saith he) *ut jam lotum renocemus ad fontem*—*absit ut iteremus quod semel est*; *aut dubitemus quod unum est*. God forbid that we should recall him who is already washed to the Font; — that we should iterate that which is (but) once:

once; or should make double that which is but one; the Apostle saying, there is *one Lord, one Faith, one Baptisme*, Ephes. 4. 5. *if* (saith he) *ye give another baptisin, date alteram fidem*, give another faith: if ye give another faith, give also another Christ, another God.

ye are clean] Your sins are remitted and done away; nor that there shall no sin remain in you henceforth, but because none shall be imputed (so Chap. 15. 3.) ye are regenerate, and in part sanctified.

but not all] Nor all of you, not absolutely any of you; *Judas* must be excepted in their company; and the remainder of the old *Adam* in the best of their persons: a Canaanite left to exercise, nor to overcome, nor condemn them, that are in Christ. Rom. 8. 1.

v. 11. *who should betray him*] τὸν παραδιδόντα, who it was that now agitated that treason; therefore he said to him verse 27. that which thou doest, do quickly.

v. 12. *after he had washed their feet*] The Evangelist leaveth it to be understood, that after the contest with *Peter*, he washed both *Peters* feet, and the rest of the Apostles without further contradiction.

taken his garments] After he had put on his upper garment, which he had layed by, verse 4.

sat down again] ἀνακείμαι πάλιν, falling, or lying down again according to their manner of eating; to invite his disciples to a new supper, spiritual and mystical, the truth, which the former supper represented, as a forerunning shadow of that which more nearely representeth his feeding the Church with his body and blood; not onely as the fathers (who fed on him to come, 1 Cor. 10. 3, 4.) but as his body the Church, unto the worlds end, which in the Sacrament of the supper here instituted, feed on his body and blood. (by faith in the representing mystery) once offered on the altar of the crosse, and therein fully satisfying the justice of God, and accomplishing the redemption of all the elect.

Know ye what] That is, as he said to *Peter*, verse 7. ye do not yet know, but now will I teach you.

v. 13. *Master and Lord*] διδάσκαλος καὶ κύριος, Master, or teacher and Lord: the Syriack words here used, רבן *rabban*, and רבון *maran*, (as in *Maranatha*, the Lord cometh, 1 Cor. 16. 22.) founded in something more sacred and divine, then ordinarily διδάσκαλος and κύριος. So that he now taketh up an argument from their own mouths, to shew what they ought to do in imitation of him, except they will contradict themselves, and in actions dissent from their own words of common use.

v. 14. *Ye also ought to wash*] That is, if there be need, and mutual edification require it (as 1 Cor. 9. 19.) you ought to be ready, and willing to serve one another in love, Gal. 5. 13. and to this he urgeth his own example; as also Matth. 11. 29. so that here, καὶ ὑμεῖς, *and you*, is put for πολλῷ μᾶλλον καὶ ὑμεῖς *much more ought ye*, seeing you are not (as you confesse me) lords over one another, but fellow-servants, equally bound in mutual duty: for as *Optatus* saith, *lib.* 5. *oft universis servientibus non dominum, sed ministerium*: all servants have belonging to them ministration, not dominion.

v. 15. *given you example*] See on verse 13. example is the powerful Rhetorick: *prius disce qui doces*, *Lactant. lib.* 4. c. 23. first learn thou who teacheth: men had rather have examples then words: it is easy to speak, but hard to perform: would we had as many good doers, as speakers: the perfect teacher ought both *dicere et facere*, and *confirmare facendo*, *ib.* c. 24. speak in giving precepts, and confirme the same in his own practise.

v. 16. *servant is not greater* &c.] Chap. 15. 20. Matth. 10. 24. Luke 6. 40.

v. 17. *if ye do them*] If ye be indeed ready to serve one another in love (which is the summe of the law, Rom. 13. 9.) and humility, which is the ground of religion.

v. 18. *I know whom I have chosen*] 2 Tim. 2. 19. I know whom I have chosen to eternal life.

he that eateth bread with me] Psal. 41. 8. 10.

lift up his heel against me] Hath endeavoured to tread me underfoot. See Psalm 41. 10. so that by lifting up the heel is meant, to hurt by treachery: it is a metaphor derived from beasts, which suddenly turn heels against their masters, when they have full fed them. See Deut. 32. 15.

v. 19. *now*] ἀπ' ἄρτι, *from henceforth*.

I tell you before] How one of you shall betray me, left when you see it come to passe, you should startle, and your faith in me should be too much shaken.

that I am he] That is, the Christ whom the Scriptures fore-promised, and the ceremonies of the law prefigured.

v. 20. *Verily, verily, I say*, &c.] Matth. 10. 40. Luke 10. 16.

v. 21. *When Jesus had thus said*] Matth. 26. 21. John 11. 33. and 12. 27. he was troubled by the concourse of several

passions, fear, sorrow, indignation at *Judas* odious treason.

v. 22. *looked one on another*] Being troubled and very anxious because of Jesus speech. See Matth. 26. 21, 22. Mark 14. 19. not yet knowing which of them he meant.

v. 23. *leaning on Jesus bosom*] Which by reason of their posture at meals he had convenience to do. See Luke 7. 38.

whom Jesus loved] That is more tenderly then the rest, though he loved all his, verse 1.

v. 24. *beckened to him*] Νεύει, *nodded the head*; giving thereby a silent signe, that he would desire him to ask Jesus whom he meant, he having convenience by reason of his neernesse to ask privately.

v. 25. *then lying on Jesus breast*] That is, leaning neerer to Jesus breast, that he might tell him in his ear, which of them was the traitor; so probably he whispered unto Jesus, and Jesus answered him that the others might not hear.

v. 26. *I shall give a sop*] Or morsel of bread. *Cyril* noteth that he gave no other signe whereby to describe the traitor, then that which the Prophet gave, Psal. 41. 9, 10. and *Chrysostome* conjecture was not improbable, (that Christ gave this signe to remember him of the table and bread, whereof he did partake, that he might not betray him and rage against his feeder) if Christ had spoken openly, that all might hear: which if he had done, the disciples could not have so doubted as we see, verse 28.

v. 27. *Satan entred into him*] And took possession of him: not that the morsel hurt him; but because by that signal conscious *Judas* perceived, or feared that his treason was discovered; therefore being embittered and vexed, he resolved to prosecute it with speed and effect.

do quickly] He permitteth onely, he encouraged not the traitour, he knew his hour was come, and desired to accomplish the work of mans redemption, for which he shewed himself ready: and hereby he cast him out of his family whom Satan possessed.

v. 28. *no man at the table*] Except *John* into whose ear Christ had revealed it, verse 26.

v. 29. *Judas had the bag*] See on Chap. 12. 6.

give something to the poor] Thus they conjectured; because though his stock was but slender, yet they knew he used to spare somthing to the poor, that he might therein leave us an example.

v. 30. *and it was night*] It might have seemed unseasonable for the traitor then to repair to the high priests, not to discover, but to defiance a treason: but no impertunity hindreth ardent malice: and thus also we see that word is true, evil doers shun the light, chap. 3. 20. so when they had taken Christ he told them, *this is your hour, and the power of darkenesse*. Luke 22. 53. night best suits with shamefull acts, which the prince of darknesse loves.

v. 31. *Now is the Son of man glorified*] That is, he shall shortly be glorified in the admirable work of mans redemption: for in death to overcome death is, as *Chrysostom* saith well, *hom.* 71. δόξα μεγάλη, great glory: this, Christ onely could do.

v. 32. *if God be glorified in him*] That is, in his obedience to the death, and mans redemption in his death, then however scandalous and ignominious his sufferings may seem to the world; yet so shall he enter into his true and unspeakable glory. See Chap. 21. 19. Phil. 2. 8, 9. Luke 24. 26. teaching us that it is glorious to suffer for the honour of God.

v. 33. *little children*] Because his departing from them by the crosse must needs afflict their hearts, therefore he prepareth them to patience, by the intimation of his fatherly love and care of them, as of tender children.

as I said unto the Jews] Chap. 7. 34.

ye cannot come] Ye cannot now presently come after me to heaven, as you were wont on earth to follow me when ye missed me.

v. 34. *A new commandment I give*, &c.] Levit. 19. 18. it appeareth it was an old precept, and the summe of the Law, Matth. 22. 39. 46. 1 John 3. 11. but continually to be renewed, Chap. 15. 17. 1 John 2. 8. Ephes. 5. 2. he made the pattern new, whereof he saith (*as I have loved you*) I did not pay any debt of your merit (faith *Chrysostom*) I began to love you freely, to love you those who have not deserved your love: love is the most certain and undoubted mark of Christs servant (verse 35.) for it is πάντων ἀρετῶν ἐνδιάθετος, the foundation of all vertue. See 1 Cor. 12. 1 &c.

v. 35. *By this shall all men know*] By this, or in this, ἐν τούτῳ, it is an Hebrew manner of expression, Gen. 42. 15. בזאת *bezoth*, *in this*. 70. ἐν τούτῳ φανεῖσθε. *Moses* disciples are known by their circumcision, &c. others have their marks and habits: but this is the mark by which I will own you, and by which also you shall know your selves, and the world also may know you to be mine. It is a vain brag of Christianity without love and charity: Satan will permit men any disguises, semblances, or external works of religion, upon condition

dition that he may but fet his own image (that is, malice) on them: becaufe he well knows, that all feeming excellencies in the world, without true charity, are nothing. See 1 Cor. 13.1.&c. Charity is the life of religion, by which faith it felf worketh, Gal. 5. 6.

v. 36. *Thou canft not follow me now*] Yet thou art not ripe for thy diffolution: thou fhalt follow me into glory; but yet thy courfe is not finifhed: the Saints may defire to be diffolved, and to be with Chrift, Phil. 1. 23. but their dayes are numbred, which they muft firft accomplifh.

v. 37. *I will lay down my life for thy fake*] Matth. 26. 33. Luke 22. 33. He meant it now, and at laft did it: but this example teacheth us, not to prefume on our own ftrength; feeing that God onely giveth conftancy in good, and many times permitteth us to ftrong tentations, to fhew us our own weakneffe, and to correct our over-daring confidence in our felves

v. 38. *The cock fhall not crow, &c.*] See Matth. 26. 34. and Luke 22. 34.

CHAP. XIIII.

Verfe 1. BE *troubled*] So verfe 27. Chap. 16. 1. which he fpeaketh not commanding or approving any *ftoical apathie*, as if he would have men put off natural affections, and to be troubled at nothing; but forbidding dejection of minde, and diffidence in afflictions, proceeding of unbelief.

believe in me alfo] In me whom God hath appointed to be your peace and reconciliation: they were now to encounter ftrong tentations, therefore he armeth them with confolations, left the novelty and fuddennefle of unexpected tryals fhould overcome them.

v. 2. *many manfions*] This whole fpeech being Metaphorical, the meaning is, there is place in the kingdom of heaven for all the elect, (which are many) according to their feverall degrees of glory affigned them. See on Luke 16. 9.

v. 3. *I will come again*] At the latter day, Acts 1.11. Acts 3.21. Acts 17. 31.

v. 4. *Whither I go ye know*] By thefe often repetitions of his going hence, he intimateth, that his death fhould be onely a recefs, and withdrawing out of this world for a time, into the prefence of God in heaven, that we may refolve how we muft follow him our head, and whither: this way he faith they know, becaufe he had declared to them, that by death he muft enter into his glory.

v. 5. *We know not whither thou goeft*] That is, but imperfectly know; for they did not yet well underfland, nor remember what he had taught them.

v. 6. *I am the way*] ἡ ὁδός, that way, by which onely man can enter into eternal bleffednefle, Acts 4. 12. *Cyril. cat.* 10. read the ἡ ὁδὸς, the door, as 1 chap 10. 7. to the fame fence: as *Cyril. Alexandr.* here faith, ἀκριβῶς πάλιν πρὸς τὸν αὐτὸν, we have all in him, he only is that way which leadeth to heaven; the truth prefigured by all the legall ceremonies, as chap 1. 17. the life; the authour and giver of eternall life, as chap. 11. 25.

v. 7. *from henceforth*] See c. 13. 19.

have feen him] By feeing the father, he here meaneth, knowing him in Chrift: no man hath feen, or can see his effence: but he that believeth hath feen his mercy.

v. 8. *Shew us the Father*] Shew us him, as he was revealed to the Prophets, πᾶς ὁ σωμαϊκὸς ὀφθαλμὸς (as *Theophylact* expreffeth it) to our bodily eyes.

v. 9. *Have I been fo long with you, &c.*] He taxeth their ignorance, who conceived that the knowledge of God was, or could be by fence: know you not me? who I am by nature? and whence I am? that I am one in effence, and eternal fubftance with the Father. See Chap. 10. 38. See alfo Chap. 12. 45.

v. 10. *I am in the Father, and the Father in me*] For the fulneffe of the Deity remaineth in Chrift, Colof. 1. 19. and 2. 9. See *Fulgent. ad Monim lib. 3 (paulo ante finem)* and *Auguftin. Paulina ep.* 112. *cap.* 4. *fine.* The Son is in the Father (faith *Athanafius To.* 1. *Contr. Ar. orat.* 3. ὡς τὸ ἀπαύγασμα τῆς ἐν τῇ φύσει, as the fplendor in the light: truly in an incomprehenfible manner: for Chrifts divine generation, as *Fulgentius* well faith, *object. Ar. difcuf. inenarrabilis eft, ignorabilis non eft*; Such as none can declare, nor may be ignorant of.

not of my felf] Not of my felf as man:

he doeth the works] The miracles which ye have feen me do, are all wrought by divine power, not humane.

v. 11. *for the works fake*] If the infallibility of my words prevail not with you, let the excellency of my works and miracles which you have feen me do (works exceeding all power of the creature) perfwade you to believe that I am in the Father, and the Father in me.

v. 12. *Shall he do alfo*] He exhorteth them not to be offended at his paffion, for as much as this power of doing miracles fhall be derived to themfelves alfo; whereby it fhall appear that he which fuffered in the infirmity of his affumed humanity, is alfo truly God, who alone could give fuch power to men.

and greater works then thefe] He feemeth to mean herehy the converfion of men to the faith by their preaching the gofpel, as Acts 2. 41. &c.

becaufe I go unto my Father] Becaufe going up unto the right hand of my Father, I will fend the holy Ghoft upon you, by whofe power you fhall preach, and do miracles to the converfion of men to God, and their falvation.

v. 13. *whatfoever ye fhall ask in my name*] See Matth. 7. 7. 1 John 5. 14. and Chap. 16. 23. if it be according to the will of God, I will do it for you; for the Father hath committed all power unto me.

v. 14. *in my name*] Through my mediation; for my merit fake.

I will do it] I will hear and grant your requefts which are to Gods glory: I who am coequal with the Father will do it for you.

v. 15. *If ye love me, keep my commandments*] As if he faid, forrow, and fad dejected countenances are the knowledge of my departure hence, are not the arguments of love which I require of you, but faith and obedience: love indeed cannot be fruitleffe; but *probatio dilectionis exhibitio eft operis, Greg. hom.* 30. the proof of love is in the exhibition of the work: obedience to Chrift fheweth how men love him. See verfe 21.

v. 16. *another comforter*] Becaufe they could not be without much trouble in an impious world; he promifeth to fend the holy Ghoft to comfort them, and remain with them, to fupply his bodily abfence, wherin he comforted them during his abode with them in the world.

v. 17. *Spirit of truth*] Who is truth becaufe very God, infpiring his with knowledge of the truth, and giving them fweet and comfortable taftes of the grates of fanctification; thus dwelleth he in them.

v. 18. *I will not leave you comfortleffe*] Or Orphans, as ferfaken Orphans, who have none to take care of them; but will come again to you after my refurrection, fhewing my felf to confirm your faith; but fpecially by infpiring you with the admirable gifts of the holy Spirit.

v. 19. *yet a little while, &c.*] A few hours; for his death drew neer; and after that, he would not be feen of any, but his elect witneffes, to whom he fhewed himfelf alive from the dead according to the Scriptures, and whereas they might poffibly fear, that they muft now die with him, he faith, *ye fhall live alfo*, to be my witneffes; and ye fhall believe, and live in me eternally.

v. 20. *and you in me*] As ye are lively members of my Church, my body of which I am the head, Col. 1. 18. 24. Rom. 12. 5. to whom I communicate grace and life, Ephef. 1. 22. Ephef. 4. 16.

v. 21. *is he that loveth me*] See on verfe 15.

I will love him] Not that he did not firft love that man, to whom he gives an heart to love him and keep his commandments; *ad hoc diligam, ut manifeftem*; I will fo love, as that I will manifeft the fame in happy effects, *Profper.* now he loveth us, to give us faith and obedience: but in the life to come he will love us in rewarding us: *prorfus damnum eft Dei, diligere Deum: ipfe ut diligeretur dedit, qui non dilectus, dilexit*; it is altogether the gift of God that we love God; he gave us hearts to love him, who when we loved him not, loved us.

and will manifeft my felf unto him] Chap. 7. 17. underftand this of a fpiritual exhibition of himfelf, not a bodily prefence, *ad hoc diligam, ut manifeftem, Auguftine* tract. 75. I will fo love him as to manifeft my felf to him. He now loveth us to give us faith to believe, then he will love us fo as that we may fee him, and in feeing perceive the reward of faith: now we love in believing that which we fee not, but then we fhall love in feeing that which we now believe.

v. 22. *not Iscariot*] Not the traitor *Judas*, but the fame who was called *Lebbeus* or *Thaddeus*, Matth. 10. 3. See herof *Jo. Drufius ad Voc. N. T. Com.* 1. *Thaddaeus & ibid. Lebbaeus.*

v. 23. *He will keep my words*] He will obey me: to him will he come, as to his fanctified temple.

v. 24. *is not mine*] Not mine as man: it is his that fent me, that is, Gods word. See Chap. 6. 38. and Chap. 7. 16.

v. 25. *being yet prefent with you*] I have fpoken thefe things to your outward ears, and though you perceive not the fruit thereof as yet, you muft expect a better increafe when the Holy Ghoft the Comforter fhall fpeak them to your hearts and underftandings, after my afcension into Heaven.

v. 26. *the comforter*] c. 15. 26. παράκλητος, or the Advocate. So Chrift is called παράκλητος, 1 John 2. 1. See Rom. 8. 26. they were called *Advocates*, παράκλητοι, who were called or retained to fpeak or plead for them who had enditements againft them, or otherwife were impleaded in any Court of judicature. One entreated to favour another in judgement: an intercessour. *Philo de vit. Mos. l.* 3. See *Ulpian. l.* 3. *D. de prætor. Iob. Druf. prater. l.* 4. John 14. 16.

he fhall teach you all things] He is that good fanctifier of his Church, καὶ Βοηθὸς, καὶ διδάσκαλος--the helper and teacher of his, *Cyril. c.* 16. if he teach not within, *Doctoris lingua exterius in vacuum laborat*, the teachers tongue laboureth externally in vain. We all hear one voice of a Preacher, but what different apprehenfions, affections, and refolutions of and concerning the fame have we; the Word is one and the fame; but in fome it proveth a favour of death, in others a favour of life unto life: the difference is, as this, *Magister interior*, inward Matter teacheth fome, and leaveth others to their own obftinacy, and blindnefs, to pervert all they hear to their own deftruction, 2 Pet. 3. 16.

whatfoever I have faid unto you] For there is but one truth, which Chrift taught, and the holy Ghoft remembred them of, and opened unto them. οὐ γὰρ ἄλλα χρεὼν διδάγματα, καὶ ἄλλα ἀγὶν πνεῦμα τῶν, the doctrines of Chrift and the holy Ghoft, are not diverse, but one and the fame truth of God. *Cyril. qu. f.*

v. 27. *my peace I give unto you*] He yet continueth in the fame argument of confolation; according to the cuftome of friends departing, taking a folemn leave, giving charge, and wifhing all profperity and happy fucceffe; all which the Hebrews comprehended in שָׁלוֹם *fhalom*, Genefis 43. 26. 2 Chron. 15. 5. Exod. 4. 18. &c. but Chrift here intimateth a peace which the World can neither give nor take away, *peace* with God, *peace* of confcience, and true comfort and happinefs in Chrift.

v. 28. *if ye loved me you would rejoyce*] They loved him, but their love was not yet well enformed concerning the ifsue of thofe things: becaufe there was a dangerous mixture of felf-love with their love to Chrift, fo were they moft forry for their own fecular lofle, in Chrifts departure from them, who ftill dreamed of a temporal kingdom of Chrift.

greater then I] Underftand this, not of the Deity (for fo he is equal with God the Father) but as, to the office of a Mediatour, he took on him the form of a fervant, Phil. 2. 7. *Minor natus, non minoratus*, leffe born, not leffened in his birth, the Deity continuing one and the fame. *Homo fcilicet factus & permanens Deus*, becoming man, but continuing God. See *Fulgentius de fi. orthodox. Alex. Alexandr. init. Concil. Nican. Bin. concil. tom.* 1. *Hilar. de trin. l.* 9. *Greg. Nazianzen. orat.* 4. *Bafil. contr. Eunom. l.* 1. *Auguftin. l.* 2. *de tradit. Auguft. ep.* 66. *Maximo.* he faith this in refpect of that nature, *quam nec exinanitus amifit*---which he loft not in his ftate of humiliation: *Homo enim affumptus eft a Deo, non in homine confumptus eft Deus: ib. Aug.* God affumed the Manhood, but the Manhood leffened not the Godhead.

v. 29. *that ye might believe*] That is, increafe in faith, and be affured, that I am indeed the Son of the living God, and Saviour of the elect (as *Auguftine* expreffeth it) *Qui potuit hoc facere cum prædixiffet, & prædicere, antequam hoc faceret*, who could do it when he had faid it, and foretel it before he did it. See c. 13. 19.

v. 30. *prince of this world*] The Devil: as c. 12. 31. He will ftir up all the malignity of wicked men againft me. See Luke 22. 52.

and hath nothing in me] *Nihil juris in me*, no right nor power: that is, he fhall not have his will in me, becaufe he cannot tempt me to fin, though according to the holy will of my Father, I fubject my felf to death for mans redemption.

v. 31. *but that the world may know*] As if he faid, power is permitted to Satan and his accomplices to perfecute me to death, that dying for mans redemption, the world may fee the obedience and love I bear to the Father, who hath thus determined.

arife let us go hence] They were yet fitting at table; now he hafteneth to meet and encounter with his paffion: let us go to the place where the Prince of darknefs hath prepared his armed troop, to take and deftroy me. See Matth. 26. 45. Thus appeared his love to God the Father, whom he willingly obeyed to death, and to all the elect for whom he died.

CHAP. XV.

Verf 1. I *Am the true vine*] By thefe manner of fpeeches he teacheth, that being by the Father fpiritually implanted into Chrift, we have life by faith in him; and bring forth fruits of good works by vertue of his Spirit working in us; whereas we are by nature barren and unfruitful. Probably thefe fpeeches were occafioned by their paffing through or by fome vineyard; his ufual manner being to take occafions of leading his hearers from the fight of things temporal, to the confideration of the fpiritual. See c. 4. 10. 32. 35. c. 6. 27. &c. By true Vine he meaneth here, the moft excellent, that which beareth fruit for the elect of the whole World, at all feafons, in all ages.

v. 2. *every branch in me that beareth not fruit*] Every one in my Church, (into which they are implanted by baptifm, Rom. 6. 3, 5. and 11. 17, 20.) that beareth not good fruit, he pruneth off, as unprofitable and dead branches, Mat. 3. 10. and 15. 13. to fhew that the regenerate have need of continual affiftance and culture, without which they can do no good; he enlargeth his allegory, to fhew Gods care of his vineyard, the Church (Ifai. 5. 1. &c.) in pruning and correcting, to make it more fruitful: but for afflictions, men would grow high and barren; the mindes of men are commonly luxuriant and barren in profperity.

v. 3. *now ye*] c. 13. 10.

are clean] Sanctified by my Spirit.

word which I have fpoken unto you] Being accompanied by the power of my Spirit (See c. 17. 17. Ephef. 5. 26. 1 Pet. 1. 22.) he meaneth the word of the Gofpel, which they believed, *Iudas* excepted, c. 13. 11.

v. 4. *abide in me, and I in you*] Perfeverance is a condition of falvation, Col. 1. 23. Mat. 24. 13. *Ab arbore frange ramum, fractus germinare non poteris*, break a bough from the tree, that which is broken off cannot bud forth, *Cyprian tr.* 3. *de fimpl. prælat.* Out of Chrift there is no life of grace, no falvation. *Nec pervenies ad Chrifti præmia, qui relinquit ecclefiam Chrifti*, neither fhall he come to the rewards of Chrift, who leaveth the Church of Chrift: fo dangerous is the ftate of a feparatift.

v. 5. *without me ye can do nothong*] Or *fevered from me*, ye can do no good: members divided from the head cannot live. Ye can do nothing truly good, but by me. See Hofea 14. 8. Phil. 2. 13. Are ye afraid of taking away Free-will? *Operante--Spiritu Dei juvatur arbitrium, non auferitur; & hoc agit gratia ut voluntas peccato corrupta--non remaneat in languoribus fuis, fed per opem miferantis medici curata revalefcat, &c. Ambrof. l.* 10. *ep.* 84. The Spirit of God working the will is helped, not taken away: and grace worketh fo, that the will corrupted by fin--remaineth not in its fickneffe, but by the affiftance of the merciful Phyftitian, being cured groweth well again. To the like purpofe faith *Profper, contr. collat.* cap that, Matth. 16. *Blefled art thou Simon fon of Jona, for flefh and blood hath not revealed this unto thee, but my Father which is in Heaven. Hac regula nulli hominum auferitur voluntas: quia sanatur gratiæ, non hoc in voluntatibus operatur ut non fint; fed ut ex malis bona, &c.* This rule taketh not away any mans will: becaufe the power of grace doth not work this in wills, that they fhould no more be, but that they fhould become good of evil; of unfaithful, faithful; and that they who were of themfelves darkneffe, fhould become light in the Lord; that that which was dead, might be quickned, &c.

v. 6. *he is caft forth*] Out of the vineyard, as a branch cut off, &c. fit for nothing but the fire. See Mat. 3. 10. Ezek. 15. 2, 3, 4, &c. Here alfo appeareth the great danger of feparation from Chrift: there can be nothing but Hell and damnation on all this. See on v. 4.

v. 7. *my words abide in you*] If you continue grounded and eftablified in my doctrine.

ye fhall ask what ye will, &c.] ἀιτήσασθε, that is, you may freely ask, if you ask any thing according to Gods will.

v. 8. *herein is my Father glorified*] See Mat. 5. 16. Phil. 1. 11. Ephef. 1. 12. Good works declare men the fons of God; as the fruits fhew the tree, as the effect the caufe.

v. 9. *as the Father loveth me, &c.*] As the Father loveth the Son, and communicateth all good to him, fuftained him in his fufferings, and delivereth him from death; fo doth Chrift love all his.

fo have I loved you] I have loved you to the death. See 1 John 3. 16. giving my felf for you. Ephef. 5. 2. greater love can no man fhew, v. 13.

continue ye in my love] Onely this have I required for all my love to you, that you conftantly love me. See Deut. 6. 5. & 10. 12. But how fhall we continue in the love of Chrift, who neither have any ability in our felves to do any good, nor conftancy to perfevere in that we are moved to? he faid, v. 7. ask what ye will, &c. Whereas we muft needs feel a want of the grace of perfeverance; we ought to beg it of him, who onely can give us to do that which he commandeth us. If any enquire concerning the rule, it followeth in the next verfe.

v. 10. *if ye keep my commandments*] 1 John 2. 5. Specially that which he nameth v. 12. We can never love God if we love not our neighbours alfo. See 1 John 4. 20. Keeping Chrifts Commandments, importeth a remembring them and laying

laying them up in faithful memories, with resolution to do them.

v. 11. *that my joy may remain in you*] That is, the joy and comfort which ye conceive in me your Mediatour and Redeemer. See Rom.14.17.

v. 12. *this is my commandement*] chap. 13.34. 1 Thef. 4.9. 1 John 3.11. This is the sum of the second Table, and the mark by which Christ will own his Disciples. Without this all gifts are vain. See Mat.22. 37. c.13.35. 1 Cor.13.1.&c.

This is the end of the Commandement, 1 Tim.1.5.

v. 13. *greater love*] A man will rather lose his riches, and all that he hath, then his life; better, said the Philosopher, when he cast his merchandize over-board in a storm) that these should perish for us, then with us: when a man therefore layeth down his life for his friend, it appeareth that he loved him better then any thing he had in this world.

v. 14. *ye are my friends if, &c.*] This was *Abrahams* great privilege, James 2.23. But here is the condition of Gods holding friendship with us, if we do what he commandeth: principally if we love one another. See v. 17. 1 John 3.16. For sins cometh the wrath of God upon the children of disobedience, Ephes.5.6. The just God can have no peace nor amity with wilful contemners of his holy Commandements; and the chief end and ground of all the Commandements is love to God and Man. See on v. 12. and 1 Tim.1.5.

v. 15. *all things that I have heard of my father*] all things necessary to salvation. See 2 Tim.3.15.

v. 16. *ye have not chosen me*] He setteth off his love in the freedom thereof, it began not from any merit of theirs left they should be proud. *Misericordia ejus præveniet eos secundum gratiam non secundum debitum; Augustine de predest. sanct. lib. 1. cap. 17.* His mercy prevented them according to (his) grace, not (their merit, or) debt. *Elegit ergo Deus fideles, sed ut sint, non quia jam erant: ibid. Augustine.* God therefore chose the faithful, but that they might be such, not because they were already such. Gods love is eternal, and therefore can have no cause but it self: For as *Augustine* saith, *Non est...gratia, si præcesserint merita*; it is not grace (but debt) if merits preceded it. See Rom.4.4. God made man at the beginning, not because he had any need of man or his service; but as *Irenæus, lib. 4. cap. 28.* saith well, *Ut haberet in quem collocaret sua beneficia*, that he might have one on whom he might confer his benefits; and therefore doth he require mans service, that because he is good and merciful, he might do good to them who persevere in his service, faith the same.

that ye should bring forth fruit] This is true in two sences. First, that election is the cause of our fruits of sanctification. See Rom. 8.30. 2 Pet 1.10. and these fruits shall remain to eternity, Psal.1.3. Matth. 25.34. &c. Rev. 14.13. Secondly, that the Disciples should go forth, and their preaching should have fruit and successe to the conversion of the Gentiles, and that the Church so planted by them should continue to the worlds end, in spight of all her enemies; the persecutions and all the machinations of Satan, because God giveth the increase, 1 Cor.3.7.

whatsoever ye shall ask] Here he layeth down a singular encouragement to Ministers, in that they shall have free access to the Father to beg and obtain whatsoever they have need of in their ministery: there are indeed ever many lets, and enemies to our preaching the Gospel, whose assaults we are no wayes able to bear, except the power and providence of God sustain us; therefore he saith in effect, though you are unsufficient, the Father will not be wanting to you.

v. 17. *that ye love one another*] This he saith most seasonably to admonish the Ministers of the Gospel to mutual love and concord: if there be strife of tongues, they must needs build to confusion: they ought to love the rather, because the world will ever hate them who love the truth. Love is the fulfilling of the law, no pretence will serve to the breach of this precept, seeing God hath commanded mutual love: thou wilt say, he is evil; and what art thou who hateth thy brother? thou sayest thou hateth the evil onely: but malice is a false *medium*, making that seem evil which God accepteth as good: but indeed as *Augustine* said to *Macedonius, ep.54. Omnes odit, qui malos odit*: he hateth all, who hateth the evil, seeing all men sin. But therefore *Diligendi sunt mali, ut non sint mali*: we must love the evil that they may not continue evil, as we love the sick to make them well.

v. 18. *If the world hate you*] That is, if the wicked hate you, as c.14.19. for such onely hate Christ, and good men.

ye know that, &c.] γινώσκετε, Know ye, or consider ye; that you may be comforted in that therein you do but share with me in my sufferings.

v. 19. *therefore the world hateth you*] The wicked of the world (guided by the malicious spirit of Satan) hate the elect, for God favours bestowed on them. See Gen.4.4,5. 1 John 3.12.

v. 20. *the servant is not greater, &c.*] Mat.10.24. c.13.16.

if they have kept my saying] That is, seeing they have not believed and obeyed my saying, but contemned it, it must not seem strange to you that they will also contemn and disobey your words.

v. 21. *because they know not him that sent me*] They knew not, or for malice will not acknowledge that which you preach to be the Word of God. See Jer.43.2.and 44.16. Ignorance of God is the cause of the persecution of his Ministers.

v.22. *if I had not come*] If I had not come unto the Jews according to the word of the Prophets concerning me.

they had no had sin] Either not so much sin, if they had not despised so clear light, and a truth so confirmed, as v. 24. or they should still have seemed innocent, if I had not discovered their hypocrisie. See c.9.41. And truly, *Minor erat culpa, ubi erat culpa ignorantia, Ambrose l.9.ep.7* i.there was lesse fault, where there was no knowledge of a fault. See Luke 12.48. and Mat.10 15. But they that sin against knowledge, have no cloak or excuse for their sin.

v. 23. *hateth my Father*] For they are one God.

v. 24. *not had sin*] Not so much sin: the more men sin against a convicted conscience, the greater and more desperate is their sin. See on v.22.

v. 25. *written in their law*] Psal.35.19. See c.10.34.

they hated me without a cause] Undeservedly: for he did all things well, good to all, harm to none; so *David's* enemies hated him, Psal.35.19. חנם *chinnam*. 70. οἱ μισοῦντές με δωρεάν, freely; so that is, without any my offence given them, hating me. So *Jonathan* said to his father King *Saul*, 1 Sam.19.5. why shouldest thou sin against innocent blood חנם, δωρεὰν undeservedly.

v. 26. *when the comforter is come*] c.14.26. Luke 24.49.

whom I will send] So the holy Ghost is said to be sent of the Father(c.14.26.) and the Son, of the Father and holy Ghost, Isai. 61.1. Luke 4.18. not by change of place, but *illo missionis nomine*, under that name of mission, we must understand, *opus manifestationis indulta*, the work of manifestation indulged, as *Fulgentius* speaketh, *de mij. sp. S. ad Monim. l.2.* and as *Greg. hom.26. in Evang.* saith well, *eius missio, ipsa processio est*, his mission, is his proceeding of the Father and the Son, he is coequal, consubstantial, coeternal with the Father and the Son: for as *August. de temp. serm.* 184. saith, in the holy Trinity is nothing *minus aut majus*, lesser or greater. He came down on his several gifts (as the same saith, *serm* 185.) *velut imber sanctificationis illapsus*-falling as it were a showre of sanctification. How great, how unspeakable is the goodness of our Redeemer? *Hominem portavit ad cœlum, & Deum misit ad terras*: *ib.* He carried man to Heaven (in his ascending humanity) and sent God (the holy Ghost) unto the earth. See also *Hilar. de trin. l.8.*

v. 27. *ye also shall bear witnesse*] You who were eye-witnesses, who have heard and seen the way whereby the Spirit also testifieth. Acts 1.8.21,22.and 5.32. 1 John 1.1,2,3.

CHAP. XVI.

Ver 1. *Should not be offended*] σκανδαλισθῆτε, cometh of σκαλεύω, to halt; σκάνδαλον, of the same, is a stumbling-block, or stone in the way, at which, suddenly striking the foot, we fall or stumble. See Rom.14.13.1 Pet.2. 8. In both which places it is interpreted by προσκόμμα, offendiculum; of προσκόπτω, impingo, to dash ones foot against something in the way. Here Christ telleth them before hand, what troubles they must look for in preaching the Gospel; left stumbling at that which they expected not, they might fall from their patience, hope in, and profession of Christ, flesh & blood (ever too indulgent to it self) being apt to suggest to them in their persecutions & continual troubles, that God favoured not the preaching and doctrine of the Gospel which all the world disliked and persecuted, and for which such grievous things were inflicted on the preachers and professors thereof: therefore Christ forewarneth them by forewarning them what they must expect: for that which suddenly falleth upon one, may trouble a great and constant minde, but that which is foreseen and expected, is more easily born, as *Cyril* noteth. But herein is a singular argument of the truth and sincerity of Christian Religion; that it could ever take root, and so many generations according to the word of Christ, Mat.16.19. in spight of the gates of Hell, and powers of darkness, it yet flourisheth; though it hath been so constantly persecuted in all times & places; and seeing that Christ at the first propesal thereof never allured any one Disciple to follow him by promise of honours, pleasures, secular gains, or any thing which flesh and blood liketh; but on the contrary told them plainly, as here, so many other times; that they must expect persecutions, malice of all the world, losse of goods, and life it self for professing the same: He that on these terms and conditions is a resolved Christian, must, by the Spirit of truth, be ascertained of the truth of his religion, otherwise he would never suffer such things for the profession

profession thereof the very spectators of the Martyres sufferings (when they have seen them torn with sundry torments, and under the tired hands of their tormentors, hold an invincible patience) have thought, as the truth is, that neither the consent of so many, nor the perseverance of dying men could be vain, *nec ipsam patientiam sine Deo, cruciatus tantos posse superare, Lactant. lib. 5. cap. 13.* neither that patience it self without God could overcome such great torments: hence came it, that the blood of the martyrs was the seed of the gospel.

v. 2. *put you out of the synagogues*] Excommunicate you. See Chap. 9. 22.

whosoever killeth you will think] They shall in their blinde zeal think you such pernicious and evil men, that you are worthy to die, as was commanded concerning the idolatrs, Exodus 32. 27. and blasphemer, Leviticus 24. 16. See Acts 22. 22.

v. 3. *because they have not known the Father*] See Chap. 15. 21. ignorance of God, is the cause of persecuters rage: so unhappy a mother of devotion is ignorance, this made them persecute Christ in his sacred person, Acts 3. 17. and in his servants, Acts 9. 5. 1 Tim. 1. 13.

v. 4. *I said unto you at the beginning*] He would not at first so expressly tell them of all these things which they must suffer, but considered their weaknesse: and indeed while he was with them, the rage of the adversaries fell upon him; but after his ascension, when Satan could no more reach him, he stirred up all the fury of wicked men against the professours of the truth of Christ: it was therefore necessary, both that now before his departure, they should be forewarned of their dangers; and after his ascension, that they should be armed with a greater measure of the holy Ghost, as to instruct them in all truth, so to confirm them in their professing and preaching the same, which was also done accordingly.

because I was with you] He speaketh as if he were not now with them, because he was upon his departure from them.

v. 5. *and none of you asketh me*] This is not simply to be understood, for *Peter* asked it, chap. 13. 36. but he greatly reproveth their negligence, for that they no more cared to be further enformed what should be the effect of his departure.

v. 6. *sorrow hath filled your hearts*] Because I tell you now of my departure, and your afflictions to come: whereas if you would have diligently enquired concerning the end of these things, you should have found matter of rejoycing, in the assurance of my glory, and the accomplishment of your redemption therein.

v. 7. *It is expedient for you*] It shall make for your advantage. Such are the works of Gods power and unsearchable counsel, whereby he bringeth light out of darknesse, good out of evil, and comfort out of sorrow: so he giveth them his peace in the worlds malice, and spiritual joy of the holy Ghost in the bitter sorrows and afflictions of flesh and blood: so he advantageth them in manifesting to themselves, and the world, their righteousnesse, by permitting them to be condemned of the world for malefactours: so he giveth them life, by permitting them to death: so tryeth he the elect, and blinded the carnal hearted.

if I go not away, the Comforter, &c.] Could he not have given the holy Ghost being present with them? Yes, but God had otherwise determined to confirme the truth of the Gospel, by the manifest graces of the holy Ghost, and them therin, who were now to be weaned from the desire of Christs bodily presence, and to be awaked out of their dream of a temporal and wordly kingdom of Christ.

v. 8. *he will reprove the world of sin*] ἐλέγξει, he will not onely accuse, but also convince the world of sin, by such evident and concluding arguments, as that πᾶσαν ἀπολογίαν αὐτῶν ἐκκλείει, *Chrysost. hom.* 77. he shall take from them all excuse, he shall convince their obstinacy and unbelief, by the power of truth making it clearly appear, that I am the Christ. See Acts 2.37.

v. 9. *of sin*] Of unbelief: See Chap. 15. 22. 24.

because they believe not] And therefore are still lyable to the power and curse of the law against sinners, so long as they continue in unbelief, being not made free by the Son, who onely freely justifieth sinners. See Chap. 8. 34, 35, 36. Rom. 3. 19. 24. and 5. 1.&c.

v. 10. *of righteousnesse*] Not the worlds, but Christs: because they contemned the true righteousnesse of God in Christ (1 Cor. 1. 30.) whom they blasphemed, and condemned as a malefactour: hereof their consciences shall be convinced, when they shall perceive the gospel confirmed, by the admirable power of the holy Ghost, evidently working by the Apostles.

v. 11. *of judgement*] Because they condemned him whom God the Father justified (which was not his injustice, but theirs) and appointed Judge of the living and the dead, Acts 17. 31. or of my power of judicature exercised against Satan in part already, Chap. 12. 31. Luke 10. 18.&c.

prince of this world] Satan; not that he is so; for God alone is king, and his providence raileth over every creature, but because he arrogateth to himself that high title (Luke 4. 6.) lying to deceive, and because the wicked are permitted to his government, 2 Cor. 4. 4. of this see Acts 2. 22.&c.

is judged] Shall presently be judged, that is, overcome, and his kingdome overthrown by Christs passion, and the preaching thereof. See Hebrews 2. 14. Luke 11. 22. and 10. 18.

v. 12. *I have yet many things to say unto you*] Thus he attemperateth to his hearers capacity: his doctrine distilleth like rain upon the herbs, (Deut. 32. 1.) by little and little as the hearers can receive it to nourish them, not by Catarracts to drown them. See 1 Cor. 3. 1. I have many deep mysteries, which you cannot now understand, or bear them without offence by reason of your weaknesse, but the holy Ghost will reveal them unto you: See John 6. 56. 60. 1 Cor. 3. 1.

v. 13. *he will shew you things to come*] concerning the kingdom of Christ, which they knew not till after his resurrection.

v. 15. *he shall receive of mine*] He shall shew you the same truth which I have spoken to you, opening the treasure of wisdom and sanctification, which are yet hid in me: he shall fill you with my Spirit, and make you understand that which I have taught you, leading you up to the redemption which I work for you, and assuring you of your interest in, and conjunction with me.

v. 15. *all things that the Father hath are mine*] This he speaketh in the person of the Mediatour; because of his fulnesse we all receive. Chap. 1. 16. and herein lieweth the unity of essence in the holy Trinity, and community of power, wisdom, sanctity, truth, eternity, glory, majesty, &c.

ver. 16. *because I go to the Father*] See Chap.14.18,19. I passe by death and resurrection into the glory which I had, and have eternally with the Father; yet shall I be more spiritually with you then ever, because ye shall then have more expetience of my spirit. See Matth. 28. 20.

v. 17. *Then said some of his disciples*] Often had he mentioned his death, and going to the Father, yet understood they not; so death is flesh and blood to the doctrine of the crosse, and so blinde are we until the Spirit of God illuminate us, 1 Cor. 2. 14.

v. 18. *what is this that he saith*] What meaneth he hereby? they understood not, that he should so soon die, and so quickly rise again from the dead, the third day: therefore that same τὸ μικρὸν, *a little while*, was obscure and hard to them, until this prophesie opened it self in the fulfilling thereof.

v. 19. *that they were desirous to ask him*] They like good auditors, are not offended at that they do not presently understand, but resolve to ask that they may learn: he as a gratious Saviour, preventeth their enquiry by a further explanation of himself.

v. 20. *ye shall weep &c.*] Ye shall have sorrow and trouble of heart, when impiety and popular rage shall triumph; but you shall have a spiritual joy in receiving the holy Ghost; which shall take away, and make void secular and wordly sorrows (as *Aarons* serpent did the inchanters, Exod. 7.12.) so had they many sharp encounters, injuries, persecutions, sorrows (as Christ foretold them, Matth. 9. 15. &c.) but they rejoyced that they were counted worthy to suffer for the name of Christ: so are the saints advantaged in their sufferings. See Acts 5.41. 2 Cor. 4. 16, 17, 18. Rom. 5. 3. when the saints weep, the world shall rejoyce, but when all tears shall be wiped from their eyes (Revel. 7. 17.) *then shall all the kinreds of the earth wail, and mourn*, Matth. 24.30. Revel.1.7. so do the saints and the world take their turns of sorrow and tears, as Gideons fleece and floor did of the dew. Judg. 6. 37.&c.

v. 21. *her hour is come*] The time of her travel appointed of God.

v. 22. I *will see you again*] After my resurrection from the dead.

no man taketh from you] αἴρει, *taketh*, for ἀφεῖ, *shall be able to take away*: Because Christ is their joy (saith *Augustine*) who shall die no more, but be to them the fountain and author of eternal joy. See 1 Pet. 1. 8. this joy is begun in this life, and compleated in the life to come.

v. 23. *in that day ye shall ask me nothing*] When ye shall see me risen from the dead, ye shall not then enquire of me those things which you now doubt of; as Chap. 13. 36. and 14. 5. you shall be taught of the holy Ghost, and so understand these things, 1 John. 2. 27. or ye shall not ask of me as now ye do.

v. 24. *ye asked nothing in my name*] Hitherto you have not

grounded your requests to God through my mediation and intercession, which you shall now learn to do in my bodily absence.

v. 25. *in proverbs*] Or *parables*, in similitudes, in dark sayings, but openly, as verse 29 and Chap. 10. 24. and Chap. 11. 14. Mark 8. 32.

no more speak, unto you] I will henceforth clearly enlighten you.

v. 26. *Ye shall ask in my name*] Chap. 14. 13. 14. for my sake, through my mediation, and according to the will and promise of God: otherwise the name of Christ is but vainly pretended, *Nam si id quod non expedit petitur, non in nomine Jesu petitur pater, Gregor. hom.* 26. for if that which is not expedient is asked, the Father is not entreated in the name of Jesus.

I say not unto you] Not that he will not mediate: but to shew the readineſſe of Gods love to hear the believers.

v. 27. *because ye have loved me*] This ὅτι *because*, here as Luke 7. 47. sheweth a conſequence not a cauſe of Gods love to believers, See on Luke 7. 47. we love Chriſt, becauſe God loved us firſt, which love of his can have no cauſe but it felf: our love to Chriſt is therefore a certain ſigne of Gods love to us.

v. 28. *I leave the world*] In reſpect of my bodily preſence; but as his Deity left not heaven to come into the world by his incarnation; ſo neither left it the world by going to the Father in his aſſumption.

v. 29. *ſpeakeſt in proverb*] No parable, or obſcure thing; now we better perceive what thou meaneſt.

v. 30. *Now we are ſure*] This they ſay as men fluctuant between fear and hope; therefore Chriſt prefently telleth them of that effect of their faiths weakneſſe which he foreſaw, that is, their forſaking him, whom they here proteſſe come from God: ſo infirme is the ſtrongeſt faith, ſo inconſtant the beſt reſolutions.

v. 31. *Do ye now believe?*] This interrogation hath in it the ſignification both of pitty, and reproof of their too early confidence in themſelves, as if he ſaid, Ah poor ſouls, who ſeem to your ſelves thus ſtrong in faith, you know not how quickly you ſhall be ſcattered for feare. See verſe 32.

v. 32. *Behold the hour cometh*] Matthew 26. 31. Mark 14. 27.

yet am I not alone] This alſo he addeth to confirm them againſt their tryal now at hand; as if he ſaid, let not go your confidence in me, when you ſhall finde your own infirmity in your forſaking me for fear, God will ſtill be with me, when men deſert me.

v. 33. *that in me ye might, &c.*] That trufling in me, ye may have peace of conſience, the ſureſt armour againſt ſecular afflictions.

I have overcome the world] Chriſt his victory is our victory. See 1 John 4. 4. neither the world, Satan, ſin, death, nor any creature could overcome him; ſo neither ſhall they us, Rom. 8. 37. &c. though we muſt through many afflictions enter into the kingdom of heaven, Acts 14. 22. (for as *Jerom lib. 2. ep.* 19. faith, *quis ſanctorum ſine certamine coronatus eſt?* which of all the Saints hath been crowned without a conflict?) yet herein is your comfort and aſſurance, we have overcome the world, becauſe Chriſt hath overcome it: this is the victory of our faith; we have overcome, though the fight be not yet done, becauſe we are certain of victory in Chriſt, who hath overcome for us, both the world and whatſoever is adverſe to our ſalvation: the world may fill afflict us and try us, to advantage us, not finally to hurt us, becauſe we are in Chriſt by faith. See 1 John 5. 5. Rom. 8. 1.

CHAP. XVII.

Verſe 1. THE *hour is come*] This he faith, becauſe though Chriſt were manifeſted by doctrine and miracles, power and great works; yet his ſpiritual kingdom, which after this more cleerly ſhined forth, was yet but obſcure towards the world: now the hour which the Father had appointed was come.

glorifie thy Son] He prayeth for that he was aſſured of: aſſurance of the truth of Gods promiſes is the cauſe and ground of faithful prayer, 2 Cor. 4. 13. ſo we daily pray for remiſſion of our ſins, becauſe we are aſſured that they are remitted in Chriſt: God hath appointed that we ſhall attain through the merit and mediation of Chriſt, but the condition on our part to be performed is, that we aſke like dutifull children, that he may give like a loving Father.

that thy Son may alſo glorifie thee] That I may glorifie thee in the afflictions which I ſhall ſuffer for the elect, that men may know that I loved thee. *Euthym.*

v. 2. *as thou haſt given him power*] Authority over all men, and all creatures.

v. 3. *the only true God*] Not excluding himſelf and the holy Ghoſt; but intimating the whole Deity in the name of God.

v. 4. *I have glorified thee*] By doctrine and miracles; by my whole life on earth: now therefore glorifie me in my death and reſurrection, that thou mayeſt alſo therein be glorified. See Chap. 5. 23.

v. 5. *with the glory which I had, &c.*] That the divine majeſty which I had from all eternity nay now ſhine forth in the perſon of the Mediator; for the nature of the fleſh was not yet glorified, and taken up to Gods right hand, as *Chryſoſtome* noteth: this glory was (towards the world) clouded for a time by the veil of his fleſh, in the form of a ſervant, but nothing in himſelf leſſened thereby.

v. 6. *unto the men*] To my diſciples choſen out of the world, whom I have inſtructed.

thine they were] By eternal election.

v. 7. *are of thee*] The elect believing know, that all that which they have in Chriſt is divine and heavenly, no invention or power of man, but the will and power of God to ſalvation to every one that believeth, Rom. 1. 16. See Chap. 6. 69. 1 John 5. 20.

v. 8. *and have known*] Chap. 16. 27. for faith cannot be without knowledge. See Chap 9. 36. Rom. 10. 14. faith is the aſſent of the minde unto that it knoweth.

v. 9. I *pray for them*] Specially for the Apoſtles deſigned to ſo great and dangerous a work, as was their preaching the goſpel to the obſtinate Jews and Idolatrous Gentiles. I pray not for the reprobates of the world.

v. 10. *thine are mine*] For God the Father made him Heir of all things, Heb. 1. 2. this he faith to give them aſſurance that the Father heard him; as if he had ſaid, I commend none unto thee, but thoſe whom thou gaveſt me, and ſhall owneſt for thine.

I am glorified in them] As in their believing and ſanctification, ſo in that they ſhall preach my triumphs over ſin, the croſſe, death and hell, to all the world, out of which believers ſhall continually be gathered.

v. 11. I *am no more in the world*] I am preſently to depart from this world, and after my aſcenſion will be no more in it by my bodily preſence (Acts 16. 21.) by his governing and aſſiſting ſpirit, he ever is See Matth. 28. 20.

keep through thine own name] That is (as the interpreter of the Syriack hath it) by thy name; by thy power, mercy, and goodneſſe; for thy holy name ſake; or by the knowledge of thee: becauſe they are thine, and bear thy name; διὰ τῆς βοηθείας, *through thy help, or aſſiſtance. Chryſoſt.*

that they may be one] Joyned in unity of faith and love, as brethren in me.

v. 12. *ſon of perdition*] This is an Hebraiſme. So 2 Theſ. 2. 3. ὁ υἱὸς τῆς ἀπωλείας, *that ſon of perdition*, Epheſ. 2. 3. τέκνα ὀργῆς, *children of wrath. Judas* was a ſon of deſtruction; or who deſerved deſtruction; deſtinated to deſtruction; not that *Judas* was without ſin (becauſe deſigned to perdition) or that God was the author of ſin; no, no: *Fulgent. de prædest. ad Monim. lib.* 1. faith it very well, *quos prædeſtinavit ad pœnam, non prædeſtinavit ad culpam*; thoſe whom he predeſtinated to puniſhment, he predeſtinated not to ſin; and therefore *illius rei Deus ultor eſt, cujus author non eſt, ib.* God is the revenger of that, whereof he is not the author, that is in quity, which he can puniſh, but not do: there is no ſin in him, and therefore none can be of him. The Hebrews uſed to ſay, בן מות *ben maveth*, 1 Sam. 20. 31. and 26. 16. 2 Sam. 12. 5. &c. *a ſon of death*, that is, one deſperately periſhing, notoriouſly wicked. So they ſaid, *a ſon of Belial*. Deut. 13. 13. 1 Sam. 2. 12. without profit, lawleſſe, rebellious, given over to wickedneſſe. Judg. 19. 22. 1 Kings 21. 10. 1 Sam. 25. 25.

that the Scripture, &c. Pſal. 109. 8.

v. 13. *I ſpeak in the world*] That is, being yet bodily preſent, I pray for and with them.

my joy fulfilled] Chap. 15. 11. by (*in themſelves*) he meaneth in their hearts; and in their conſortable aſſurance in this life, and accompliſhed ſalvation in the life to come; which he duely calleth his, who rejoyceth in our good, and cauſeth the ſame in us, by the preſence of his ſpirit, ſanctifying us, and living in us, Gal. 2. 20. whereas we haveof our ſelves nothing but unreſt, terrour, and matter of deſpair; Chriſt onely is our peace, and joy.

v. 14. *they are not of the world*] Becauſe being ſeparated by the ſpirit of regeneration, they diſſent from it in affection and converſation, 1 Pet. 4. 4.

v. 15. *take them out of the world*] By preſent death; becauſe it was appointed that they ſhould preach the goſpel to the nations of the world.

v. 16. *they are not of the world*] Verſe 14. this he repeateth for

for their ſakes, that they might remember that they were but aliants here; and ſo no wonder if the World hated them, which loveth onely her own.

v. 17. *ſanctifie them through thy truth*] Conſecrate, prepare, and enable them to preach thy truth to the World; as if he ſaid, let them firſt receive the *rowl* and digeſt it; to wit, the Word, which they muſt preach to others. See Ezek. 3. 1. 2, 3. 4. Rev. 10. 9, 10, 11.

thy word is the truth] Thus he meeteth with their hypocriſie, who boaſt much of truth and godlineſs, yet ſecurely contemn or neglect the Word of God; whereas, that only containeth the truth and will of God for our ſanctification and ſalvation: all other truths pretended to, or alledged by men, are hereby to be examined. *Aaron* and his ſons were ſanctified to the miniſtration of the *Levitical Prieſthood*, with cleanſings and ſprinkling the blood of thoſe ſacrifices (Exod. 29. 7.) which could never make them perfect (Heb. 9. 9.) but, O my Father, ſanctifie and conſecrate theſe in the truth of thoſe ſhadows (now to be antiquated and done away, Epheſ. 5. 26. 1 Pet. 3. 18. John 10. 15. and 15. 3. 1 Pet. 1. 22.) which more cleerly ſhineth forth in the goſpel, then in thoſe figures of the Law.

v. 18. *as thou haſt ſent me*] Thou haſt ſent me to preach the Goſpel, thy will for mans ſalvation, I now having finiſhed my courſe, aſſigne them to the ſame office, and aſſiſt and keep thou them that they may perform it.

v. 19. *for their ſakes*] That I may for them merit remiſſion of ſins and eternal life.

I ſanctifie my ſelf] That I may, I conſecrate and voluntarily offer up my ſelf an holy and unblemiſhed ſacrifice to thee for their redemption. So *Euthymius*, after *Chryſoſtome* interpreteth.

might be ſanctified] Through the imputation of my righteouſneſs to them; in that I have been obedient to the death for them. See Hebr. 10. 10.

through the truth] ἐν ἀληθείᾳ, *in the truth*, or truly, and ſo it intimateth our true and real ſanctification by the one oblation of Chriſt, in oppoſition to thoſe cleanſings under the law by the offering up of beaſts in ſacrifice.

v. 20. *for theſe alone*] That is, the Apoſtles now with me; but for all the elect which ſhall hereafter believe. Here was comfort to the Apoſtles in that many ſhould believe through their miniſtery; ſo is there to all true believers, in that Chriſt (whoſe prayer and interceſſion preſerved *Peters* faith from failing in his dangerous trial) hath prayed for us alſo. God will deny him nothing.

v. 21. *that they may all be one*] Members of one body of Chriſt, whoſe unity is life.

in us] Not one in evil, ſin, malice; but in faith, charity, ſanctity, conſent in good, holding the unity of the Spirit in the bond of peace. Sin ſeparateth man from God; Chriſt can have no communion with *Belial*; unhappy ſinner. *Magna hominis miſeria eſt cum illo non eſſe, ſine quo non poteſt eſſe. Proſper. Epigram.* It is a mans great miſery not to be with him, without whom he cannot be (happy.)

that the world may believe] Being convicted by their holy unity, may confeſſe the power of my Spirit in them, and be united to their ſociety of faith and holy obedience.

v. 22. *and the glory*] That is, *Chriſtian unity*, which is the honour of God, the gift of Chriſt, and the glory of true Chriſtians: or the heavenly felicity whereof the elect ſhall participate in Chriſt.

v. 23. *I in them*] That the life of my Spirit may appear in their holy converſation, as Gal. 2. 20.

thou in me] By thy divine nature united to my perſon; and communicating the fulneſs of thy Spirit to me.

they may be made perfect in one] Being joyned to the Lord, and ſo united to him; and one to another, as true members of the myſticall body of Chriſt, they may be partakers of the divine nature, 2 Pet. 1. 4. See alſo 1 Cor. 6. 17. 1 John 1. 3. John 6. 57, 58.

may know that thou haſt ſent me] See on v. 21. That men ſeeing their godly converſation who profeſs to be my Diſciples, may thereby know that I am of God.

and haſt loved them] That is thy grace, love, and favour towards them which directeth and preſerveſth them.

as thou haſt loved me] That thou loveſt them for my ſake: all the effects of Gods love are directed to us through his love to Chriſt.

v. 24. *Father I will, &c.*] C. 12. 26. and 14. 3.

be with me] In eternal glory and happineſs, in which I ſhall ſhortly be with thee.

v. 25. *the world hath not known thee*] The greateſt part of the World, hath not known thee as they ought, (See Acts 17. 23. Romans 1. 21. 28.) in the unity of the Trinity: I only have known thee, and they to whom I have revealed thee, and thy counſel. Matth. 11. 27. John 8. 55. and 7. 29. and 10. 15.

v. 26. *thy name*] Thy mercy and goodneſs.

that the love, &c.] That thou mayeſt love them for my ſake as thou haſt loved me their Head: and that they may by faith feel in their hearts, that love wherewith thou loveſt me, and themſelves in me. See Rom. 5. 5. Spirit of Faith and Sanctification, Epheſians 3. 17. *Perſe-Elius eis notus, Euthymius*; being more perfectly known to them.

CHAP. XVIII.

Verſ. 1. HE *went forth with his diſciples*] Matth. 26. 36. To ſhew that he went out willingly to accompliſh our redemption.

over the brook Cedron] Mentioned 2 Samuel 15. 22. 1 Kings 15. 13. It is (ſay ſome) the name of the valley as well as of the brook running through the ſame, betwixt *Jeruſalem* and the Mount of *Olives*: It is a hallow brook: the Syriack tranſlateth it, *ad tranſitum peſtis*; that is, a Foord which may be paſſed over on foot. See on Luke 22. 39. Over this Brook and Valley went *David* and his Souldiers weeping, up the Mount of *Olives*, 2 Sam. 15. 23. 30.

v. 2. *Judas, &c. knew the place*] This he faith, to ſhew that Chriſt hid not himſelf: for in the night where could he more eaſily and certainly be found, then in that place, to which he often reſorted in the night, Luke 21. 37. This place *Judas* well knew, and that he ſhould there finde Chriſt, and Jeſus knew that *Judas* would ſeek him there.

v. 3. *having received a band of men*] Matth. 26. 47. Mark 14. 43. Luke 22. 47. which he had obtained of the Governour of the Temple.

cometh thither] Into the Garden, into which Chriſt entred, being now to expiate and ſatiſfie for that ſin alſo which *Adam* (ſinning in a Garden) brought upon the world.

with lanterns and torches] Jeſus is apprehended as a Malefactour, that we may be acquitted as innocent.

v. 4. *went forth*] That is from that part of the Garden where he was, towards them who came to apprehend him.

whom ſeek ye?] He aſketh not as doubting, but to amate the Guard, and that he might rather appear preſenting himſelf, then be taken, as by force; ſeeing he wittingly and willingly offered up himſelf for our ſins, as was prefigured in the Law. See Exod. 35. 5. 21, 22, 29. Levit. 22. 21, 23. Numb. 15. 3. and 29. 39. Deut. 16. 10.

v. 5. *they anſwered him, Jeſus of Nazareth*] They ſay not, we ſeek thee, but Jeſus, &c. As ſpeaking to ſome third perſon: It ſeemeth then that they knew not Jeſus preſent, ſpeaking to them, though manifeſted with lights, and marked out by *Judas*'s treacherous kiſſe, and though often ſeen ſpecially of the High Prieſts ſervants, who ever noted him with a malitious eye. All which (as alſo the following words) ſhews, that he willingly offered himſelf.

Judas alſo, &c.] *Judas* perplexed; in that the ſigne of his treaſon took not, and that he had in vain diſcovered himſelf, who probably hoped, that having ſaluted Jeſus, the Guard would preſently have fallen in and laved hands on him, and ſo in the tumult, his ſelf ſhould not be diſcovered: He came not over to the Diſciples, from whoſe ſociety he was departed, but ſtood with the enemies of Jeſus.

v. 6. *fell to the ground*] No wonder; for as *Auguſtine* noteth, *Deus latebat in carne*, the Deity was vailed in his Humanity: Chriſt did this to make them know, that the arms, multitude and power they brought, could do nothing except God permitted: and to teach all obſtinate enemies of his Church, that they ſhall not be able to ſtand before his Majeſty judging in his glory, ſeeing they could not in his ſtate of humiliation.

v. 7. *then asked he them again*] After that the ſame power which caſt them down, permitted them to riſe again.

they ſaid, Jeſus of Nazareth] They perſiſt in their obſtinacy notwithſtanding their preſent experience of a Divine Power caſting them down at the word of Jeſus: the moſt evident miracles can neither convert nor work upon the obſtinate, until God turn their hearts.

v. 8. *let theſe go their way*] For he alone was to ſuffer for our redemption. He ſheweth his love to them, unto the laſt: if ye ſeek me only ἐμαυτὸν παραδίδωμι, *Chryſoſt.* I yeeld my my ſelf to you.

v. 9. *that the ſaying might be fulfilled*] Theſe are the Evangeliſts words, concifely ſpeaking, omitting theſe words, *this he ſaid, or this was done*, that the ſaying, &c.

of them thou gaveſt me] C. 17. 12.

v. 10. *Simon Peter having a ſword*] Mat. 26. 51.

the ſervants name was Malchus] He nameth the party, where

and where he was hurt, for the evidence of the story.

v. 11. *put up thy sword*] Christ prohibited him to smite, though in defence of his own sacred person; and he healed him that was hurt, though his enemy: to teach us first to do good to them who persecute and hurt us. And secondly, that zeal must be limited by the bounds of every mans own calling: we may not use the sword to private revenge. See Deut. 32. 35. Rom. 12. 19. Thirdly, that he willingly tasted that bitter cup of his passion. Fourthly, that he needed no external defence; he could have commanded legions of Angels. Lastly, that no mis-informed or misplaced zeal is justifiable.

v. 12. *and the captain* χιλίαρχος (See Acts 21. 31.) *the tribune*; some think these were such as we call *High Marshals*, *Henr. Bebel. de Mag. & fact. Rom.* A *Colonel* or Commander of a thousand Souldiers, (of whose office and institution, see *Fenestella de Magistrat. Rom. c.* 16.) so the Interpreter of *Suidas* gives it; also he saith σπεῖρα is a *troop*, or *cohort*: we may understand this command to be of a Regiment, or *cohort*, as the Romans called it. For as *Vegetius l. 2. c. 6. de re militar.* saith, *In una legione decem cohortes esse debere.* So *Ibid. c.* 12. in one *legion* must be ten *cohorts*, the first whereof being the chief, consisting of 1105 Footmen, and 132 Horsemen, and being of the best quality, were commanded by the *Tribune*, and were called *cohors militaria.* See also *Pomponius Laetus, de Magistrat. Rom.* and *Ra. Volaterran. de Magistrat. & fact. Rom.* However strong or full soever this armed company was, with those *Auxiliaries* which the Priests sent out with them, they could not take Christ until he yeelded up himself, which this, ὅτω, *then*, or therefore seemeth to point at: *then* they took him, when he yeelded; or *therefore*, because he rendred himself; otherwise, they were cast on the ground by his word onely.

and bound him] As a Malefactor: this they did to please their impious Governours: and this Jesus suffered to fulfil, that which preceded in his types, *Isaac*, Gen. 22. 9. *Joseph*, Gen. 37. 24. *Sampson*, Judg. 16. 9. and the legal Sacrifices which were bound and layed on the Altar, and to deliver us from the bonds of Death and Hell, Psal. 116. 3. Mat. 22. 13.

v. 13. *to Annas first*] See Luke 3. 2.

high priest that same year] *Annas* was high Priest; and this office was for time of life by Gods Ordinance; *Caiaphas* was his *Suffragan*, which Office might be for a yeer, and then another might succeed him therein (see on Luke 3. 2.) the *Suffragan* was the *Vicarius* or Deputy of the High Priest.

v. 14. *now Caiphas was he*] c. 11. 50.

expedient that one man should dye, &c.] So excellent is truth, that it doth not onely give some light to the dim eyes, but also sometimes break out of the enemies tongues: *So Caiphas* prophesied: it was indeed expedient that this *One man should dye*, that all men might not dye eternally: indeed, οὐ σωτηρία τῶν δικαιωθέντων ὁ θάνατος αὐτοῦ, *Chrys. hom.* 82. His death was salvation to the world: but this blinde Prophet understood not his own words.

v. 15. *Simon Peter followed*] Matth. 26. 58. Mark 14. 54. Luke 22. 54.

that disciple was known] It seemeth it was *John*, who wrote this Gospel.

v. 16. *spake to her that kept the door*] Desired her to let in *Peter*.

v. 17. *art not thou also one*, &c.] Matth. 26. 69. Mark 14. 66, &c. Luke 22. 56, 57.

v. 18. *for it was cold*] Being in the night, neer morning, and Spring-time, Matth. 26. 58. Mark 14. 54. Luke 22. 55.

v. 19. *the high priest then*, &c.] See on v. 13.

of his disciples and of his doctrine] Probably he questioned him, why he gathered so many Disciples, and what he taught them? all to finde something whereof to accuse him of sedition or innovation.

v. 20. *In secret have I said nothing*] Nothing but that which I have, for substance, publickly preached, in the Temple and the Synagogues.

v. 21. *why asketh thou me*] Whom thou wilt not believe.

ask them which heard me] Many strangers, many enemies heard me: examine these witnesses.

v. 22. *with the palm of his hand*] ἐδωκε ῥάπισμα. Syr. *strook*

Jesus upon the cheek, See Mat. 26. 67. Mark 14. 65.

v. 23. *but if well, why smittest thou me?*] Thus he convinceth his adversaries of injustice: complaining as infirm Man, yet being also God omnipotent, so that he could easily have avenged it: but as *Ambrose* saith, *Serm.* 20. *in Psal.* 118. *Queri maluit, quam vindicare*: to give us example, he had now rather complain, then revenge. The impious servant smiteth the most holy Lord: this was not judgement, but violence.

v. 26. *now Annas*] Mat. 26. 57. See on Luke 22. 60.

v. 25. *they said therefore unto him*] Mat. 26. 69, 70.

v. 26. *one of the servants*] Matth. 26. 73. Mark 14. 70. Luke 22. 59.

v. 27. *then Peter denyed again*] Matth. 26. 74. Mark 14. 71. Luke 22. 60.

v. 28. *then led they*, &c.] Matth. 27. 2. Mark 15. 1. Luke 23. 1. See *If. Casaubon. Exercit.* 16. *N.* 76.

the hall of judgement] Or *Pilates house*, or *Pretory*.

themselves went not, &c.] Acts 10. 28. It was not lawful by their tradition to accompany the Gentiles: especially being to eat the *Passover*. This they make conscience of, but none to kill the Lord of life. See Acts 10. 28. and 11. 5.

but that they might eat the Passover] That is, those Sacrifices which they usually were to offer, at that feast of the *Passover* (as some say) because the *Paschal Lamb*, they were (by the Law) to eat the even before, Deut. 16. 6. and certainly Christ with his Disciples, had eaten the *Paschal Lamb* the even before he was apprehended, and led to *Pilate*, as it is cleer Math. 26. 17, &c. Mark 14. 12, &c. Luke 22. 7, &c. Others think otherwise, and that *Jesus eat not the Passover* the same day on which the Jews ate it, (against which the forecited places seem expresse:) they say, because that they finde no expresse place of Scripture clear enough, whence it may be gathered, that those Sacrifices to be offered on the seven dayes of unleavened bread, were ever called by that name: Deut. 16. 2. Thou shalt sacrifice the *Passover* (פסח) &c. צאן ובקר of the flock of sheep, and herd, or bullocks. See hereof Numb. 28. 19. 24. and Deut. 16. 2. &c. And you shall find these Passover-offerings expresly called פסחים *Pesachim*, the plural of the word פסח, πάσχα. See *V. Shindlar Pentegl. in* פסח. 2 Chron. 35. 8, 9. 70. εἰς τὸ φαγεῖν, &c. So *Chrysostom* understandeth τὸ πάσχα, τοῦ φαγεῖν πάσχα, the whole time of the solemnity of that feast of *Passover*. But what place of Scripture sheweth expreſly, or by necessary consequence, that Christ ate the *Passover*, not on the same day on which the Jews did eat it? The first day of the feast of unleavened bread, Christ ate it, Mat. 26. 17, &c. Mark 14. 12, &c. Luke 22. 7. then it was by the Law to be eaten. See Numb. 28. 16. &c. Deut. 16. 1, 2, 3, 4. *Ait even*, Deut. 16. 6. And how can it appear that the Jews did not now observe the Law on this behalf? or that (as some think) their strict caution against defilement, making them uncapable (by the Law, or their tradition) of eating at the feast, of their offerings, must needs relate only to that day on which the *Passover* was to be offered and eaten, or the first and last dayes of the feast? seeing every uncleanness (whether determined by the law, or conceived to be so, by their tradition) did make them for the time uncapable of eating of things offered in sacrifice, it was a common manner of salutation among them. So Judges 6. 23. שלום לך *Shalom lecha.* So Judg. 19. 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Luke 10. 5.

smote him with their hands] Or *gave him stripes with rods*, ἐραπίσματα: ῥαπίζειν is of ῥάπις, *virga*, a *rod*, or *switch*.

v. 4. *I bring him forth to you*] For they would not enter into the Pretorie. See on Chap. 18. 28.

I finde no fault in him] See Chap. 18. 38.

v. 5. *wearing the crown of thorns*] So bare he and took away that curse of the earth, Gen. 3. 18. this may have an allusion to that sacrifice taken by the head in the thorns, which Abraham found upon the same mountain, whereon Christ began his passion. See Gene. 22. 2. 2 Chron. 3. 1. & *Clem. Alexand. Paed. l.* 2. *c.* 8.

behold the man] Behold what a king you are afraid of; or this he said to move them to compassion.

v. 6. *they cryed out saying, crucifie him*, &c.] ἐκραύγασαν: it importeth, an importunate confused, vociferation or yaling out; such as troubled crows make when they cry altogether: so *Eustat.* κράζειν and κρώζειν, is said *de cornicibus & corvis.* So *Clem. Alexandr. adm. ad Gent.* useth the word, ὡς κρώζουσι, ὡς κλάζουσι, &c. They who could alledge nothing against Christ, cry him to death with noise of multitudes, by so much more violently reasonlesse, by how much more reason the Judge alleadged to appease them. So cryed the multitude against *Paul*, Acts 22. 22. So cryed the Ephesians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *Christianos ad leonem*, cast the Christians to the lyon. *Tertul. adv. Gent. cap.* 40.

take ye him and crucifie him] This expresseth *Pilats* indignation at their clamorous proceedings, as *Chrysostome* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a servant to their unjust passion; which the following words seem to intimate.

v. 7. *We have a law*] By their law a blasphemer ought to be stoned to death, Levit. 24. 16. which might justly have taken hold on themselves, it could not on Christ; for he is indeed the Son of God: but here appeareth the daring impiety of the wicked, wresting laws to their own lusts, thereby to take away the righteousnesse of the most innocent, and to condemne even CHRIST himselfe.

v. 36. *my kingdom is not of this world*] Not that he governeth not in heaven and earth: for though his kingdom be not of this world, *tamen rex est, etiam in hoc mundo, Bernard. in Epiphan. serm.* 2. when *Pilate* had openly declared whose accusation it was: Jesus plainly telleth him that his kingdom was not secular, but spiritual, *not of this world.* So that he nothing intrenched on *Cesars* right; which he saith, not that he might avoid death, but to shew that he was unjustly accused.

v. 37. *Thou sayest that I am*, &c.] It is an Hebrew manner of concession; meaning, I am, as Mark 14. 62. or thou gatherest by my words that I am a king.

v. 38. *What is truth?*] What truth do you speak of?

v. 39. *But ye have a custom*] Matth. 27. 15.

one at the Passover] At the feast of Passover: not on the day wherein the Passover was to be offered, and eaten, that was now past (See on verse 28.) but at the feast, which lasted divers dayes. See *If. Casaub. Exercit.* 16. *N.* 31.

v. 40. *then cryed they all again*] Mark 15. 8. 13. 14. Luke 23. 18. Acts 3. 14.

Not this man, but Barabbas] Such is the judgement of an impious world, condemning holy Jesus, and acquitting a murderous *Barabbas*, τὸν δὲ λῃστὴν ἀπέλυσεν, *Chrysost. hom.* 83. they require and acquit their like.

CHAP. XIX.

Verse 1. *THen Pilate therefore took Jesus*] Matth. 27. 26. *and scourged him*] That is, caused him to be scourged by his officers; positibly hoping hereby to appease the fury of the Jews. The Prophet Isaiah 53. 5. foretelleth the effect, *that with his stripes we might be healed.*

v. 2. *a crown of thorns*] The crown is a foreraign ornament, and so was the purple robe (See *Pompon. Lat. de Magistr. Rom. de Rege*) in so much as that it was once accounted treason for any private man to wear it: the Romans admitted it to Kings, (so saith *Jerom in Isai.* 61. it is *insigne regii decoris*, &c.) great men in triumphs, and sacrifices, and funerals: so that although they did this in derision of Christs kingdom, yet it did, as it were proclaim him a king, and a sacrificer, by his death triumphant. See *Isac. Casaubon Exerc.* 16. *N.* 79.

v. 3. *Hail king of the Jews*] Or *God save thee O king.* Syr. שלם לך *shelom loch, peace be to thee*, it was a common manner of salutation among them. So Judges 6. 23. שלום לך *shalom lecha.* So Judg. 19. 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Luke 10. 5.

smote him with their hands] Or *gave him stripes with rods*, ἐραπίσματα: ῥαπίζειν is of ῥάπις, *virga*, a *rod*, or *switch*.

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v. 5. *wearing the crown of thorns*] So bare he and took away that curse of the earth, Gen. 3. 18. this may have an allusion to that sacrifice taken by the head in the thorns, which Abraham found upon the same mountain, whereon Christ began his passion. See Gene. 22. 2. 2 Chron. 3. 1. & *Clem. Alexand. Paed. l.* 2. *c.* 8.

behold the man] Behold what a king you are afraid of; or this he said to move them to compassion.

v. 6. *they cryed out saying, crucifie him*, &c.] ἐκραύγασαν: it importeth, an importunate confused, vociferation or yaling out; such as troubled crows make when they cry altogether: so *Eustat.* κράζειν and κρώζειν, is said *de cornicibus & corvis.* So *Clem. Alexandr. adm. ad Gent.* useth the word, ὡς κρώζουσι, ὡς κλάζουσι, &c. They who could alledge nothing against Christ, cry him to death with noise of multitudes, by so much more violently reasonlesse, by how much more reason the Judge alleadged to appease them. So cryed the multitude against *Paul*, Acts 22. 22. So cryed the Ephesians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *Christianos ad leonem*, cast the Christians to the lyon. *Tertul. adv. Gent. cap.* 40.

take ye him and crucifie him] This expresseth *Pilats* indignation at their clamorous proceedings, as *Chrysostome* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a servant to their unjust passion; which the following words seem to intimate.

v. 7. *We have a law*] By their law a blasphemer ought to be stoned to death, Levit. 24. 16. which might justly have taken hold on themselves, it could not on Christ; for he is indeed the Son of God: but here appeareth the daring impiety of the wicked, wresting laws to their own lusts, thereby to take away the righteousnesse of the most innocent, and to condemne even CHRIST himselfe.

v. 8. *he was more afraid*] Hitherto the Innocency of Jesus made him fear to condemn him, though so many confused outcries founded in his ears; sometimes the Law, sometimes necessity of state, and *Cesars* right was pretended: yet constant between these, and his own fear, his conscience told him that Jesus was innocent: and now a sharper scruple toucheth him, left he should condemn one more then man, and that prove true which they objected against him for a crime, that he was indeed the Son of God.

v. 9. *Whence art thou?*] Of what parents? the Jews last article, and Jesus own former speech, Chap. 18. 36, 37. that his kingdom was not of this world, encrease his jealous fear: Jesus knowing that *Pilat* would at last comply with the Jews fury, and being now to die, not for himself, but for us, answered not to this, as they who plead to be delivered.

v. 10. *Knowest thou not that I have power*, &c.] By this, *Pilate* condemned himself, when confessing that he had power to release him, he would yet without any fault crucifie him to ingratiate with the Jews: *malo potestas licere quod nocet, Ambros. in Psal.* 118. *serm.* 20. it is an evil power to be able to do mischief.

v. 11. *except it were given thee from above*] Except God gave it thee (as Chap. 3. 27. 31.) or permitted it to thee.

hath the greater sin] Greater sin then thine; the Syriack hath it, as comparing *Pilates* sin in condemning Christ for fear, with the high priests sin, delivering him up to *Pilate* for malice: or he taxeth the Jews in that they sinned against God, for whom Judges must judge, and whose office it is to defend the innocent: and against *Pilate*, whose authority their importunity abused and misled; and against Holy JESUS the Lord of life whom for envie they delivered.

v. 12. *Whosoever maketh himself a king*] That is pretendeth to be a king.

v. 13. *the pavement*] Λιθόστρωτον, a kinde of rich pavement of stones artificially wrought and joyned together. See *Plin. lib.* 36. 25. *cap.* Ezek. 40. 17. and 42. 3. it is called רצפה *ritspa*, of רצף *stratus lapidibus*, Syr. רעיפתא *rotyipitho decipha*, a *pavement of plane*: but in Hebrew it is here called * *Gabbatha*, * *Chaldaea forma est vox, significat autem altum & editum* (&c. *Vetabl.*) of גבא *gabah*, which signifieth, to be raised up, or made high: the word here used by the Greek λιθόστρωτον, is compound of λίθος, a *stone*, and στρώνυμι, to *strew* or *pave*, and importeth a place raised (as Tribunals used to be, that the Judges might with convenience see and hear, and be seen and heard) and curiously paved with stone. See *C. Rodigin. Lect ant. lib.* 17. *cap.* 9. the Evangelist here useth the word γαββαθᾶ, made of the Hebrew.

v. 14. *It was the preparation*] παρασκευὴ τοῦ πάσχα, a day wherein they prepared themselves, and those things which were necessary to that solemnity: or a *parasceve* of the Passover; one day of the feast, which Mark 15. 22. is plainly said, to be the παρασκευὴν, the day before the Sabbath. See also verse 31.

about the sixth hour] That is, about noon.

behold your King] This he speaketh in scorn.

v. 15. *We have no king but Cesar*] They acknowledge that the sceptre was now departed from Judah, and therefore had not malice blinded them, they would have understood that mark of the Messias coming at that very time. See Genes. 49. 10.

v. 16. *then delivered*, &c.] Matth. 27. 31. Mark. 15. 1.

v. 17. *and he bearing the crosse*] Which they had prepared to crucifie him on. Crucifying and bearing the crosse, was a capital punishment, and putting to death after the Roman manner; they made him bear it till they found *Simon* of Cyrene, whom they compelled to carry it for him. Luke 23. 26. See note thereon.

Golgotha] The place where they executed malefactors, on the North side of the mount Sion, *Hieronym. de locis Hebraicis. Euseb.*

v. 18. *two other with him*] According to the prophecie, Isaiah 53. 12. *he was counted with the transgressours.*

v. 19. *And Pilate wrote a title*] Christ upon his crosse is entitled king, by his hand whose mouth condemned him for aspiring to a kingdom. See Matth. 27. 37. Mark 15. 26. Luke 23. 38.

v. 20. *Hebrew, Greek, and Latine*] Gods providence so disposing it, that many might read it; for unto these feasts at Jerusalem came men of several nations. See Acts 2. 5. it was the fashion of the Ancients to signifie to the publick, the cause of any delinquents sufferings, either by the voice of a cryer, or by setting it up written in Capital letters. See *Spartian. in Severo. Lamprid. Alexand. Sueton. Caio.*

v. 21. *Write not the king of the Jews*] They were afraid, that this would be too much honour to Christ, and ignominy to themselves among the nations, when they should hear that they had crucified their king; therefore they desire that the title might be so altered, that Christ might thereby seem condemned for his ambition, not their impromptate malice.

v. 22. *What I have written, &c.*] That is, I will not change it; for so it seemeth their custom was: the publick tables containing the decrees of their *Proconsuls*, once published, might not be reversed. See *Apulei Florid. lib. 1. sub fine.*

v. 23. *Then the Souldiers*] Matth. 27. 35. Mark 15. 24. Luke 23. 34. the souldiers of the Roman garrison, who put him to death.

Woven] Of one peece without seam. See hereof *Is. Casaub. Exerc. 16. Num. 117.*

v. 24. *They parted my raiment*] Psal. 22. 18.

v. 25. *Cleopas*] Or *Clopas*.

v. 26. *whom he loved*] *John*, who wrote this Gospel, Chap. 21. 24.

Woman behold thy son] Meaning, I commend thee to his care and charge, that he may keep thee in thine age: a singular pattern of piety, amidst such torments to be carefull of his dear mother.

v. 27. *unto his own home*] εἰς τὰ ἴδια, as Chap. 1. 11. Syr. interpret. *apud St. Epiphanius haeres. 78.* 1. 10. given it, φοῖς ἑαυτῶν, *unto himself*, to his houle care and custody.

v. 28. *that all things were now accomplished*] That all things were thus far forth accomplished in the great work of our redemption.

that the Scripture might be fulfilled] Psal. 69. 21.

v. 29. *a vessel full of, &c.*] They were wont to give those who were to be executed, vinegar, or sharp wine mingled with myrrhe (Mark 15. 23.) some say to stupifie them; it may be to keep those from fainting, whom they would longer torment: the souldiers gave it him instead of drink, out of barbarous inhumanity, and impiety mocking him.

put it upon hyssop] Not that hyssop grew in those parts so high, as to be used in place of a reed, as some think; (See *Is. Casaubon. exercit. 16. N.* 126.) See 1 Kings 4. 33. where it is reckned among the small plants: probably they bound hyssop to the reed or cane (mentioned Matth. 27. 48.) and and put the spunge filled with *vinegar* on the top of the same, that they might reach it to his mouth; as that which (as some Physicians affirm) being used with vineger would keep from fainting: possibly for some such end they made their *Hyssopites, Plin. lib.* 14. *cap.* 16. *hyssop wine. See Plin.* 21. *cap.* 1. *sub fine. Dioscor. lib.* 5. *cap.* 50. This herb was in use, in their sacrifices and lustrations with water, Exod. 12. 22. *you shall take* אגדת אזוב *agudda the hyssop, a bundle of hyssop.* 70. ἕξετε μάζαν ὑσσώπου, *and dip it in the blood that is in the bason, and strike the lintel, &c.* See Levit. 14. 4. Numb. 19. 18. because this sprinkling with an hyssop bunch, was the last act in their ceremony of cleansing. *David* for a signe of his sins remission, prayeth, Psal. 51. 9. *cleanse me with hyssop,* ῥαντιεῖς με ὑσσώπῳ καὶ καθαρισθήσομαι· εἰς τί ἐστιν ὁ ὑσσωπισμός; τοῦτο ἐστιν ὁ ὑσσωπισμὸς ὅτι, *it signified a riddle or mystery*: certainly neither could the blood of bulls or goats herewith sprinkled, take away sin; but that onely which was hereby signified, the sacred blood of Christ. The Apostle expressesth the ceremony, Heb. 9. 19. 20. *Moses took the blood of calves and goats, with water and skarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is* τὸ αἷμα τῆς διαθήκης, *the blood of the testament which God hath enjoyned unto you*: now the law had but *a shadow of good things to come*, Heb. 10. 1. *Suidas* therefore saith well, τύπῳ δὲ ἐκείνῳ τὸ φανερὸν παρεδείκνυον: these were types of (Christs) saving passions. Christ therefore said, in the institution of the seal of the new covenant, *this cup is,* ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, *the new testament in my blood*, now presently to be shed, the old Testament signifying the same, was that before mentioned, Heb. 9. 19. 20. what ever the souldiers intended in this act of theirs, of binding the hyssop, or shedding Christs blood, Gods providence disposed it all so, that we may herein learne that comfortable doctrine concerning the cleansing of our sins, typified under the Law, but performed in the blood and passion of Christ.

v. 30. *It is finished*] That is mans redemption; and all the ceremonies of the Law, are fulfilled and ended in the exhibition of that truth which they prefigured: he speaketh here of that which presently should be; and in the yielding up his ghost was accomplished. See Chap. 17. 4.

v. 31. *for that Sabbath was an high day*] Μεγάλη ἡ ἡμέρα, *a great day*, that is, a very solemn day, in respect of the concurrence of a double celebrity: the Sabbath, and a day of this feast of Paffeover: (See Numb. 28. 17, 18. So here Chap. 7. 37. the last day of the feast is said to be, *that great day of the feast*) so that they might not take him down thereon,

v. 32. *break the legs of the first*] The souldiers which crucified them, came and broke their legs to dispatch them, after they had obtained it of *Pilate*, verse 31. that they might not remain upon the crosse on the Sabbath; therefore when they saw Jesus dead already, they saved that needlesse labour: this did Gods providence disposse so, because he was shortly to rise again: for though he could as easily have made his bones whole, as cure his heart-wound, and rise again from the dead; yet other concurrent difficulties hindring the faith of infirme men, he would not have this added thereto.

v. 34. *there came out blood and water*] They pierced his side, to prove if he were indeed dead, or otherwise to make him sure; this water and blood forthwith issuing out shewed that he was truly dead, the *pericardium* which keepeth that water about the heart, being pierced: this was fulfilled that which was foretold, Zach. 12. 10. *and they shall look upon me whom they have pierced*, as verse 37. thus came Jesus *by water and blood*, 1 John 5. 6. thus was there a *fountain opened to the house of David, and the inhabitants of Jerusalem*, (even to all the elect) *for sin and for uncleanesse*, Zach. 13. 1. this was done that the enemies might not object, that he rose again, because he was but half dead on the crosse, and so taken down revived: to testifie the contrary truth, *John* so seriously affirmeth (verse 35.) the certainty of his death, his heavy blood streaming out, which he saw that stood by the crosse.

v. 35. *He knoweth that he saith true*] He knoweth exactly, and certainly, who was so neer an eye witnesse.

that ye might believe] That is, that Jesus was truly dead, his heart being thus pierced.

v. 36. *that the Scripture might be fulfilled*] Exod. 12. 46. Numb. 9. 12. Psal. 34. 20. that those types might be accomplished in Christ the truth which they prefigured. So it appeareth that Christ our Passeover is offered, 1 Cor. 5. 7. and that he is that onely Lamb of God which taketh away the sin of the world, Chap. 1. 29. and that which was here done fell not out by chance or the counsell of man, but by Gods all disposing providence, working by the impious murderers of Christ, that which his own hand and counsel had preordained, as Acts 4. 28.

v. 37. *they shall look on him, &c.*] Zach. 12. 10.

v. 38. *after this Joseph, &c.*] See on Matth. 27. 57. and on Luke 23. 50, 51.

but secretly] Before Christs death, secretly; but now he declared himself to be one of Christs disciples.

for fear of the Jews] Who had determinated to excommunicate any that confessed Jesus to be the Christ. Chap. 9. 22.

v. 39. *Nicodemus which at first, &c.*] Chap. 3. 1, 2.

v. 40. *in linnen clothes, &c.*] Because they had not time then to embalm him, the Sabbath being so neer. This was done by Gods providence, that these men should give Christ an honourable burial, that it might be more remarkable; which would not probably have been so, if some poor of obscure persons had performed this office: and had his own Apostles, or any of them been so dating as to have done it, the adversaries would possibly have said, that they had conveyed him away, and not indeed buried him: but this objection was taken away, and the Jews were herein convicted by the testimony of some of their own, and those honourable persons.

v. 41. *was a garden*] In a garden the first *Adam* fell, in a garden the second *Adam* was buried, and rose again; as we fell in *Adam*, we shall rise in Christ. See *Is. Casaub. exercit. 16. N.* 134. 58.

wherein was never man yet laid] Gods providence so ordaining it; left any caviller should say, that it was some other body, not Christ which rose again: or that he rose again by some others vertue, not his own, as 2 Kings 13. 21. *in alieno sepulcura ponitur, qui pro aliorum meritebant salute, Augustine de temp. serm.* 123. he was layed in another mans sepulchre, who died for others sins, not his own.

v. 42. *the Jews preparation day*] Verse 14. John speaketh here, as of a thing already antiquated and abolished: for the Lords day, our Sabbath, was observed by the Christians, when he wrote this gospel. The Jews preparation, was on Fryday, and their Sabbath our Saturday, and the Lords day, which we observe from the resurrection of Christ, their first day of the week, Chap. 20. 1. Luke 24. 1. Mark 16. 1, 2. Matth. 28. 1. 1 Cor. 16. 2. Rev. 1. 10.

CHAP. XX.

Verse 1. *The first day*] See on chap. 19. 42. Matth. 28. 1. Mark 16. 1. which is with us the Lords day: 16. τῇ κυριακῇ *Chrys.*

when it was yet dark] She departed from home before day, and by that time she came to the sepulchre, the sun was about to rise. Mar. 16. 2. this was the *first day of the week*, τῇ μιᾷ σαββάτων here τῇ μιᾷ is put for τῇ σαββάτῳ: *the one day*; that is, the first. So Gen. 1. 5. יום אחד *jom. echad.* 70. μία ἡμέρα *the first day*: the same Gen. 8. 5. give, τῇ σαββάτῳ, *the first*; So Dan. 9. 1. which manner of speaking the Apostles also retained in the Greek. Matth. 28. 1. 1 Cor. 16. 2. *See Is. Casaub. exer. c. 16. N.* 170.

unto the sepulchre] These women named, Mark. 16. 1. came to embalme him; which, for want of time they could not before do. See chap. 19. 40.

and seeth the stone taken away] For the Angel descended, and rolled it back. Matth. 28. 2.

v. 2. *other disciple whom Jesus loved*] Chap. 13. 23. and 21. 20.

v. 4. *the other disciple did outrun Peter*] Both made haste to know what the matter was: ἐλθὼν δὲ φόβῳ τῷ ἀγαπῶν ὁ ζηλῶν Ναζιαζηνός. 18. zeal (and love) brook no delay) but with unequall strength: *John* being young, and so of better agility, came first to the sepulchre: See on Luke 24. 12.

v. 5. *and he stooping down*] παρακύψας, the word is of that which signifieth to hold down the head to see, or look into. James 1. 25. *who so* παρακύψας *looketh into that perfect law, &c.* the door of this sepulchre was low, and the vaule of such depth digged into the rock (in manner of a cave) Matth. 27. 60. that without stooping down they could not see into it. it may have this moral; the mystery of our salvation accomplished in the death, buriall and resurrection of our *Saviour*, can be looked into by none but those who stoop to see: they admit no eyes of the proud to view them.

v. 6. *Then cometh Simon*] See on Luk. 24. 12.

v. 7. *the napkin that was &c.*] See Luke 24. 12. It was now light enough to see the white clothes there lying.

v. 8. *and believed*] That Christs body was taken away according to *Maries* report: for as yet they knew not the scripture, that he must rise again from the dead. verf. 9.

v. 10. *went away again*] They made haft away, while yet but few were stirring about, for feat of the implacable malice of the Jews.

to their own home] Where they before were, and from whence they ran to the sepulchre: finding there nothing certainly appearing to their sense, but onely their missing of the body of Jesus, which possibly they might think was stolen away. See verse 13. they returned to the rest of the disciples, wondring with themselves how these things could so be, and what would be the issue. Luke 24. 12. relating to the rest, that Jesus body was not in the sepulchre where it was laid. Luke 24. 24. and silently expecting the event.

v. 11. *But Mary stood without &c.*] *Peter* and *John* made haft away, left notice should have been taken of them, as Christs disciples; and here the weaker sex sheweth more strength of resolution.

weeping] Not yet understanding the mystery of Christs resurrection, she venteth her grief with tears.

she stooped down] See on verse 5.

v. 12. *seeth two Angels*] Whether she knew them to be Angels, or supposed them to be men, it is not here expressed: *in white* clothes, or garments.

the one at the head &c.] That is, at that pare of the sepulchre where the head of Jesus was laid when they buried him.

v. 13. *Woman, why weepest thou?*] That is, weep not: it is not now a time to weep, but to rejoyce: they said more unto her, which the other Evangelists mention; but this, omitteth: this is a speech mixed of reproof and comfort.

she saith unto them] Surcharged with sorrow she considereth neither who these glorious creatures were, nor much what they said to her, but mindeth onely the occasion of her own present sorrow.

they have taken away my Lord] Friends, or enemies, I know not whether, have conveyed away the body of my dear Lord Jesus, here buried: so, too much passion maketh one for present uncapable of reproof or comfort.

v. 14. *and saw Jesus standing*] hearing some behinde her, or perceiving by the *Angels* gesture, or countenances, some other present, she looked back.

knew not that it was Jesus] She saw, but knew not him she fought. See Luke 24. 16. Mark 16. 12. Matth. 28. 17. probably, he would not sodainly be known to her, left now rising from the dead, he might have affrighted her: but this, her slownesse to beleeve (being before instructed concerning his death and resurrection, and now again by the Angels) justly deserved: yet see the mercy of Christ; the first found him, who most affectionately sought him.

v. 15. *Jesus said unto her*] He well knew why she weps, for whom she wept, but thus he takes occasion to manifest himself to her.

Sir, if thou hast born him hence &c.] Probably she might suppose that he had overheard, what she answered the Angels, therefore she replyeth as presupposing it: *if thou hast born him hence*; yet she did not aspire to the thought of Christs divine power to raise him from the dead: so hard is it to shake off the deluding dreams of flesh and blood.

v. 16. *Mary*] In this familiar and usuall compellation, she understood that it was Jesus which spake to her.

Rabboni] Sodain joy intercepted what the might more desire to say: this hath the force of an interrogation; is it my Master? my Lord Christ? See on chap. 1. 38.

v. 17. *touch me not*] She being too much addicted to sense, Christ would teach her to lift up her minde to the consideration of his state of glory in heaven, where we must finde him now with the eye of faith, not bodily senses. 2 Cor. 5. 16. according as *Augustine* saith to *Paulinus, ep.* 59. he would intimate, *tactum spiritualem, i.e. accessum fidei, se requirere*: that he now requireth a spirituall touching; that is, that we come to him with faith, whereby we beleeve him to be on high with the Father: and he would now shew her, that she must attend another office, which was to testifie his resurrection from the dead: as if he had said, thou needst not make so much haste to touch my feet; I am not yet ascended, neither shall I so quickly, but that thou mayest be assured, by feeling, hearing, and touching me, that it is I who now am indeed risen from the dead; the pledge and assurance of your life and resurrection.

my brethren] The disciples.

my Father, and your Father] Mine by nature, yours by adoption. *Cyrill. Hierof. Catec.* 7. and 11.

v. 18. *Magdalene came and told &c.*] This Evangelist recorderh not how Jesus appeared to her with the other women as they were going to tell these things to the disciples, which Matth. 28. 9. is recited.

v. 19. *Then the same day*] Mark 16. 14. Luke 24. 36.

when the doors were shut] Shut (either because it was night, or for fear of the Jews) but he could make them open to himself, as he afterward did for *Peter*. Acts 12. 10.

Peace be unto you] This was an Hebrew manner of salutation; who by peace, meant all prosperity. See on Matth. 28. 16.

v. 20. *He shewed unto them his hands &c.*] Which were pierced with nails fastning him to the crosse: thus confirms he them by all means, that they might be assured, that it was he who was indeed risen from the dead; left otherwise they might have thought it had been but some apparition, or some other body, and not he. See on Luke 24. 40.

v. 21. *As my Father hath sent me*] He gave them a mission, and charge before, but as preachers to warn the Jews to hear Christ: but now he sendeth them as Apostles, and ambassadours into the other nations: committing that ministery to their execution, which himself had performed in teaching: he appointeth them and their successours his surrogates in his absence. See Ephes. 4. 11. and that their authority to preach, might be understood to be Gods own ordinance, he telleth them, that as his Father sent him, so he sendeth them to preach to all nations in his Name. See Chap. 6. 38. Mark 16. 15. Matth. 28. 19. Christ speaketh the same truth by the Apostles and ministers of the gospel, which his self preached when he was converfant with men on earth.

v. 22. *he breathed on them*] By this signe prefiguring what they should receive; to wit, the gifts and graces of the holy Spirit, proceeding from the Father and the Son.

v. 23. *Whose soever sins ye remit*] Matth. 18. 18. this power is equally given to all the disciples, and their successours respectively; first in respect of the doctrine of faith, and repentance, as the key of heaven committed to their ministery, which (according as it is received and obeyed) bindeth or looseth; if we believe and repent here on earth, God forgiveth in heaven; and it is the ministers office to preach the same in general, and to apply it particularly, for the comfort and instruction of the truly penitent. Secondly, in respect of the power of excommunication and absolution, which is in discipline, that the spirit may be faved in the day of the Lord, 1 Cor. 5. 5.

v. 24. *called Didymus*] See on Chap. 11. 16.

was not with them] Probably he was not yet returned (after they had been dispersed for fear) to the company of the Apostles.

v. 25. *I will not believe*] So dangerous is it to be once absent from holy assemblies where Christ will be present (Mat. 18. 20.) to indulge to our own sence, to measure things divine and spiritual by our own carnal reason, and to give our selves laws of believing.

v. 26. *his disciples were within*] Within the house where they remained, verse 19.

Jesus came, &c.] On the eighth day after his resurrection; that is, the next Lords day. Where Jesus was in the mean time, the Scriptures being silent, we may not curiously enquire: more safely note that *Thomas* being then with them,

it appereth that neither did he in unbelief separate from the Church representative, nor did they desert him, or abstain from communion with him, for so great an infirmity as was expressed in his professed unbelief: therefore Jesus came to them who hath promised the blessing to the unanimous. Psal. 133.

v. 27. *reach hither thy finger*] Christ made such use of *Thomas* present unbelief, that he thereby left the truth of his resurrection, more certain and undoubted unto us: mark the admirable clemency of Christ, for one souls sake, he would appear again, and shew his wounds to all the rest.

v. 28. *my Lord, and my God*] Here *Thomas* confesseth his faith (which Christ approveth, verse 29.) *veram in illis cicatricibus patientia ac resurgentis virtutem divinitatis agnoscens. Fulgent. de incarn. & Gra. D. Jesu chr.* c. 11. acknowledging in those wounds of him that suffered and rose again, the true power of the deity; without which he could not have risen again. Thus *Thomas* spake, as one coming to himself again: and this abrupt speech importeth a vehement admiration, at Christs mercy, and his own stupidity and dulnesse to beleeve: it containeth a short, but absolute confession of faith; he collecting from his resurrection, that Christ was the very Messias, Redeemer, and Lord of all (See Rom. 1. 4.) and with an explicit faith, professing his own interest therein: So far did his faith now excell sense, on which he before so much depended, that he who felt onely the manhood, beleeved and confessed the united deity of Christ: so soon can God change pertinatious unbelief into saving faith. See Acts 9. 2. Gal. 1. 23, 24. *Thomas* twice *emphatically* repeateth, *my*, to declare that he now spake out of deep and serious sense of faith. So God permitteth his to infirmity, and some slips; as that in their recovery, themselves and others, are more confirmed. See on verse 27. *plus enim nobis Thomæ infidelitas, ad fidem, quam fides credentium discipulorum profuit, &c. Greg. hom. 26. in Evang.* for *Thomas* his doubting more advantageth our faith, then the faith of the beleeving disciples: if *Thomas* had not doubted, we had not been so assured that it was indeed the same Christ, who was crucified, dead and buried, and risen again; his doubting, put that out of doubt.

v. 20. *they that have not seen*] which shall hereafter beleeve through the preaching of the Gospel, though they see me not in the flesh, or these wounds now shewed thee.

v. 30. *many other signes*] Chap. 21. 25. He did these in the presence of his disciples to confirm them; after his resurrection, we read not, that he ever appeared to the wicked.

which are not written in this book] As being sufficiently recorded by the other Evangelists: or seransuch as God knew that to be sufficient which is written. See 2 Tim. 3. 15.

v. 31. *But these things are written*] These things which Jesus taught and did: as a father (saith *Optatus l.* 5.) having many children, while he liveth, and is present with them, governeth them his self, and needeth no will and testament; but drawing towards his end, fearing left after his decease, his children may fall out, he calleth witnesses, *voluntatem suam de pectore moriturus transfert in tabulas diu duraturas*; out of his dying breast he transfateth his will, on long-lasting tables, if any controverse happen, *non iter ad turnulum, sed quæritur testamentum: & qui in tumulo quiescit, taciti de tabulis loquitur vivus*: they run not to the grave (of the dead) but seek the will and testament; and so he that resteth in the grave, in those silent tables speaks his minde, as if he were alive: he who made his will is in heaven; yet thus, his children consule with him: So Christ being bodily present with his Church, did teach and govern them; but at last ordered that his will and testament should be written, for a constant rule of faith and manners, to all his children on earth, untill his coming again to judge

that ye may beleeve] For, faith in Christ, and our salvation thereby, as it was the onely scope and end of Christs doing of miracles, so was it of the Evangelists recording the same.

CHAP. XXI.

Verse 1. *Sea of Tiberias*] The sea of Galilee (John 6. 1.) from that adjacent province, or city of that name near to it: of old it was named בנרת *Chinnereth*. Numb. 34. 11. Deut. 3. 17. Josh. 11. 2. & 12. 2. *Chalde* גינוסר *Ginnosar*: 70. Γεννησαρ. See on Luke 5. 1. John 6. 1. *Jerom de loc. Hebr.* calleth it *Chennereth* the bound of Judea, in the tribe of *Neptalim*: *Herod* called the city Tiberias, in honour of *Tibertas Cæsar*, *Jerom ib.* they since called it Tabaria. *Adricom. Theatr. ter. S. Zabulon, Ptolome, Strabo*, and other Greek authours, call it as in the Gospel γεννησαρετ. Matth. 14. 34, See *Tremelius* note thereon. *Josepb de bel. Jud. l.* 3. *c.* 18. calleth it Genesar. *Plini. l.* 5. *c.* 15. this lake Genesar is sixteen miles long, and six miles broad; beset with pleasant towns: on the west thereof stood Tiberias; it abounded with divers sorts of fishes: the river Jordan runneth through it. *Adricom. q. f.* the Apostles, according to the command of Christ, and the admonition of the Angels, after his resurrection, the dayes of unleavened bread being ended, leaving Jerusalem, went to Galilee. See Matth. 26. 7. Matth. 26. 32.

on this wise shewed he] He fetteth down the time, place, person, occasion and manner of Christs appearing to them, to shew the evidence and certainty of his resurrection.

v. 2. *Nathaniel of Cana*] See chap. 1. 49. Some think this was he who is called also Βαρθολομαῖος *Bartholomew*, the son of *Tholomeus*, of בר *bar*, a *son*, and תלמי *tholmai*. Numb. 13. 23. Jud. 1. 10. 70. Θολμαῖε.

v. 3. *I go a fishing*] For though they were made fishers of men, they were not yet sent out, neither had they received those visible gifts of the holy Ghost, which were to furnish them out to that great work of preaching the Gospel to all nations: moreover, they wrought in their callings, to supply their present necessities, as *Paul* also sometimes did. 2 Thes. 3. 8. See Luke 24. 49.

that night they caught nothing] Thus the providence of God disposed it, for the more clear evidence of the ensuing miracle: had they caught any thing, the power and presence of Christ had not so clearly appeared, in this sodain successe: all labour and endeavour of man is vain, unlesse God blesse it with successe. Psal. 127. 1. See Gen 11. 78. Hag. 1. 6. 9. &c. Deut. 28. 13. &c. God often exerciseth the patience of his: should all our labours succeed well, how few would beg Gods assistance? how seldome would men acknowledge his blessings?

v. 4. *When the morning was now come*] He expected untill these disciples (weary with successelesse labour, and out of hope to get any thing) would leave work.

but the disciples knew not &c.] Either because it was not yet clear day, or because of the distance, they being so far from shore; but specially because Jesus would first be known by the miracles; and then by his countenance.

v. 5. *children have ye*] Or, *Sirs*.

have ye any meat?] Have ye taken any thing? have ye any thing to eat? as the Syriac hath it: he asketh as one who came to buy; but his purpose was in his eating, to testifie his resurrection from the dead.

v. 6. *cast the net on the right side*] Thus he counselleth them, as some ordinary person: the *right side of the ship* is that which is on the right hand of him that sitteth at the helme, which the sea-men call the *starboard side*: he assigneth one certain part of the ship, *ne fortuita videretur capture, Euthymius*: left it should (rather) seem that they had taken such a draught by chance, then divine providence.

v. 7. *it is the Lord*] It is Christ who hath thus admirably blessed our labours: in this draught of fishes.

girt his fishers coat unto him] Some close linen coat, which hindred not his swimming.

for he was naked] Before he put on this, he had none other clothes on: this he girded close, to hide his nakednesse, and that it might not be an hindrance to him in the water: this sheweth with what diligence they had laboured without successe, untill Christ came to them.

cast himself into the sea] He leapt over-board to swim a shore, that he might come to Jesus (which the Syriac addeth) impatient of the delay, which the ship must necessarily make, being to bring such a draught to shore: *serum æstimans si cum cæteris navigio perveniret. Ambros. in Luc. lub. fini.* esteeming it too late to come with the rest in the ship: he valued no gains, but to come to Christ.

v. 8. *dragging the net with fishes*] σύρει, is properly to sweep the ground, as they do who fish with *trailes*, or draught-nets, whose plummets sink the lower part of the net to the ground, left the enclosed fish should escape.

v. 9. *they saw a fire of coals there &c.*] It seemeth while they were labouring in an ordinary calling, that Jesus (ever mindfull of his) prepareth food for them by an extraordinary way, against they came ashore, weary and hungry, so that they finde there all necessaries ready: nor need we doubt who provided, or how; he being present, who prepared Israel a table in the wildernesse, who fed so many thousands with five loaves and two fishes: all creatures obey him; he gave them here an example of his divine providence, which never faileth those that trust in him. See Exod. 34. 28. 1 King. 19. 8. Hebr. 13. 5.

v. 10. *bring of the fish &c.*] That they might not neglect his blessing, and lose that which he gave them, nor think that it was a vision: he biddeth them bring of the fish which they had now caught; it was his blessing, and their labour: his beneficence, and their propriety: so we say *our daily bread*, yet pray God to give it: that is ours, in which Christ

Christ giveth us; a Divine, and civil right.

v. 11. *Simon Peter went*] Not he alone, but here with the rest: he chiefly is named, (who in zeal to enjoy the presence of Christ, waved the usuall means of coming to him) and is now instructed to use the ordinary means to receive, and save Gods blessings, bestowed on him. Christ would not distract us from, but blesse us in our lawfull callings, that we may therein acknowledge his mercifull providence. See 1 Tim. 4. 4.

v. 12. *Come and dine*] Not that he now wanted food, but this was to assure them of the truth of his manhood then present, that they might not think it to be only a dream or *phantasme*.

knowing that it was the Lord] He so evidently manifested himself to them, that they durst not question the certainty of his resurrection and presence with them.

v. 13. *taketh bread*] They knew him in the manner of his breaking of bread. See Luke 24. 35.

v. 14. *this is now the third time*] That is, the third time that he appeared to his Disciples together, for otherwise he had more often appeared to some singly. chap. 20. 16. Luke 24. 15.

v. 15. *lovest thou me more then these*] more then thou lovest these; or more then these love me: one reason of this *quære* might be; for that Peter leaping into the Sea to come to him before the rest, might seem to intimate so much: but the main is, because Christ had remitted a great sin of his. See Luke 7. 47.

feed my lambs] That is, the souls committed to thy charge: for this is a sure argument of the Ministers love to Christ, if he conscionably labour to edifie those whom Christ (the great shepheard of our souls) loveth, and for whom he dyed, they love the world, not Christ, who seek their own gains, but neglect their auditours salvations.

v. 16. *feed my sheep*] The repetition of the same charge, sheweth the importance thereof; and the necessity of our endeavour in this duty, which Christ so often, and so seriously enjoyned.

v. 17. *he said unto him the third time*] This often repetition of the charge doth not only occasion Peters threefold confession, opposed to his thrice denying; but chiefly declareth to the other Apostles, that Peter was not to be rejected from their fellowship, office, and communion, for his threefold fall; being graciously received again by Christ, in his threefold confession of his love and obedience to him; and thus is washed off his former sin, confirming him to his Apostleship and preaching the Gospel.

Peter was grieved, because, &c.] Remembring how he had fallen, and fearing left he should so fall again as he had done when he promised great constancy; or doubting that Christ (to whom he was better known then to himself) taxed him of dissembling: we grieve to have our fidelity questioned. Peter had been more cautious at first, had he well observed Christs words. Matth. 26. 34. but he had not then so much experience of himself, as now: now he cautiously appealeth to Christs omniscience; he presumeth no more; most dangerously they fall, who most presume.

Lord, thou knowest all things] τὰ πάντα καὶ τὰ μέλλοντα *Chrysost*; all things present and future: what I now am, and what I shall be: thus modestly answereth he now, having had dear experience of his infirmity and failing.

v. 18. *girdest thy self*] This he spake, alluding to the manner of those Eastern countries, where wearing long loose garments, they could at their pleasure, gird them to their businesses, to prepare themselves for labour or travell; and withall, in the next words, to the binding of Peter, as a prisoner for execution.

whither thou wouldst not] ὅ σύστοιχος λόγος τὸ συμπαθὲς, καὶ ὁ σωμικὸς ἀνδρεῖον, &c. *Chrys.* he speaks the affection of nature; and necessity of flesh and blood; intimating that the soul unwillingly parteth from the body; how ever willing, by the comfort of the grace of regeneration, we are in Spirit.

v. 19. *he should glorifie, God*] This he said that we may know, that to suffer for Christs sake is δόξα καὶ πάσχοντος καὶ πάσχοντος, the glory and honour of the sufferer; in that he honoureth God in suffering, which is the end for which we were created and redeemed. See 1 Cor. 6. 20. Reve. 4. 11. and those who honour God, will be assuredly honour. 1 Sam. 2. 30.

v. 20. *Whom Jesus loved*] Chap. 13. 23. and 20. 2.

v. 21. *What shall this man do?*] That is, shall he not also feed thy sheep? shall he be divided from me? or how shall he die?

v. 22. *What is that to thee*] He slighteth this curious unprofitable question of Peter: admonishing him not to trouble himself about others, but to look to himself: if I would have him live unto my second coming; what concerneth it thee? follow thou me in that I command thee.

v. 23. *then went this saying abroad*] The Evangelist here correcteth this errour rising from the misunderstanding Christs words concerning himself; left when he died the malicious adversary should hence take occasion to asperse the truth of Christ, whom the very disciples understood not, but mistook in that matter: man is naturally prone to mistake: the more to be admired, is their over daring ignorance of themselves, who think they cannot erre: so high an opinion of a mans self concludeth him, neither good, nor wise.

v. 24. *This is the disciple which testifieth*] Hitherto he mentioned himself under a third person: now he declareth himself, an ear-witness, and an eye-witness, of that which he wrote for the greater certainty thereof. The Apostles doctrine is certain, his modesty is observable; he calleth himself a disciple, a learner, who excelled the most accomplished Doctors, of the ages since: John Baptist called himself the voice of a cryer in the wildernesse. chap. 1. 23. Peter and Paul, those great lights of the Church and Apostles of Christ called themselves, *servants of Christ*. Rom. 1. 1. 2 Peter 1. 1. &c. what Spirit roleth in those vainglorious prelates, who think no titles high enough for them?

v. 25. *there are also*] Chap. 20. 30.

the world it self could not contain] Herein he followeth the vulgar manner of speaking, as chap. 12. 19. the meaning of the *hyperbole* is, there would be very many books: moreover, he here glanceth at the depth of some mysteries, in the words and actions of Christ, which the world could not have apprehended, had they been written.

Amen.] See Luke 24. 53. Mark 16. 20. Matth. 28. 20. and John 3. 11.

ANNOT.

ANNOTATIONS

On the *ACTS* of the *APOSTLES*.

The ARGUMENT.

THE *Penman of this* Scripture *was* Luke *the Evangelist (as appeareth in the first words hereof) for the most part an Eye-witnesse of these Things he Recordeth, being constantly a fellow Labourer with* Paul.

His purpose in writing this Story, was, (as he intimateth in his first Preface) That the Church might have the certain knowledge of Christ, *his Gospel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As also, That he might shew how God fulfilled his promise in calling the* Gentiles, *and the* Apostles, *their Charge and Office, by Preaching the* Gospel *to all Nations: And that he might fore-arm all the Faithfull, by discovering the rage and malice of* Satan, *persecuting the true Ministers and Professours of the* Gospel, *even from the first publication thereof: And the gracious providence of God, preserving and entreating his Church, in the midst of all her pressures; giving us an evident assurance of the Truth of the* Gospel, *not only in that the powers of Hell, all the machinations of* Satan, *and malice of wicked men, could never prevail against it; but also, that Gods providence, by these oppositions, confirmed it to the hearts of Christians, in the constancy of those that suffered persecution for it.*

This Story setteth out.

1. *The Truth of* Christ *after his Ascension, performing his Promise to the* Apostles, *sending the* Holy Ghost *the Comforter, unto them.*

2. *The malice of* Satan, *labouring to suppresse the* Gospel, *by raising up tumults, conspiracies, slanders, persecutions, and (where he could not prevail by violence) Hereticks to corrupt the Truth thereof.*

3. *The vigilant providence and power of God over his Church, overthrowing the malicious enterprises of the enemies, and filling the World with the sound of the Gospel, by so few unlearned men.*

4. *The many divine Sermons of the Apostles and Disciples, concerning the Death, Resurrection, Ascension and Kingdom of* Christ, *the Mercy of God in the free Remission of our sins by him, the Immortality to come: Care that Ministers ought to have of* Christs *flock, Repentance and Fear of God, and other principle Grounds of Faith, that we bearing our trials patiently (knowing that the Crosse usually accompanieth the Gospel) and resting confident in his mercy, (who is unchangeably the same good God to his now, that he was to the first* Christians) *we may at last attain the end of our hopes, the salvation of our Bodies and Souls. Which He grant us, who gave so great a price for our Redemption, as the unvaluable Blood of* Christ Jesus.

CHAP. I.

Verse 1.  *He former treatise have I made*] That is, the Gospel by Saint Luke.

all that Jesus began] This is, not simply to be understood, of all that Jesus did and said; for John chap. 21. 25. declareth it impossible; but of somthings, which Jesus began to do and teach, that is, as *Chrysostome* interpreteth, ἀπ ἀρχῆς μέχρι τέλους --- from the beginning to the end; from the story of Christs birth, unto the relation of his resurrection, Luke wrote in the gospel: but yet he saith not πάντα, all things, but σοιεῖν πάντων, concerning all, that is, ἀδιαφόρως καὶ ἀκριβείας, καὶ παχυτέρως, *crassâ Minervâ, grossely, or summarily*, to wit, of all that which the Holy Ghoft thought necessary to dictate. *Chrysost.*

both to do and to teach] That is, Christs doctrine, and miracles for the confirmation of the same.

v. 2. *taken up*] Into heaven, by his ascension, Luke 24. 51. which story he now more particularly prosecuteth.

had

had given commandiment] To preach the Gospel, and execute that function and charge which he had given them.

v. 3. *by many infallible proofs*] τεκμηριοις the word is of τέκμαρ, *an nail*, and importeth such undoubted signes, as necessarily, and constantly importing one and the same thing (*Arist. Rhet. l.* 1.) conclude, and put an end to any doubt, or controversie; as to speak, walk, or eat and drink, are τεκμήρια, undoubted signes, and proofs of life &c. *See Quintilian l.* 5. *c.* 9. *Suidas* giveth it it by ἀποδείξεις, a demonstration: such proofs of Christs resurrection were, their seeing Christ, talking, eating with him, and touching him after the fame.

forty dayes] Christ would not presently ascend into heaven after his resurrection, that he might assure his Apostles of the truth thereof, by his converting with them so long at certain times.

pertaining to the kingdom of God] What the Apostles were afterward to deliver to the world; either in preaching, or writing; whereby God may reign in us here by grace; and such as concern our being with him in future glory.

v. 4. *assembled together with them*] Conversing with them; having gathered them together (who were dispersed with fear) that they might now be witnesses of his ascension into heaven.

not depart] Or *separate themselves.*

but wait for the promise] That which the Father had promised; that is, the holy Ghost; as, verse 5.

, which, saith he, ye have heard of me] Which I have told you of. Luke. 24. 49. John 14. 15. & 16.

v. 5. *For John truely*] Matth. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Acts 11. 16. & 19. 1.

with the holy Ghost] With the graces of Gods holy Spirit: ἐν πνεύματι ἁγίῳ, in the holy Ghost, for διὰ πνεύματος ἁγίου, *through the holy Ghost*: or πνεύματι ἁγίῳ with the holy Ghost: an usuall *Hebraisme.*

v. 6. *the kingdom to Israel*] The secular kingdom and worldly prosperity, which they imagined the Messias should set them up. See Luke 24. 21.

v. 7. *not for you to know the times and seasons*] The opportunities for the works of God, which he reserveth to himself.

v. 8. *but ye shall receive*] See chap. 2. 1.

power, after the holy Ghost is come upon you] Or *the power of the holy Ghost coming upon you*: gifts of tongues, healing, interpretation, boldnesse to preach, enlarged hearts, &c.

uttermost part of the earth] Both to the Jews and Gentiles, according to their commission. Mark 16. 15.

v. 9. *and when he had spoken*] Luke 24. 51. they saw him risen, not rising; and ascending, not ascended; the one perfected, the other begun.

v. 10. *two men stood by them in white apparell*] Two Angels in the shape of men. *See* Mark 16. 5. Luke 24. 4. John 20. 12.

v. 11. *into heaven*] To which he is gone to take possession for us, by carrying thither the same flesh and blood of which we consist.

shall so come] At the last day, he shall locally come, in the same body, manifestly appearing in the clouds. 1. Thes. 4. 16, 17. Matth 24. 30.

v. 12. *a sabbath-dayes journey*] How far it was lawfull to walk on the sabbath day, the law of God determined not; but their tradition limited it to two thousand cubits; or about two miles. John 11. 18. it appeareth, that Bethanie was fifteen furlongs, that is almost two miles from Jerusalem: and Luke 24. 50. So far did Christ lead them out, when he would ascend, which is here called a sabbath-dayes journey: so that either Christ having taken leave at Bethanie, came back thence with them, and ascended from the mount of Olives, which lyeth between it and Jerusalem; or else the *sabbath-dayes* journey here mentioned, must be two miles wanting one furlong; though some learned authours say otherwise.

v. 13. *they went up into an upper room*] εἰς τὸ ὑπερῶον, a room in the top of the house, where they might be freest from distraction by company coming in and out, and also most private, and secure from the Jews, who having put their Master to death, would not spare any that should confesse him to be the Christ.

Peter, and James, and John, &c.] Probably the Evangelist recounteth their names, to shew that Christ had not rejected them, for their forsaking him in their suffering; but that they were restored to their former office and dignity, that none might derogate from the authority of their preaching or writing.

and Judas brother of James] Ἰούδας Ἰακώβου: *Judas of James*, and usuall *ellipsis*, the Syriac supplyeth it with בר *bar*: *son of James*; it may be both his fathers and brothers name was *James*; it was the same who is called *Lebbeus*, and *Thaddeus*. Matth. 10. 3. Mark 3. 18. Jud. 1. his relation to *James* is here mentioned to distinguish him from the other *Judas* the traytor.

v. 14. *continued with one accord &c.*] The word is of προσκαρτερεῖν, signifying a continuance in performing or suffering some thing, with an invincible and strong constancy.

in prayer and supplication] Their hazard was then very great; their implacable enemies about them, many, and those also in authority: Christ had often warned them to watch and pray, lest they entred into tentation; therefore thus raise they up the armour of Christians, unanimous prayer; what they prayed, is not mentioned; probably amongst other blessings, it was for deliverance from their enemies, as chap. 4. 24. and for the coming of the holy Ghoft the comforter, which he had promised them, and for which he commanded them to stay at Jerusalem.

with the women] Those who went to follow the Lord (Luke 8. 2, 3. and the Apostles wives.

with his brethren] That is, Christ his kinsmen according to the flesh: possibly those of whom it was said, John 7. 5. that they beleeved not God: God hath his times to call.

v. 15. *in those dayes*] While they attended at Jerusalem for the promised comforter.

the number of names] The number of the persons, to have been numbred, by name.

v. 16. *this scripture*] Psal. 41. 9.

which the holy Ghost &c.] By him were all the holy scriptures endited. 2 Tim. 3. 16. 2 Pet. 1. 21. Now lest any should be scandaled at the fall of *Iudas*; *Peter* beginneth from the ancient Prophesie, to shew that it was the same which was long before Propesied of; all was foreseen and ordered by the providence of God, to accomplish the work of our redemption. See chap. 2. 28.

guide to them which took Iesus] Matth. 26. 47, 48. Iohn 18. 2, 3.

v. 17. *for he was numbred with us*] Christ had chosen 12. Apostles, according to the number of the tribes of Israel, of whom they shall be judges. Matth. 19. 28. Therefore one falling away, they were to choose another, which election *Peter* here proposeth unto the rest, and the Church there assembled: he saith *Iudas* was *numbred with them*; that is, chosen to be one of the twelve.

obtained a part of this Ministry] That is, was appointed to the same Ministry of the Gospel with them.

v. 18. *Now this man purchased a field*] Matth. 27. 7. This the Evangelist *Luke* speaketh in respect of the event: because with the thirty pieces (the price of blood) a field was bought by the Priests, for the buriall of strangers. Matth. 27. 6, 7, 8.

falling headlong] Casting himself down from the place where he hanged himself. Matth. 27. 5.

v. 19. *In so much as that field is called in their proper tongue &c.*] The Syriac giveth it, in the tongue of that region, thus it was publikely named in their own tongue: he saith not in our tongue, but in their &c. to point out the consciousnesse of the authours of this impiety. See Matth. 27. 7, 8.

Aceldama] *Haceldama*, or *Aceldama* is a name compounded of two Syriac words, חקל (which in the Chalde and Syriac signifieth a field, of the Hebrew root חלק *chalak*, *divisit in partes, hæreditatem &c.* thence by a *metathesis* and transposition of letters חלקא *chaka* a part, portion, or field; or possession of fields divided from others. Iosiah 61. 7. Hos. 5. 7.) and דמא *dam* *blood*: *Peter* also might say it is called *in their proper tongue*, or dialect (See chap. 2. 8.) in regard he was a Galilean; their pronuntiation somewhat differing from that about Ierusalem: therefore had they so urged that he was a Galilean, and one of Christs disciples, for (*said they*) thy *speech* bewrayeth thee. Matth. 26. 73.

v. 20. *let his habitation be desolate*] Psal. 69. 25.

his Bishoprick let another take] Or his *office*, or *charge*. Psal. 109. 8. that which the Hebrew calleth פקודה *pekuddah*, (Numb. 3. 32.) *oversight*, or cure.

v. 21. *went in and out amongst us*] Or was *conversant* with us as man; and preached unto us. See Deut. 31. 2. 2 Chr. 1. 10. &c.

v. 22. *From the baptism of John*] From the time that Christ was baptized of *John*. Matth. 3. 16. Luke 4. thence began Christs publike Ministry.

of his resurrection] In that he mentioneth the principal article of our faith (see 1 Cor. 15. 14.) he comprehendeth all the rest.

v. 23. *they appointed two*] The before mentioned Apostles: put two in election, that is, *Ioseph* called *Barsabas* & *Matthias.*

v. 24. *and they prayed*] Because the Apostles were immediately chosen by God, therefore they here pray God to direct the lot, for the choice of one in *Iudas* room.

v. 25. *that he may take part &c.*] See verse 17. that he may be a partner with us, in our Apostleship and Ministry: here κλῆρος, is put for μερὶς, a part or partnership.

his own place] To hell and eternall damnation, to which

God

God who foreseeth all things, had justly designed the traytor.

v. 26. *they gave forth their lots*] Lots were severall wayes drawn or given out: either from the lap. Prov. 16. 33. or some vessel, an urne, pot, or headpeece: how ever, as they were in use for division of lands or goods, or for composing of any controversie, God disposed them, Prov 16. 33. therefore *Augustin* said well, lots are nothing else, but *in rebus dubiis indicatio divinæ voluntatis*, the declaration of Gods will in things doubtfull: they are here called, *their lots*, after the common use of speaking, in respect of the two, put into election for *Judas* place of Apostleship.

he was numbred with the eleven &c.] Or acknowledged to be one of the twelve Apostles; συγκατψηφίσθη as they say, *communibus calculis est electus*: the word is of ψῆφος, a stone or counter, with which they were wont to give voices in committions or judgements: sometimes it is taken for the event determined by lot, as here it is intimated; they all rested contented with the lot, as being confident, that God disposed and approved the event thereof: he was numbred with the eleven Apostles, by a common declaration of their generall consent.

CHAP. II.

Verse 1. PEntecost *was fully come*] When the fiftieth day from the *Passeover* was come. See Deut. 16. 9. Levit. 23. 15. which time God chose to send the holy Ghost; much people being then gathered to Jerusalem, that it might be divulged the world.

they were all &c.] The Apostles; for this was divinely and extraordinarily to consecrate and fit them who were to preach the Gospel to all nations.

v. 2. *a sound from heaven* &c.] This preternaturall winde God sent before, as it were a messenger to stirre them up to attention, and to give them notice of the coming and presence of the holy Ghost: also to intimate in the type, the speedy, unexpected, and unresistible successe of the Gospel; and that the whole dispensation thereof should be by the power and providence of God.

v. 3. *tongues*] The similitude or appearance of tongues, to signifie their gift of tongues, or speaking divers languages; miraculously infused into them who were to preach to divers nations; as a remedy for the confusion of tongues. Gen. 11. 7. by which a great part of the world was separated from communion with God and his Church.

of fire] To signifie the admirable force which should be therein, by the spirit of God.

v. 4. *filled with the holy Ghost*] With his gifts and graces; with a greater and more admirable accesse and encrease thereof; more abundant knowledge of the mysteries of salvation by Christ, which before they did not so well apprehend; greatnesse of minde and constancy, to do and endeavour all things for the testimony of the truth of Christ; the gift of tongues, largenesse of heart, and admirable utterance; power and evidence of the spirit in preaching and praying.

to speak with other tongues] Besides their mother tongue, they spake languages which they never studied, or understood before that moment: so it was promised. Mark. 16. 17. and so it was necessary that they might be able to speak the tongue of every nation to whom they were to preach the Gospel.

v. 5. *dwelling at Jerusalem, Jews devout men out of every nation*] They were of Jewish parents, though they were born, or had dwelt in other nations; thefe came up from divers nations, or were of divers nations hereafter mentioned, and were at Jerusalem at the feast.

under heaven] That is every nation; this *hyperbole* is familiar with the Hebrews. See Deut. 2. 25. thus was fulfilled that which was faid by *Isaias*. chap. 43. verse 5, 6.

v. 6. *When this noised abroad*] γενομένης δὲ ταύτης τῆς φωνῆς *made*, *when this voice was made*; that is the report and rumour of these things, being spread abroad, or spoken of among the people, no wit, how the Apostles spake all languages upon the sodain; when this was *voiced abroad*.

confounded] Or troubled in minde: or as verse 7. *amazed*, and *marvelled*, forasmuch as they knew not the cause thereof.

v. 7. *are not all these which speak, Galileans?*] These which speak severall languages; are they not such as have been constantly bred in Galilee, and never learned these tongues at home, nor travelled abroad to gain them?

v. 8 *how hear we every man*] Not that in the sound of one voyce, every man heard his native language, as if one and the same word spoken by *Peter*, thould found Greek to the *Grecian*, Latine to the *Roman*, Egyptian to the *Egyptian* (for so had this been a miraculous gift of interpretation, not speaking, in the hearers, the people; not in the Apostles, the speakers) but because every Apostle now spake all languages, as occasion and the auditory served him.

v. 9. *Parthians, and Medes*] For the greater evidence of the miracle, he instanceth in those men of severall nations, now present at *Jerusalem*, and ear-witnesses of these things.

v. 10. *Proselytes*] Gentiles converted to the *Israelites* Religion. See Matth. 23. 15.

v. 11. *the wonderfull works of God* τὰ μεγαλεῖα τοῦ θεοῦ, as Luke 1. 49. the *Syr.* giveth it *mirabilia Dei*: he meaneth the Gospel, the wonderfull counsell of God for mans salvation in Christ; which Paul calleth *the power of God*. Rom. 1. 16. *the hidden mystery*. *Ephes.* 3. 3. *the unsearchable riches of Christ*. Ephes. 1. 18. So that here are noted two causes of their wonding, first that unlearned men, bred in such a place as Galilee thould sodainly speak so many tongues: Secondly, that they were able to speak so deeply, wisely, learnedly, and divinely in those heavenly matters.

v. 12. *what meaneth this?*] what will this come to? what *will this be?* fome of thefe were to be converted, and therefore it may be they fpake not as contemning, but enquiring what might be the end, use, and fruit of thefe new and admirable things.

v. 13. *others mocking*] Cavilling; and calumniating the Apostles, thefe, most likely, were of the Scribes and Pharisees, men of carnal wisdom (which is ever enmity to God) justly delivered up to Spirituall blindnesse, and such hardnesse of heart, that nothing (no not the most evident testimony of Gods power and presence) could move them: thus are there ever fome such impudent adversaries of truteh, that will not be afraid to jeere at the gifts of Gods own Spirit, and vilifie his Ministers; See Joh. 6. 41. Joh. 8. 13. & 10. 20. & 11. 37. Matt. 11. 9. there is nothing so holy and sacred which precipitate malice dareth not blaspheme.

full of new wine] γλεύκους which the vulgar *Latine*, and *Erasmus* giveth *musto*, fo the word somtimes fignifies *must*, or new wine: also it fignifieth *sweet*, or *pleasing wine*, as the Prophet Isai. 49. 26. useth עסיס *basis*. which (though the 70. give οἶνον νέον-*new wine*) we there interpret *sweet-wine*.

v. 14. *But Peter standing up with the eleven*] The holy Ghost had now confirmed and emboldened him, so that without fear of Priefts and Pharisees, he flood up that he might be heard of the multitude, with the reft of the Apostles, as witnesses of the fame things, and partakers of the fame gifts of the holy Ghost, and fpeaketh with a loud voyce.

v. 15. *These are not drunken*] Firft he cleereth himfelf and the reft of the Apostles from that unworthy calumny of drunkennesse which they cast on them; and that mildly, as 1 Sam. 13. 14. 15. Acts 26. 24. 25.

but the third hour of the day] Meaning but early dayes: the third hour according to their account (who reckned the hours from sun-rising, and so made them longer in summer, and shorter in winter) might be, as with us, about eight or nine of the clock in the morning: as if he had faid, they that are drunken, are drunken in the night. 1 Thef. 5. 7. now it is but early in the morning.

v. 16. *This is that which is spoken by the Prophet Joel*] This which you conceive to be drunkennesse, is the gift of Gods holy Spirit, foretold by the Prophet Joel. 2. 28. it is herein fulfilled.

v. 17. *it shall come to passe*] See Isai. 44. 3. he walheth off the unjuft aspersion, by interpreting and applying the prophesie: and fheweth their impudency, who durst detide the very mercies of God powred out on his Church.

in the last dayes] When the Messias fhall be exhibited in the flesh.

I will powre out] I will give graces, in abundant measure.

upon all flesh] Upon all forts of people, Jews, and Gentiles, bond and free, high and low, &c.

young men shall see visions] Dreams, and visions, were once ordinary means whereby God reveiled his will to the prophets. Numbers 12. 6. So we muft understand the Prophets fpeaking of things to come, attenperated to the the capacity of the prefent times wherein they preached and wrote: fo when they fpeak of Gods fervice, they name, *altars, sacrifices*, gold, filver, incense, &c. all which when they relate to times of the Gospel, are to be underflood, as allusions to legall rites, not propricties of the Gospel: fo that here, dreams, and visions impart excellent gifts of the Spirit, and understanding of things reveiled by the Holy Ghost: as if he faid, under the Gospel, there fhall not be a few Prophets or Minifters, to whom (as of old) God will reveil his will; many fhall know it, as Jere. 31. 34. there fhall be a clear revelation of Gods will in Christ: fo that the Apostles purpose in citing this prophesie is, to invite his hearers to a participation of the fame grace, as if he faid; the fame Spirit which God hath now poured out on us, he is ready to poure out on others, far and neere; fo that, except your felves hinder your felves by your obstinacy and unbelief, you fhall alfo receive of the fame fountain with us; the fame graces. God ftill offereth, and refpectively bestoweth now on his Church, in the Spirit of fanctification, though not in the faith of miracles.

v. 18. *and on my servants*] So he limiteth and restraineth the promises to Gods servants onely, to them that believe and obey, of what fex or condition foever they are; Men, Women, Bond, Free, all are one in Christ.

v. 19. *and I will shew wonders in heaven*] As he had two forts of hearers, fo uteth he two kindes of arguments: to the holy he citeth Gods promises; to the wicked he urgeth his threatnings, to terrifie those scorners, and to bring them to repentance: he nameth certain prodigies, as prefages of Gods wrath, and the calamities of men in the laft dayes; fome in heaven, as thefe fearful *Chasma's*, *Comets*, *Blazing-ftars*, and ftrange eclipfes of the Sun and Moon; which though they have natural caufes, in the ordinary power of God, yet are they fometimes extraordinary and certain tokens of Gods anger, and fome imminent miseries coming on men: it is indeed but the voice of experience, *Nunquam fulfulsus excanduit ignibus æther*. By *signes on earth*, he meaneth earthquakes, inundations, monstrous births, and such prodigious and monstrous things. And the Prophet by thofe expreffions, *blood, fire, vapour of smoke, darknesse* of the Sun, and bloody or red colour of the Moon, intimated a turbulent and calamitous condition of the World in the laft times; fo that whither foever men fhall look, they fhall fee the terrible fignes and effects of Gods anger, as if the whole fabrick of the World were upon the point of confusion and diffolution. See Isai. 13. 10. 25. 34. Ezek. 32. 7. Joel 3. 15. Amos 8. 9. Matthew 24. 29. Luke 21. 11.

v. 20. *the sun shall be turned into darknesse*] Joel 2. 31. Meaning, that God will fhew fuch fignes of his wrath through all the world, that men fhall be no lesse amazed, then if the whole order of Nature were changed, or the Sun darkned.

v. 21. *whosoever shall call upon*, &c.] Joel 2. 32. Romans 10. 13. He fheweth the onely way to efcape those evils threatned, faithful and fervent prayers: the Name of the Lord importeth all his Attributes, Wisdom, Power, Mercy, &c. the only fanctuary in diftractions, fears, and dangers; is calling on the Name of the Lord in faithful and fervent prayer.

v. 22. *Jesus of Nazareth*, &c.] Now he cometh to his purpofe, which was to fhew, that Chrift whom they crucified, was the true *Messias* promifed by all the Prophets, by whofe merit and beneficence, thofe gifts of tongues, &c. were now poured out on his Apostles; and that therefore this was the accepted time and day of falvation, of which the Prophet *Joel* forefpake; alfo that if they meant to be fafed, they muft not neglect and overflip it; he nameth Chrift, Jesus of *Nazareth*, to the end that they might plainly know that he fpake of that very Jesus, whom they in fcorn and contempt called *Jesus of Nazareth*, and upon whofe crosse they fixed that title.

a man approved of God among you] He doth not prefently affirm that Jesus is the Messias, but cometh to it by degrees: firft faying that he was a man *approved of God*; as appeared by his miracles of which the Jews themselves were witnesses.

v. 23. *by the determinate counsel*, &c.] c. 4. 28. Not that the counsel of God herein excufed the Jews, or *Judas* wickednesse, feeing God wrought not in them, but by them, making good use (for mans redemption) of that they did wickedly.

ye have taken] Thus he would fmite their conficences, not yet acquaintng them with the end and fruit of Gods counsel herein; left the Jews fhould think, either that Chrift was not of God, or that Gods determinate counsel excused their fact; he faith, *ye have taken, and by wicked hands*, &c.

v. 24. *whom God hath raised up*] Now cometh he to prove him to be the true Messias, by his refurrection from the dead.

the pains of death] Meaning the power of death, and bands of the grave.

v. 25. *I foresaw the Lord*] Pfal. 16. 8. Hebr. שויתי *shivithi*, I have fet. Teo. προορώμην, I foresaw.

on my right hand] Or *at my right hand*. Ever ready to help me. The meaning is, that in all the preffures which he fuffered for our fins, he propofed to himfelf, both the will of God concerning his pafsion, and his promife and power to preferve him.

v. 26. *my flesh shall rest in hope*] *In spe resurrectionis, August. in Psal.* 16. 9. in hope of victory through the power of God, by a glorious refurrection from the dead.

v. 27. *thou wilt not leave my soul in hell*] See on Luke 16. 33. or, *my life*, my perfon in the grave, ψυχὴ often importeth fo, Rom. 13. 1. And the word ᾅδης here ufed, is in the Hebr. שאול *sheol*, Pfal. 18. 5, 6. which fometimes is put for the place of the damned, but is alfo fometimes to fignifie the *grave*, and can no otherwife be reafonably underftood, as Job 17. 13. Genesis 37. 35. in both which places, as alfo Pfal. 16. 5, 6. whence this here is cited, the 70. ufe the word ᾅδης: and if it be not reafonably conceived, that *Job, Jacob*, or *David* in his own perfon thought of going to *Hell*, or of ever being there; what neceffity is here of underftanding this place concerning Chrift, otherwife then that God would not leave him long in grave? See v. 41.

suffer thy holy one] That is, *sanctificatum corpus, Augustine qu.* f. the fanctified and facred body of Chrift.

to see corruption] That is, to be corrupted, *Quomodo enim poterat vel in carne marcescere, cujus nomen unguentum extinatum est, de virg. lib.* 3. *inter opera Ambrosi*; how can he corrupt whofe name is an ointment poured forth? Cant. 1. 3. *Augustine* to more purpofe faith, *ep.* 120. *to Honoratus*, his flesh corrupted not, *quæ tam celeriter resurrexit*, which rofe again fo foon.

v. 28. *the wayes of life*] In reftoring me from death to life, and that moft happy and pleafant, as in thy prefence, Pfal. 17. 15. This prefent life is full of bitternefs and troubles; but in the next, we fhall be conformed to Chrift, and filled with joy.

v. 29. *let me freely speak*] Or, *I may freely*, &c. He now fheweth, that the Pfalm fpake principally of Chrift: for *David* is dead (faith he) and we have his Sepulchre amongft us to this day. But this Pfalm fpeaketh of one that liveth, whofe body, though buried, faw no corruption, which could not be faid of *Davids* body, long before turned to duft and corruption.

of the Patriach David] See 1 Kings 2. 10.

v. 30. *therefore being a prophet*] And fo knew by fpecial revelation, that which was to come concerning the refurrection of Chrift.

and knowing that God] Pfal. 132. 11.

v. 31. *that his soul*] Pfal. 16. 10.

soul was not left] As v. 27.

in hell] Or *in the grave*, Gr. εἰς ᾅδης, as v. 27. See on Luke 16. 23. the word fignifieth a lightless place, and fo is here put for the grave: for the Apostle faith, that *David* being a Prophet fpake concerning the refurrection of Chrift; who was not left in the grave, when he rofe from the dead. See *Iob. Drus. prater.* 1. 5.

v. 32. *this Jesus hath God raised up*, &c.] This Jesus, the Chrift and Messias whom *David* forefaw in fpirit: this Jesus whom ye defpifed and crucified, hath God raifed up: and of this truth, we (whom God hath thus filled with his Spirit) are all witnesses.

v. 33. *by the right hand of God*] By the power of God.

v. 34 *the Lord faid unto my Lord*] Pfal. 110. 1.

sit thou on my right hand] Have thou glory and power over all. See Ephef. 4. 9, 10. *David* fpeaketh this concerning Chrift, not of himfelf: for he concerning whom that was fpoken, faw not corruption, which *David* did: therefore that was fpoken concerning another, who faw not corruption. See chap. 13. 36, 37. Neither is *David* fo afcended into Heaven body and foul, as to fit at Gods right hand, and to have power over all creatures: neither can this agree to any, but Chrift onely.

v. 35. *thy footstool*] Until I fubdue, and fubject them all to thee.

v. 36. *both Lord and Christ*] The anointed King: So that the Jews muft know that he was called Chrift, because he was the Lords anointed. See Ephef. 1. 21. and 4. 10. Phil. 2. 9, 10.

v. 37. *they were pricked in their heart*, &c.] This is the effect of *Peters* Sermon: firft their conficences tell them that Jesus was indeed the *Messias*, of whofe death they were guilty; and fo lyable to Gods heavy judgement, who had cryed out, his *blood bee on us, and on our children*. Next they break out into a confeffion of their crime, in that they ask counsel of *Peter* and the reft what they fhould now do, who could by no means undo what they had done.

what shall we do] Not what muft we fay: let the wife man fhew his wifdom; μὴ δὺ λόγοις, ἀλλ' ἔργοις ἀχθοῖς, (faid *Clemens Romanus, epist. ad Corinth. pag.* 50.) not in words, but good works.

v. 38. *Peter said unto them repent*] This he did like a good Phyfitian, whofe part is not onely to difcover the difeafe, but to prefcribe the remedy, *Pœnitentia hujus temporis, dolor medicinalis: Augustine in Psalm.* 57. Prefent repentance is a medicinable grief. The firft of innocency is not to finne: the fecond to acknowledge our fins. *Illic carrit innocentia integra & illibata quæ fervet; hic succedit medela quæ sanet. Cyprian epist.* 3. *lib.* 1. there runneth intire and untouchc innocency which might

save: here followeth the medicine to heal. But this repentance is not only in knowing, acknowledging our sins, or saying, God be merciful, but in the change of our minges, purposes, and evil courses of our lives, as *Augustine de Eccles. Dogmat. cap.* 54. saith very well; *Poenitentia vera est, poenitenda non admittere, & admissa deflere*, true repentance is no more to commit things to be repented of, and to bewail sins committed. See also *Tertull. adv. Marcion. l.* 2. *c.* 24. *fin.* See on Matth. 3.2.

in the name of the Lord Jesus] He speaketh of and respecteth here not the form of baptism, but the use and end thereof, which is to implant us into Christ, Rom. 6. that we may be Christians. See on c. 10.48.

v. 39. *the promise is unto you*] Christ is promised both to Jews and Gentiles: but the Jews had the first place.

v. 40. *untoward generation*] This corrupt World: perverse and wicked men: he meaneth principally Scribes and Pharisees; and all the enemies of Christ and the Gospel.

v. 41. *souls*] Or persons. See on v. 27. Here began to appear the fruit of Christs prayer, Luke 23.34.

v. 42. *in breaking of bread*] This is a term taken from that which Christ did, at his last Supper, Matth. 26.26. used to signifie the holy Supper of the Lord, which they used to celebrate when they made their Love-feasts, or Feasts of charity. See Acts 20.7. 1 Cor. 11. Jude 12.

v. 43. *fear came upon every soul*] They were all amazed, and the new and marvellous state, encrease, gifts, miracles, and power of the Church: so that no man durst oppose them.

v. 44. *had all things common*] That community was not of all goods, of all the faithfull: but of that part which every one would consecrate to the publick necessity, or to the relief of any particular person, this was no absolute community, as Anabaptists dream (for that overthroweth all propriety divine and civil) for yet they retained propriety in their houses, c. 12.12. and 16.15. had they not had propriety, they had had nothing to give, or exercise their love and charity withall. *Paul* professed that he had coveted no mans gold or silver, c. 20. 33. which had been a vain profession, if it had not been lawful for Christians to possesse any thing: the community here mentioned speaks them charitable who gave something, not unlawful possessours, who gave not all: and this the order of the text intimate vert. 45. First, in that some *parted* their possessions and goods, or gave them (which none but proprieters could justly do.) Secondly, in that these doners made a choice (*as every man had need*:) neither needed *Paul* to have given precepts concerning gathering for the poor, 1 Cor. 16. 1, &c. & in the Church there had then been any such communion as excluded propriety: for then one had had as much right to any goods or possession, as an other.

from house to house] Or *at home*.

v. 45. *and parted them*] Distributing their goods, or the price of their possessions sold.

as every man had need] As far as they were able to relieve their poor brethren.

v. 46. *in the temple*] Not that they might joyn with the Jews in antiquated ceremonies of the law; but because they might there have daily occasion of testifying the truth of Christ to the multitude there assembling.

and breaking bread] The Syriac hath it *dumi frangebant portionem*; that is, they invited each other home, and eat together; praising God for his benefits, spiritual and temporal. See Isai. 58.7.

v. 47. *having favour with all*] That is, with many; generally, or with all good men; though they had some implacable enemies among the *Pharisees*.

the Lord added to the church, &c.] It is mans ministry, but Gods blessing, (see 1 Cor. 3.7,8.) who suffers not his ordinance to be fruitless (Isai. 55.10.) though the reprobate be as the sea to the sweet flowres; what ever falleth is presently turned into that invincible bitterness of the receiver; yet the elect shall benefit by it: neither is it here to be omitted, that if by the ministery of the Gospel God daily addeth to his Church, number, society, and external communion of the faithful, such as shall be saved, then is it a dangerous symptom or prognostick of their reprobation who separate from the Church: this is indeed that temple of God, into which if any enter not, out of which if any depart, *sine vitae, ac salutis aeternae alternatiu*, *Lactant. l.* 4. *c. ult.* So *Rahab's* house *typum portabat ecclesiae*, *Cyprian l.* 2. *ep.* 6. bare a type of the Church, out of which if any go, his blood shall be upon his own head.

CHAP. III.

Verse 1. *The ninth hour*] Which was, their three of the clock in the afternoon: the time of their evening sacrifice, at which the Apostles would be present, not to communicate therein, (see on c. 2. 46.) but to enform them that the shadows of the law were abolished by Christ, whom they all presfigured.

v. 2. *lame from his mothers womb*] Born lame, lame, not by any external violence or accident; but native indisposition of his joynts; so infirm, that they carried him up and down, and it was of no lesse continuance then forty years, c. 4.22. and so incurable by man: This setteth out the truth and greatness of the miracle done in the Name of Jesus.

called beautiful] Built instead of that of *Solomon*, and so called.

to ask alms] See c. 9.8.

v. 4. *look on us*] They would have him diligently mark by what power he should be healed; they being well assured of the certain event, by the Spirit of God, would have him mark by whose Name he should be healed, and to whom he should ascribe the honour and praise for so great a mercy received: as if they said, believe that thou shalt receive something of us: look on us, but believe in Christ Jesus.

v. 5. *expecting to receive something*] He looked for money, but obtaineth that which no money could have purchased for him.

v. 6. *silver and gold have I none*] As if he said, if I had wherewith to relieve thee in that thou desirest, I would give it thee, but having none, I give thee that which is better, that which Christ hath given me power freely to distribute.

in the name of Jesus Christ] By the power and command of that *JESUS CHRIST*, whom in contempt and scorn you called *Jesus of Nazareth*, be healed, rise up and walk.

v. 7. *took him by the right hand*] Being confident on the promise of Christ, Matth. 10.8. Mark 16.17-18.

and immediately his feet, &c.] This speed fleweth that the cure was by divine power, which can do all things how and when God pleaseth.

v. 8. *he leaping up*] This fleweth a perfect cure.

praising God] Attributing his health to God alone: to conceal the mercies of God is ingratitude; to ascribe them to second-causes, sacrilege.

v. 9. *all the people saw, &c.*] So publickly was it done, that none could modestly deny it.

v. 10. *they knew it was hee*] That it was the same Creeple which they saw daily lying at the gate of the Temple begging, therefore they wondred to see him so suddenly walking.

v. 11. *all the people ran together to them*] With deaf eares, taking no notice of the Name of Jesus by which the lame was restored; they come about the lame man, and those that cured him, looking on them with admiration: here (all) is again set for many.

that is called Solomons] It is likely that this *porch* was built in the place where *Solomons* formerly stood (1 Kings 9.3. and thence was named so. For the Temple built by *Solomon* being demolished by the *Chaldees*, *Zerubbabel* and *Ezra* in their re-edification thereof, imitated the old patern, as neer as they could. See c. 10.23. He nameth this place, because hither came that concourse of people who were witnesses of these things.

v. 12. *as though by our own power*] He correcteth the abuse of men, who commonly attribute that to mans power or godlinesse, which appertaineth onely to God.

v. 13. *the God of our fathers*] Chap. 5. 30. The same onely true God, whom *Abraham*, and all our holy Fathers worshipped.

v. 14. *but ye denied the holy one*] Matthew 27. 20. John 19. 15.

desired a murderer] That is, *Barabbas*. Mark 15.11. John 18. 40.

v. 15. *and killed the prince of life*] Or author of life, Christ Jesus. So still the impious and unjust world favoureth the wicked, and persecuteth the just.

v. 16. *through faith in his name*] Because by faith he apprehended him who was risen from the dead, whose Name he heard of us; or Name may here import Christ himself, or his power.

v. 11. *through ignorance ye did it*] He excuseth not their malice; but because ignorance and blinde zeal led many of them into their sin, he putteth the penitent among them in hope of pardon. See 1 Tim. 1. 13. It is like that which is said 1. Cor. 2.8. and Luke 23.34.

your rulers] He meaneth some of them; not all. See Luke 23.50,51. John 3.1.

v. 18. *by the mouth of all his prophets*] See verse 21. The Prophets were many, yet being all inspired with one spirit

Spirit of God, they spake all one truth: in respect whereof the holy Ghost here attributeth but one mouth to them all.

v. 19. *times of refreshing shall come*] It is a figurative manner of speaking, taken from workmen repofing themselves in the cool shades, to represent eternal rest, after the labours and travels of this life. See Luke 16. 25. Revel. 7. 11. 15. 16. and 14. 13. or he poinreth here at that which *Paul* writeth, Rom. 11. 23. 26. the final calling of the Jews by the Gospel preached, to which those words (which before was preached unto you) may also relate, verse 20.

v. 20. *He shall send Jesus Christ*] To judge the world: this he faith to shew them, that the contempt of the Gospel cannot be unpunished; and also to give them assurance of comfort, who believe in him.

v. 21. *whom the heaven must receive*] That is contain, having received his humanity which was thence forth resident in heaven, and shall be no more there on earth, until he come to judgement.

times of restitution of all things] Unto the perfection of the kingdom of Christ, wherein all shall be repaired which sin hath disordered and ruined; wherein the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. See Rom. 8. 21.

since the world began] Or *from all ages*.

v. 22. *A prophet shall the Lord*] Deut. 18. 15. Chap. 7.37.

of your brethren] Of the Stock of *Abraham*.

v. 23. *every soul*] Every person, as Chap. 2.27. Rom. 13. 1. Genes. 46. 26. here is destruction threatned to all contemners of Christ and his Ministers. See Luke 10. 12. 16.

v. 24. *all the prophets from Samuel*] After *Moses* he nameth *Samuel*, between whose times the word of God was pretious, 1 Sam. 3. 1. from *Samuel*, all the prophets foretelling of Christ, as many as have spoken, have foretold of these times of grace.

v. 25. *ye are the children of the prophets*] Or Patriarchs, *Abraham*, *Isaac*, *Jacob*, *&c.* you are they to whom the promises were made, and the Prophets addressed, and with whom God made the covenant. See Rom. 9. 4.

and in thy seed] Genes. 12. 2. Gal 3. 8. Genes. 18. 18. and 22. 18 and 26. 4. that is, Christ Jesus of the seed and linage of *Abraham*.

v. 26. *unto you first*] To you before the Gentiles, is the Gospel and doctrine of Christs resurrection to be preached, Matth. 10. 6. Acts 1.8. and 13.46. or ἀναστήσας, *raised*, here is of the same signification with ἀνέστησε, verse 22. and Deut. 18. 15, 18. 1 Sam. 2. 35. 1 Kings 14. 14. the word קום used among other things to signifie, *constituit*, he appointed to an office; the 70 give ἀνέστησε (See 2 Sam. 23. 1.) So *Zacharias* said, *God hath raised up an horn of salvation*. Luke 1. 69. and the people said, Luke 7. 16. a great prophet is *risen up among us*, that is, being appointed of God is sent among us; for no man taketh this honour to himself, but he that is called of God, Hebr. 5. 4.

to bless you] In giving you faith and repentance by the Spirit of regeneration: (Gal. 3. 9. 14.) the blessing hath a condition annexed to the promise; if ye convert and repent you of your iniquities; the Syriack expresseth it, אן תתבנון *in tethpenan*, *if ye convert, &c.* we must performe this condition if we will have the blessing: sinne bringeth the curse: therefore no man can be blessed in impenitency, and continuing in sin.

CHAP. IV.

Verse 1. *Capain of the temple*] Or *rulers*: some think that he was a ruler or commander over the Levites, who ministred by turns, and guarded the temple. See 2 Chron. 35. 4. 5. but more probably he calleth him στρατηγὸν τοῦ ἱεροῦ, the ruler or tribune of those Souldiers, whom the Romans allotted the Jews for the guard of the temple: for Pilate faid. Matth. 27. 65. *ye have a watch*. See Luk. 22.4. John 18. 12. It was one who had committed to him the guard of the temple. *Vatabl.* See also Jo. *Drus. praeterit. lib.* 5.

the Sadducees came upon them] Who deny the resurrection of the body from the dead, See Luke 20. 27. Matth. 22. 23.

v. 2. *being grieved*] They were *angry*, the *Syr.* giveth it: some colour had they, for if any man intruded into the office of a preacher, it belonged to the priests to suppress such audacity; as also to retain the people in the doctrine of the law, and Prophets, and to prevent their seducements, by any new doctrines, therefore, seeing men, to them unknown, or not allowed by any publike authority, preaching in the temple, they reproved them, not understanding, or acknowledging their extraordinary calling, and the main being, that the Sadducees Athisticall opinion contradicted, they exasperated the Priests, and rulers against the Apostles. See c. 23.8.

v. 3. *They laid hands, &c.*] Hands not yet clean from the blood of Christ: the argument of the wicked is violence: now the Apostles have experience of the truth of Christs words. See Luke 21. 2.

v. 4. *many of them which heard the word believed*] Many who heard what *Peter* had said unto the people, Chap. 3. 12. &c. the word never descendeth in vain. See Isaiah 55. 10.

about five thousand] Of those who adhered to the Apostles; so the blood and injury of the martyrs, is still the seed of the Church: the Apostles were now shut up in prison; but the Church flourished the more she was wounded, ὁρᾷς θαῦμα ἐκφράσεων φανερόν: *Oecumen.* you see the working of God manifest herein. It is no small demonstration of his power, defending believers against all the rages of Satan, and giving them more boldnesse and constancy, by how much more they are opposed and injured: in this number we must understand the whole Church then being, not a new accession of so many: at *Peters* first sermon, Acts 2. 41. they were about three thousand, now they are at his second sermon encreased to five thousand: thus appeareth the effect of Christs promise to make them fishers of men. See Phil. 1. 13. 14.

v. 5. *rulers and elders*] Which the Hebrews called זקנים *gekinim*, old men: these were the Judges of their greater Sanhedrim; they call a council, to oppose the truth by a seeming legal proceeding, desiring that it might appear justly damned: but thereto no counsel against God and his truth. See verse 25. &c. Pial. 2. 1. 4. Prov. 21. 30. Isaiah 46. 10.

and scribes] See on Luke 20. 1.

v. 6. *as many as were of kinred, &c.*] Thus strengthened they their party, to countenance the matter: these had indeed by Gods appointment the charge of things ecclesiastical: these were *Aarons* successours; for which they had also about 1500 yeers prescription: these were the men who now flourished among the Jews in honour and wealth: yet these now combine and assemble against the Gospel.

v. 7. *by what name*] By what authority, and by whose command.

v. 8. *Peter filled with the holy Ghost*] Assisted by the grace of Gods holy Spirit enabling, and emboldening him to speak, who before was terrified by the voice of a maiden.

v. 9. *if we this day*] Or, *Seeing that*.

examined of the good deed done] Meaning, whereas you question us for doing good, who ought to question and punish evil doers only, and to defend and encourage the good.

v. 10. *be it known unto you all*] Such admirable confidence had the holy Ghost now given him, that he thus openly professeth and declareth the truth of Christ, before the most implacable enemies thereof.

by the name of Jesus, &c.] ἐν τῷ ὀνόματι, through the power of Jesus. See on Chap. 2. 22. and 3. 6. 16.

whom ye crucified] See Chap. 2. 36.

by him doth this man stand] Chap. 3. 16.

v 11. *this is the stone*] This is he of whom the Scriptures speak, Psal. 118. 22. See also, Matth 21. 42. Mark 12. 10. Luke 20. 17. 1 Pet. 2. 7.

of you builders] You priests and elders, and governours who should edifie the Church of God.

is become the head of the corner] The *corner stone*, ἀκρογωνιαῖος συνάπτων καὶ σύνεχων, &c. *Oecumen.* uniting both walls into one, that is, both Jews and Gentiles into one Church. See Ephes. 2. 14, 20, 21.

v. 12. *salvation in any other*] ἐν ἄλλῳ, that is, by or through the mediation of any other.

none other Name, &c.] None other Mediatour of redemption; or intercession, 1 Tim. 2. 5.

among men] ἐν τοῖς ἀνθρώποις, that is, as the vulgar hath it, *datum hominibus*: given to men; to wit, appointed by God for their salvation.

v. 13. *unlearned and ignorant men*] ἀγράμματοι, illiterate men, men without letters: not brought up in the Schools of the Scribes and Pharisees, but in a school incomparably better; that is, in the School of Christ: therefore this is not simply spoken (for they had spent sometime in the studie of the holy Scriptures, and were all Ἱεροδιδακτοι, *taught of God*, 1 Thes. 4. 9. John 6. 45. and 14. 26.) but in relation to ordinary means of attaining learning by the magistery and teaching of men, humane learning, or the Pharisees esteem of them: ἰδιῶται private men, *Suidas* interpreteth it by the foregoing word, ἰδιώτης, ὁ ἀγράμματος, an unlearned man: and ὁ ἀμαθής, an ignorant and unskilful man; such as private, unimployed men commonly are: the word is of ἰδιος, private. See more hereof, *Joh. Drus. praeterit. lib.* 5. and *Theod. Bez. annot. major.* on this place.

v. 14. *nothing against it*] It was so evident a miracle, and good work, that they could neither deny it, nor say ought against them, as the Syriack giveth it.

v. 15. *conferred among themselves*] They would not let the Apostles hear that which an evident and undeniable truth extorted from their own mouths, verse 16. because they would maintain their own credit with men; and still pretend that the Apostles were delinquents, worthy of suppression and punishment, as innovators, and disturbers of the peace.

v. 16. *What shall we do &c?*] Here is a true pattern of malitious injustice; they convent them as malefactors, and then seek for, and consult about some accusation against them; something they would do, but knew not what; because however unjust they were, they would by no means seem so to men.

v. 17. *but that it spread no further &c.*] They count it a principal piece of policie, to keep the people ignorant, that they may the more easily beguile them: it is a great, but mischievous skill, in such notions to lessen the light, that their legerdemain may not be discovered by the spectators.

strictly threatned them] ἀπειλησάμενοι ἀπειλῇ, threatning let us threaten; an usual Hebrew Pleonasme; for, let us *strictly*, or *strainly threaten them*.

to no man in this name] That is, that they preach concerning Christ no more.

v. 18. *not to speak at all*] That is, not to speak any word concerning Jesus, what he had taught, done, or suffered; and do no more miracles in his name, or pretend to his power for the doing of the same.

v. 19. *judge ye*] we appeal to your own consciences herein: God commandeth us to preach in this name, you under pretence of your authority, command us not to preach; shall we now obey God or you? will God judge it right, will he excuse us, if against his commands we obey yours?

v. 20. *We cannot but speak the things*] We cannot choose but obey Christ, who hath commanded us do so: for the dispensation is committed unto us, and woe shall be to us if we preach not the Gospel. See 1 Cor. 9. 16. it is the power of God to salvation, Rom. 1. 16. how fearful a sacrilledge were it, to withhold it from the Israel of God. We have heard, seen, and believed these things, and therefore speak. See Psalm 116. 10. Acts 17. 16. I will not make mention of him, nor *speak any more in his name* (said the Prophet *Jeremie* in his great temtation Jer. 20. 9.) *but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*; for the grace (and Spirit) of prophecie incited him, unwilling to speak, saith *Theodoret* in *Jer.* where the Spirit of God is in the minister, no fear or threatnings of men can so silence him, but that at last the word of truth shall break out.

v. 21. *all men glorified God*] All that believed, or many men.

v. 22. *above fourty years old*] It may seem strange, that being so old, and daily laid at the gate of the temple, into which Jesus so often entred (considering that it appeareth not, that he ever desired to heal or cure any that entreated it) he did not receive help from him all this time: but certain it is, he was reserved unto this time, and means of healing by the all-disposing providence of God, for the further confirmation of the Apostles, and truth of the Gospel.

this miracle of healing] Gr. τὸ σημεῖον τοῦτο, &c. this signe. See Chap. 3. 7. 8.

v. 23. *they went to their own*] To glorifie God, and to encouraage them, by letting them know, how God had assisted them.

v. 24. *they lift up their voice*] Either all speaking this same thing, as they were guided by one Spirit; or which is most probable to avoid confusion, (that the company might distinctly hear, and say, Amen.) some one, or few in the name of the rest, thus prayed.

v. 25. *Why did the Heathen rage*] Psal. 2. 1. לָמָּה *lammah, why?* what cause have they to rage against the Lord? or, to what end do they rage? what will their successe be, who fight against God?

vain things] Such are all consultations and combinations against the truth and ordinance of God: God is stronger then all, and his counsel must stand, Iohn 10. 29. Isaiah 8. 10. and 19. 13. 17. and 44. 26. and 46. 10. Jer. 32. 19. Ezek. 7. 26. Hos. 10. 6. 1 Sam. 8. 7.

v. 26. *against the Lord*] That is, against Christ Jesus his truth, and his Ministers; whosoever opposeth despiseth, or persecuteth these, rise up to oppose and persecute Christ himself. See Numb. 16. 11. Luke 10. 16. Acts 9. 4. 1 Thes. 4. 8. Thus did *Saul*, the Princes of the Philistims, and others stand up against *David*, who was a type of Christ: so here, *Herod*, *Pontius Pilate* with the Romans and Jews, conspired against the sacred person of CHRIST himselfe.

v. 27. *against thy holy Childe Jesus*] Thy holy Son Jesus, παῖδα here, as verse 25. is let not so much to import yeers, as dearnesse, or obsequiousnesse to God, as Chap. 3. 13. So *Joshua*, though it yeers a man, is called נַעַר *nahar*, the childe or servant of *Moses*, Exod. 33. 11. if such plots and combinations were against Holy Jesus; let us in all our sufferings run with patience, looking unto the author and finisher of our faith, let us consider him that suffered such things for us (See Hebr. 12. 1, 2, 3, 4.) it is no dishonour to us to suffer of our brethren that which Christ suffered of his, *nec illis gloria est facere, quod fecerit Judas*, nor is it any glory to them, to do that which *Judas* did, *Cyprian lib. 1. epist. 3.*

v. 28. *for to do whatsoever*] Though they meane nothing lesse then to obey God in crucifying Christ, but had several other ends, yet God ordered this to our redemption. See Acts 13. 27. Isaiah 10. 7.

thy hand and thy counsel] Thy power and providence: for as *Cyprian* forecited saith well: *nihil interest quis tradat aut faciat, cum Deus tradi permittat, quos disponit coronari*: it skilleth nothing who betrayeth or rageth, seeing God permitteth those to be delivered up (or betrayed) whom he appointeth to be crowned.

v. 29. *behold their threatnings*] Consider what they threaten: divert their rage and malice, who enterprise against thee and thy truth.

and grant, &c.] Because God only can give patience, constancy and perseverance in truth, and allso boldness to preach the gospel, they pray him to give it.

v. 30. *by the name of thy holy childe Jesus*] See on verf. 10. 27. by the power and in the name of thy holy Son Jesus: for their aim and hearts desire was to advance his honour, and truth.

v. 31. *place was shaken*] By this sensible signe God shewed his presence, and readinesse to hear and confirme them in their ministration.

all filled with the holy Ghost] They were strengthened, and enabled with greater confidence and largeneſſe of heart to speak. Mark here, first the resolve of impious counsel: the Jews consulted against the gospel, laboured to suppresse it by power, threatned and charged the Apostles to speak no more in the name of Jesus; God gave them greater courage to preach it, and more excellent gifts then before: all opposition more propagateth truth. Secondly here it appeareth, that the faiſeſt refuge in danger, and the happieſt issue of fear is, when it awakes us to a more fervent calling on the name of God; which to the perplexed soul is, as the cake of the tyred dove: as *David* said Psal. 116. 7. *Return unto thy rest, O my soul*: in which sence it is *Gregor. Nazianzen* said, *epist.* 16. Κάμοιμι ψυχὴ, ἐπὶ τῷ Θεῷ; *thy weary soul is neer God.*

v. 32. *were of one heart*] So unanimous, as if they had all but one and the same heart, and one soul; because they were all united and guided by one spirit of God.

was his own] They gave, as if the needy brethren had as good interest in their goods, as their selves who were owners thereof. See on Chap. 2. 44.

v. 33. *witnesse of the resurrection, &c.*] This by a Synecdoche is put for the whole Gospel: this the Sadducees lately quarrelled at, therefore they testified it the more powerfully.

great grace was upon them all] As God gave them that great grace of real clarity (with which the present world is little acquainted) so was this very effectual for the gaining a good opinion among the people, both concerning their persons and doctrine, which they saw so admirably exemplified, and thereby they were the more easily invited to joyn themselves to their society whom they perceived so far from any secular and worldly ends, that they gave freely what they had.

v. 34. *any among them that lacked*] That is, who was destitute and not relieved.

for as many as were possessors, &c.] Not that they who believed did all of them, sell all that they had, but as need required: as if it were said, the owners did not onely relieve those who wanted, with their rents divided among them, but as there was further necessity, they spared not the Feesimple, but sold of that allso.

v. 35. *down at the Apostles feet*] That is, submitted it to their disposal: this intimated, as *Oecumenius* notes, ἵνα πολλὰ τιμήσωσι, &c. that great honour and reverence of the hearers toward the Apostles.

according as he had need] They who most wanted, had most relief given them.

v. 36. *Joses, who by the Apostles was surnamed Barnabas*] This Levite was of Cyprus: he is mentioned as an example of that which was said; the Apostles named him *Barnabas* (*the son of consolation, or a comforter*) not onely for that he

he gave so liberally to comfort the needy *Christians*; but probably in respect of those excellent gifts he had in comforting afflicted mindes of hearers. *Hieronym. de scriptor. eclesf.* calleth him Ἰωσὴφ, so also many Greek copies: so also the Syriac. Others reade Ἰωσῆς. Some, but improbably think him called so from the Syriac word בַּר *bar*, and נֶבֶא *nabba* consolation of the verb בְּרָא *bara, consolatus est*, c. 20. 1. and 16. 40, &c. Ephes. 6. 2. Colos. 4. 8. &c.) others more probably derive it from בַּר *bar, a son*, and the Hebrew word נָבָא *naba* to prophesie, intimating him a son of consolation in his gift of prophesie: and indeed a principal part of the Prophets, or Ministers function is to comfort the hearers, by applying the promises of the Gospel unto their consciences. This *Barnabas* c. 11. 24. is said to be a *good man, and full of the holy Ghost*, that is, an excellent Prophet, or Teacher: a Man of excellent gifts.

v. 37. *having land, sold it*] Here is rehearsed one instance of that is said, v. 34.

at the Apostles feet] See on v. 35.

CHAP. V.

Vers. 1. NAmed *Ananias with Saphira, &c.*] The scope of this History is to shew, how odious to God that perfidiousness is, which counterfeiting sanctity would impose upon God, as if he saw not what men do: (for otherwise *Ananias* giving a part, had been commendable) so great a mischief is Hypocrisie, so dangerous the perversion of an holy purpose, and the withdrawing of things consecrated to the Churches use (though by himself who gave) that the sacrilegious perished by detaining a part of that whole which he would seem to give: by this was *Ananias* (as *Chrysostome* faith) κλέπτων τὰ ἑαυτῷ φορᾷ δοὺς, taken stealing his own goods. It is the heart, not the hand, which God looketh into: the poor Widow Luke 21. 3. cast in but two Mites, and was better accepted then all those who offered greater summes. Here *Ananias* selleth a possession, and pretendeth the price, reserving to himself, but a part thereof, and yet is condemned for it: if he that taketh from the Church but a little of that which was his own, be sacrilegious, and stooken dead for the same; what punishment will the same Divine Justice lay on him who by fraud or violence taketh away the possessions wherewith other men endowed the Church? See more hereof *Chrysost. in Act. hom.* 12.

v. 2. *kept back part of the price*] Syriac, *he hid a part.* So he did, by pretending to be as charitable as the best, he fold and seemed to bring in the whole price, as others did, but he concealed a part, which he would reserve to himself and his Wife. So *Suidas* and *Chrysostome* interpret νοσφιζόμενον, by ὑφαιρούμενον, *surripientem, intervertentem*, —and ἰδιωτοιούμενον, which *Æmilius Portus* also rendreth, *Illum qui res aliquas suas facit, subtrahentem*, impropriating or stealing. See what ambition will do: *Ananias* would not come behinde the best in seeming charitable: therefore though he was loath to part with his money, yet you see how dear he would purchase the good opinion of men. In the mean, not considering that God saw him, and would once severely revenge it.

v. 3. *but Peter said*] The matter being divinely revealed to *Peter*; or he might know the possession, and conjecture the value of it.

to lye to the holy Ghost] ψεύσασθαι, that thou shouldest thus lye, or deceive: of ψεύδω, *fallo, frustro.* So *Sophocles* cited also by *Suidas*, μὴ ψεύσας—τῆς σῆσεως ἐλπίδ' ἐμ, deceive not our approaching hope. So *ementita auditia, Cicer.* Lying presages, deceiving hope. He calleth this lying to the holy Ghost: For when they had dedicated the possession to God, for the relief of his servants, the fraud and falsehood concerned his interest, and this their seeming charity was hypocrisie and lying to God: though they so behaved themselves in this business as if they had to deal with Men onely, not with God: they presumed that Man could not discover this sacrilledge, and detention of that which was consecrated to the use of the Church, neither considered they that God would.

v. 4. *while it remained*] ἐν σοὶ μένον οὐ ἔμενε; *remaining, did it not remain to thee?* that is, it was thine own right; thou mighteſt justly have kept the possession to thy self, or the price thereof, to thine own uses, neither would that have made thee unworthy of the society of Christians: the fault is aggravated in that he was urged by no necessity: had the Apostles compelled him to sell, there might have been some colour for his detention of some part of the price; but now, it being his own to dispose of, his sinne was, that dedicating the whole to the Churches use, hee kept back a part thereof. Here appeareth, that they had no Law or Decree made, or in use among Primitive Christians, to alienate and sell their possessions; for *Peter* cleerly sheweth, that *Ananias* might justly have kept his own, in land or money: For otherwise he would have said, it remained not to thee, but to the Church, by right of community. They who now would have all things in common, have no ground from these practises of the Primitive Church; as they pretend: their community was not compulsory, but free, and voluntary: otherwise it had neither been thankworthy, nor such a leading example of piety in the particulars, as the holy Ghoſt here setteth out: It is considerable which *Chrysostome* saith, *hom.* 12. See (saith he) πῶς ἡ πόλις ἀνοσίοις ὑπῆρξεν πολέσι, ἀλλ' αὐτοὶ ἀπόλοιτο, ὃς τοὺς τιμιὸς ἐκείνους ἐδίδασκεν, how (they who were owners of possessions) *permitted not the Apostles to sell* (them) *but the* (owners) *their selves sold, and gave the price to them*, to distribute. Neither could they have given them, nor the Apostles justly received; had not the givers been *bona fide* possessors, true and lawful proprieters. It is theft without the owners consent, to give that which is not our own, and no lesse to receive it.

was it not in thine own power] No man compelled thee to sell and give; but to make God a proffer of all, and to perform but a part; this was to tempt God (as verf. 9.) to try whether he saw and revenge.

thou hast not lyed unto men, but, &c.] Thou hast not lyed to us onely, or chiefly, but unto God, whose interest thou hast invaded, by concealing that which thine own presence made sacred.

v. 5. *hearing these words fell down*] Thus God sometimes presently revengeth sinnes, to terrifie others, and to restrain them from the like, as here: So God is known when he judgeth, Psalm 9. 16. Neither may any think sacrilege no sinne now, because God doth not presently punish it with sudden death, as here: the punishment following will once shew it an abominable sin, and come too doon on him on whom it ever cometh. He is the same God still of unchangeable justice: and if wee mark well, this age hath afforded many remarkable examples, of sacrilledge heavily punished, eternity will shew innumerably more.

v. 6. *and the young men arose*] Which were of the Church, they *arose*, that is, set themselves about it; an usual *Hebraisme*, Joh. 8. 3. and 24. 9. Jud. 20. 8, &c.

v. 7. *came in*] To the Apostles and others with them, in the Temple, or private house where they used to assemble. See c. 2. 46. See also v. 12.

v. 8. *yea for so much*] She who had agreed with her husband what to say, thus vailed her sinne with a lye: a fault too common now a dayes, to endeavour to cover sin with sin.

v. 9. *to tempt the spirit of the Lord, &c.*] It is the same in effect which he said v. 4. to lye unto God, or in the presence of God: as often as men sin against their own consciences, they do presumptuously tempt God, or try whether God will hurt or no.

behold the feet of them] Meaning they that buried thy husband are returned: and here also by a divine revelation, he foretelleth of her death presently to ensue.

v. 10. *then fell she down straiway*] They that are in the same faults must expect the like punishments or worse (except in case of timely repentance) which being prolonged are ever greatest.

v. 11. *and great fear came upon all*] All that saw or heard of this severe judgement of God, which was to warn all to be sincere, and to beware of hypocrisie. Such restraints flesh and blood have sometimes need of, to make them know that it is a dreadful thing to fall into the hands of the living God, Hebr. 10. 31. See 1 Sam. 6. 19, 20. 2 Sam. 6. 7, 9.

v. 12. *many signes and wonders*] Miraculous things done by the Apostles, whereby not onely the power of Christ, and his justice in this example of *Ananias* and *Saphira*, but also his mercy appeared in healing all diseases, that thereby they might be invited to the faith; and these were necessary to the Gospel, as the other for restraining those corruptions wherewith Satan would otherwise have infected the Churches minority.

they were all with one accord] This he saith, to shew that none among them was schismatical, to forsake their publick assemblies, or in neglect thereof to hold private Conventicles. Of *Solomons Porch*, see c. 3. 11. Here appeareth their constant resolution, to testifie the truth of Jesus, from which no fear or danger could now deter them.

v. 13. *of the rest, durst no man joyn himself to them*] They were so terrified with this example against Hypocrisies, that they who were not sincere, durst not now make false shews of religion, contemn the Apostles, or encounter with them by argument.

v. 14. *believers were the more added*] The example of *Ananias*, &c. was so far from discouraging men from Christianity, that it more encreased the Church: these evil branches cut off, the Lords vine, the Church, flourished the better.

v. 15. *into the streets*] Or in every street.

the shadow of Peter passing by] See also c. 19.12. Not that the body of the Apostle, much lesse the shadow, or garments, had any such inherent vertue, as to heal the sick; but God exercised the power of healing to abundantly, as that the weakest and otherwise improbable means were made effectual thereto; that men might know that it was his power only, testifying the exhibition of the *Messias*.

16. *bringing sick folke*] Hearing the rumour of the Apostles healing: and this was by the providence of God, that thereby the truth of Jesus might appear, and the Gospel be more propagated.

v. 17. *filled with indignation*] Or *envy*, or preposterous emulation: ζῆλος, in Scripture signifieth many things; sometimes good, 2 Cor. 9.2. Gal. 4.18. Tit. 2.14. But here it importeth an evil affection, as c. 7.9. and 13.45. and 17.5. 1 Cor. 3.3. and 13.4, &c. Here was indeed a *zeal*, but without knowledge; which is but a kinde of blinde heat (so Christ taxed the ignorance of the *Sadducees*, Matth. 22. 29.) violent zeal without knowledge, is but as strength in a blind *Sampson*, serving to destroy himself and others: Holy zeal, is to Religion as the natural heat to the body, wherein the life thereof is preserved; but it must be fetcht (like that *coal* wherewith one of the *Seraphims* touched the Prophets lips, Isai. 6.6.) from the *altar*, and *word of God*, not humane fancies.

v. 18. *put them in the common prison*] Where common Malefactors were put: here is a fruit of blinde zeal: they were not able to deal with the Apostles by Scriptures or reason, therefore they betake themselves to open violence. See John 16.2. Luke 21.12.

v. 19. *but the angel of the Lord*] God could otherwise have delivered them, but thus he would now confirm them when they should see by experience, that he gave his Angels charge over them, and had made them ministring Spirits for their good. See Psal. 34.8. Hebr. 1.14.

v. 20. *Stand and speak in the temple*] There was a time when Christ would not have them preach, Matth. 16.20. and 17.9. But now was that season of which he said, Matth. 10.27. preach on the house tops; that is, in publick: Gods dispensations have their times and seasons: and he delivereth his, that they may boldly preach the truth.

all the words of this life] See John 6.68. That is, the Gospel which is the Word of life eternal; which directeth believers to eternal life in Christ.

v. 21. *when they heard that, they entred*] When they had received commission so to do, they feared not the most apparent dangers, but commit themselves and the issue to Gods providence: Faith advisedh not with flesh and blood, which would easily suggest; Behold Lord, they fought our lives but now for preaching there, and shall we expose ourselves to their malice by a further provocation? but presently they obey Gods Word, to whom they lived, and for whom they now feared not to dye.

but the high priest] Malice is restless: they call a Council, (that is, other *Priests* and *Scribes*, their Colleagues, as the Syriac giveth it; not that *Sanhedrin*, or great Council of 71. Judges which fat on highest causes within their jurisdiction. See Matth. 5.22.) they must seem just and legal who least intend to be so: they fend to the prison, confident that they had the Apostles sure enough.

v. 22. *and found them not*] So easily can God when he pleaseth, frustrate the counsels and expectations of the enemies.

v. 23. *the prison truly found we shut, &c.*] This miraculous deliverance might have converted the adversaries, who might easily conclude that a Divine Power against which there is no striving, had delivered these prisoners, the doors being all fast, shut with all safety, ἐν πάσῃ ἀσφαλείᾳ, with all possible diligence which might secure them, the Guard watching without: but their hearts were hardned, and they could think of nothing but the impious and vain pursuance of their own counsels against the truth of Christ.

v. 24. *they doubted, &c.*] *dieporoun*; it cometh of διπορία, *ad angustias detrusis in explicabiles hæsitationes*: it is commonly said of those who know not which way to turn themselves; such shall be the condition of the wicked, when they shall see the evident presages of Gods eminent judgement, Luke 21. 25. Thus Gods judgements often startle the wicked, but convert them not.

v. 25. *then came one and told them, &c.*] This message troubleth them more: while they are consulting to destroy them for preaching, they hear that they are preaching again in the Temple. There is no counsel against God. Prov. 21.30.

v. 26. *then went the captain with the officers*] See on c. 4.1. No doubt they sent now with greater indignation then before, as conceiving their authority contemned: yet durst they not use violence as before, because they feared the people might take part: they feared Men, but not God: yet he maketh that fear of a guilty conscience a bridle to restrain the rage of the wicked.

v. 27. *set them before the counsel*] Here was some shew of equity; to hear them before they would condemn them.

v. 28. *did not we strictly command you*] c. 4.18.

this name blood upon us] That is, to make us seem guilty of Christs death: thus Hypocrites will be guilty, but not seem so.

v. 29. *we ought to obey God rather then man*] That is, when men command or forbid us any thing contrary to the Word of God; we ought to obey God, and not Man. See c. 4.19. Dan. 3.18.

v. 30. *the God of our fathers*] c. 3.13.

v. 31. *his right hand*] τῇ δεξιᾷ αὐτοῦ God with his mighty power hath set up him to be a Prince and Saviour. See c. 2.36.

to give repentance] This sheweth how Christ reigneth in and for his, giving them hearts to repent, that through him they may be reconciled to God, Rom. 5.1. This they say, to win (if it were possible) some of their enemies to Christ, shewing them the onely way to be saved in him: it is no more in nam power to repent, then to create himself; this Christ giveth by the Spirit of regeneration, and hereunto is remission of sins most certainly annexed. So that the Jews might hence have gathered an argument against despair, though they had crucified Christ, if they could but have repented. See Luke 24.47.

v. 32. *whom God hath given to them that obey him*] That obey Christ, who believe in him; the Syriac hath it: indeed there is no true obedience without faith, nor faith without obedience. *Oecumenius* gives this sense; that he giveth remission of sins, we are witnesses, and the holy Ghost also, who would not have come upon us, εἰ μὴ ἀφεῖτο αἱ ἁμαρτίαι ἐλθεῖν, except our sins had first been forgiven; and that the Jews, notwithstanding their sin in crucifying Christ should not be deprived of their share in the same gift, if they would now repent and obey: but we must not understand that God gave the Spirit of regeneration to any because he obeyed: the effect cannot precede the cause; the holy Ghost giveth an heart to believe and obey, without which we can neither believe nor obey. But if this (*whom God hath given*) relate to the extraordinary gifts of the holy Ghost, (as speaking tongues, power of healing, &c.) then the sense may be, as *Oecumenius* intimateth; God gave these extraordinary graces, to us whom he made obedient to the faith, and so will he to you, if ye will obey.

v. 33. *they were cut to the heart*] διεπρίοντο-πρίω, is properly to cut with a Saw: here it signifieth a bitter perturbation of anger; taken from them that saw or grinde their teeth for anger: the Syriac giveth it, they were cut asunder with anger.

v. 34. *Gamaliel*] This was *Pauls* Tutor, chap. 22.3. whom Gods providence stirred up to moderate and allay the precipitate heat and fury of the rest of the Council who were resolved to destroy the Apostles: God sometimes raiseth up friends among our enemies to speak for us and to save us. See Genesis 37.20, 21. John 7.50, 51.

v. 35. *take heed to your selves*] Do nothing rashly, and out of passion: but advise well, before you enterprize that which may hurt your selves.

v. 36. *rose up Theudas*] A notorious Impostor; who under pretence of being a Prophet, moved sedition among the Jews: now he speaketh hereof as of a thing not very fresh, not much before those times: this Council was held about the yeer of our Lord 35. See *H. Casaubon exerc. 2. N. 57.* and *Theod. Bez. in loc.*

v. 37. *in the dayes of taxing*] The insurrection which this *Judas* the *Galilean* (not *Judas* the *Gaulonite*) made against the Romans, was when they sent out another tax, after that which is mentioned, Luke 2. 2. See *Isaac Casaubon, Exercit. 2. N. 59. Joh. Drusius praeterit. lib. 5.* and *Theod. Bez. ibid.*

v. 38. *now I say refrain*] He perswadeth them to moderation by a *Dilemma*: either this work which these Apostles and followers of Christ act, is of Men, or of God: if of Men, it will come to nought without your troubling your selves with them: but if it be of God, you can never resist; why hope to prevail against it: it is vain and impious to fight against God.

v. 39. *lest happily ye be found, &c.*] μήποτε; *left*: that it be-

ware, take heed left, &c. it is a concise and short manner of speaking: as Gene. 3.22. *left he put his hand, &c.* That is, *prospiciamus, &c.* See Matth. 25.9. *Budaus* noteth that this word, is not so much, *percuntantis*, as *addubitantis & addubitanter decernentis.*

v. 40. *When they had beaten them*] This kinde of punishment is feemed the Romans permitted the Jews to execute within their Synagogues, but not publikly. Matth. 10.12. 2 Cor. 11.24.

they commanded that, &c.] in some things they are advised by *Gamaliel*, but other things they act against his counsell, in that they beat them and prohibited their preaching, in which they but fought against God.

v. 41. *rejoycing that they were counted worthy, &c.*] They were not *Stoicks*, men not sensible of injuries and disgraces, but they who had in their infirmity forsaken their Master, now in strength of Spirit, rejoyce that they may suffer for his name: they remember now that Christ told them, that they are blessed who suffer so. Matth. 5.

v. 42. *and daily in the temple, &c.*] Constancy accompaineth their joy: they are not deterred by their enemies threatnings, but preach the word freely, in season and out of season. (2 Tim. 4.2.) oppositions of truth, are as the conflicts of the winde with fire, which enflame it more: such is the admirable work of Gods Spirit giving confidence in Christ and assurance of victory in him: *gaudet Petrus in verberibus, qui ante in verbis timebat. Gregor. hom. 30. in Evang.* Peter rejoyceth in stripes, who before, was afraid at (*a damsels*) words.

CHAP. VI.

Verse 1. THE *Grecians against the Hebrews*] There were Jews of *Palestine*, which are here called *Hebrews*, born and bred there; and Jews of *Greece*, here called *Grecians*: whose ancestors were Jews, though they had dwelt in *Greece*, and used the *Greek* tongue as their native. See *Jo. Drus. praeter. l. 5.*

were neglected in their dayly ministration] They were not duly relieved by those who had the care and oversight of the poor.

v. 2. *and serve tables*] To make provision for, or serve at tables, in their ordinary diet provided for the poor; and at their feasts of charity; because they had greater work in hand; that is, to preach the word of God, as, verse 4.

v. 3. *Look out among you seven men, &c.*] Thus they shew them a means to take away the grievance, and to compose the difference, that they may hold unity, and establish some discipline and order, without which no Church can subsist: they name seven not tying other Churches to that number, but considering what was sufficient for them; and they shew how Church-Officers ought to be qualified.

v. 4. *but we will give our selves continually, &c.*] They meant not to assign the charge to some surrogates, or deputies, that their selves might live at ease, but to follow a more principall part of their ministry, consisting in these two specified duties, prayer, and ministry of the word.

v. 5. *Philip*] Chap. 21.8.

a proselyte of Antioch] See chap. 2.10.

v. 6. *and laydd their hands on them*] By this imposition of hands the primitive Church signified a confecration of a man to God, in some office or designe, as chap. 13.3. this rite the *Hebrews* used in their solemn sacrifices, and in their prayers and private blessings, as Gene. 48.14. Matth. 19.13. and this same rite the Christian Church used in ordination of Ministers, as here, so 1 Tim. 5.22. and many other places it appereth; to avoid intrusion into that sacred office; and to signifie the approbation of the Church, thereby declaring them fit, and authorized to their ministry, by it, as by their publike seal. See 1 Tim. 4.14. 2 Timothy 1.6. Hebr. 6.2.

v. 7. *obedient to the faith*] That is, the doctrine of the gospel. Rom. 1.5. and 16.26. the sense is, that now many of the Levitical priests (before, the most implacable enemies to Christ, and the most active adversaries of the gospel) were converted to the faith, and truth of the gospel; though it be most probable, that this (πολὺς τε ὄχλος, *a great multitude, or company*) rather relates to the Jews in generall, then peculiarly to the Priests, the *Syriac* gives it, *& populus multus ex Judæis obediebat fidei*, much people of the Jews obeyed, and that is, of the Jews, multitudes among whom were also some, or many Priests.

v. 8. *Full of faith*] That is, of an excellent measure of faith, and powerfull in miracles.

v. 9. *certain of the Synagogue*] It is likely that the Romanes permitted other nations, having trade at Ierusalem, to have their Synagogue, or Church by themselves.

the Libertines] Thus the *Romans* called the issue of their slaves when they were *manumissed*, or set at liberty, as *Beda* thinketh, *Chrysost. hom.* 15. taketh these *Libertines* for any whom the Romans *manumissed. Philo. legat. ad Caium*, cited by *Theod. Beza*, describeth them thus; that *Tiberius* suffered a good part of the City beyond the *Tiber*, to be inhabited of the Iews, whereof the most part were *Libertines*, who being taken captives and brought home, were afterward set at liberty, and not compelled to change any thing of their countries rites; all which makes it more probable, that it was not a college for youth, but a Synagogue for those who came from Rome, or other places to Ierusalem, being men of this condition.

Cyrenians] A sort of Phylosophers, of whom *Cicero* speaks. *l. 1. de fin. Diog. Laert. l. 2. Aristip.*

of Cilicia] A country in *Asia* the lesser, in which was *Tarsus*, the City where Paul was born. c. 22.3.

v. 10. *They were not able to resist*] Here also was the promise of Christ, Luke 21.15. fulfilled.

v. 11. *then they suborned men which sayd*] They instructed false-witnesses what they should say against Stephen: to such artifices, Satans instruments still turn themselves.

v. 12. *They stirred up the people*] Being foiled in their disputes, they burn with revenge, composing their plot against him, first by suborned witnesses, next by clamouring among the people, and complaining him to the Priests; and then by saying violent hands on him, to convent him before the council.

v. 13. *To speak blasphemous words, &c.*] Their accusations run very high, first that he spake words against that holy city, and the temple, and secondly that he also blasphemed the law: it is usfull for the most impious to accuse the servants of God, of greatest impieties: so they accused the most Holy Iesus: such accusations fasten not on the just, (for God will finally judge) but render the accusers the more unjust and guilty.

v. 14. *That this Jesus, &c.*] This they spake in scorn and contempt: so they misconstrued, and wrested the words of this Holy Preacher; as the enemies of Religion still doe.

the customes] Or *rites*.

v. 15. *as it had been the face of an Angel*] With an admirable splendor and Majesty, such as we read of Moses, Exod. 34.30. an argument of a good conscience, and the Divine presence of the Holy Ghost assisting him.

CHAP. VII.

Verse 1. ARe *these things so*] This faith he, having heard the accusations of the false witnesses; as if he would give Stephen a faire liberty to defend himself, whom he yet prejudged, resolved before hand to condemn any thing which should be alleaged in defence of the truth of Christ. See also John 9. 22. therefore he demanded not why Stephen preached, as he did, but whether he preached so, as intimating that if he preached Christ he was to be condemned.

v. 2. *men, brethren, and fathers, &c.*] Thus he stileth them, because how ever they were professed enemies of the Gospel, yet were they governours of the Church of Israel, which God had not yet rejected, and thus he would gain attention to that which he spake, in hope it might take with some of them, for whom he also prayed, and so didit. See chap. 8.1.9. 19. 20.

the God of glory] See 1 Cor. 2.3. he to whom all honour and glory is due. Reve. 4.11. and 5.12. Rom. 11.36. this he saith to distinguish him from all false gods: and to shew that hee worshipped and preached none but the true God.

when he was in Mesopotania] in *Vr* of the *Caldes*. Gen. 11. 28. he speaketh here of *Mesopotamia*, as comprehending *Babylon*, and *Chaldea* in it: and this he saith to intimate, that the true Religion was not (as some of them vainly conceived) eyed to *Ierusalem*, or *Palestine*: for God appeared to Abraham being yet in *Mesopotamia*, and called him thence, and that he went not immediatly into *Canaan*, but dwelt a time in *Carran*, a City of *Mesopotamia*, unto the death of his Father *Thare*: the purpose is to shew them, that there was truth of Religion with *Abraham*, before he ever saw *Canaan*, or that he received circumcision, and before any of the ceremonies appointed by the ministry of Moses were in use; before there was either temple, or tabernacle. See Rom. 4. 10, &c. *Carran* was a city famous for the destruction of *Crassus*,

sul; and the Roman army there. *Plutarc. Cras. Dio. Roman. lib. 40. Plin. nat. hist. lib. 5. cap. 24.*

v. 3. *Get thee out of thy Country*] Gene. 12. 1. Hebr. 11. 8.

v. 4. *Then came he out*] When he had received a command from God; which commendeth the readiness of his faith, subjecting all his interest and affections, to Gods will and pleasure.

he removed him] God removed him, or removing him caused him to dwel, by commanding him to go into *Canaan*, which he would give to his posterity. Gen. 11. 26.

v. 5. *gave him no inheritance, &c.*] These things are said in respect of the generall and full possession, which he gave him his posterity: for otherwise he purchased a field of *Ephron*. Gene. 23. 17. thus God tryed Abraham, and thus he tryeth many of those whom he calleth heirs of the world (Rom. 8. 17. Tit. 3. 7. 1 Cor. 3. 22.) suffering them for the present to want possessions; that they may learn with Abraham to cast themselves wholly on Gods providence, and to follow his guidance.

when as yet he had no childe] This setteth off the excellency of Abrahams faith. See Gene. 15. 2. &c.

v. 6. *that his seed should sojourn*] This also sheweth Abrahams faith depending on God, while yet to carnall reason there appeared no probability of enjoying those promises, he and *Sarah* being old, and childless; God telling of a posterity, but to be as he said, Gen. 23. 4. גר־ותושב *ger-vethoshab.* 70 παροικος καὶ παρεπιδημος, *a stranger and sojourner*; that they should live in bondage, and be evilly entreated so long.

four hundred years] Gene. 15. 13. beginning to reckon the years from the birth of Isaak. See Exod. 12. 41. yet Abraham believed the Lord: true faith hath heavenly eyes, and can see the truth of God through a thousand difficulties: see the ground, Rom. 4. 18. 19. 20. 21. *Abraham was fully persuaded, that what he had promised, he was able to perform*: Gods promises are for determinate times, and therefore sometimes to us, seem slow, but are ever sure; and the more difficulties seem to intercept them, the more comfortable shal their performance be to us at last.

v. 7. *The nation to whom*] that is, the *Egyptians*.

I will judge] κρινῶ *I will punish*. so 1 Cor. 11. 31. which he did in sundry plagues. Exod. 7. 20. & 8. 6. 17. 20. Exod. 9. 6. 10. 23. & 10. 14. 22. & 12. 29. & 14. 27. 28. fear not the enemies, but be patient: God will assuredly judge for his people. See Deut. 32. 35. Rom. 12. 19. Israel long suffered, but at the very appointed day, God revenged them, and delivered them with a mighty hand.

after that] The 400 years ended, Israel the seed of Abraham shall come out of Egypt, *the self-same day*. Exod. 12. 41.

and serve me in this place] That is on mount Horeb. See Exod. 3. 1. 12. Exod. 17. 1. 6. Deut. 1. 2. 6. 19. & 4. 10. 15. & 18. 16. & 29. 1. God delivereth his people out of pressures, and miseries, that they may serve him. See Luke 1. 74. 75.

v. 8. *and he gave*] Gene. 17. 9. which signified the cutting off carnall affections. *Theophylact.*

Abraham begat Isaac] Gene. 21. 3. Matth. 1. 2.

Isaac begat Jacob] Gene. 25. 26. Matth. 1. 2.

Jacob begat the twelve Patriarchs] Gene. 29. 31. &c.

v. 9. *the Patriarchs moved with envy*] Gene. 37. 28.

God was with him] He favoured, blessed, and delivered him, verse 10.

v. 10. *and delivered him*] This was the effect of Gods presence, never inactive for his servants good: he did at last deliver Joseph from the servitude and calamity into which his brethren sold him, from the malice and calumny of his lewd mistris, and from prison; if God be with thee, fear not. Rom. 8. the soul cannot be in the body without some shews, and effects of life, much less can the Spirit of God be with the elect in vain.

and gave him favour] Gene. 41. 37.

v. 11. *then came a dearth, &c.*] Gene. 41. 54.

v. 12. *but when Jacob heard*] Gene. 42. 1.

v. 13. *at the second time*] Gene. 45. 4.

v. 14. *all his kinred*] πασαν τὴν συγγενειαν, the word signifieth both consanguinity and affinity, as doth the word *cognatio* among the Latines (which the interpreter of the *Syriac* here useth) import kinred, or alliance: and so συγγενὴς, *is kin*, or *allie*, either man or woman, as *Suidas* interpreteth: the number here mentioned, compared with that number coming out of Egypt. Exod. 12. 37. five hundred thousand men besides children, considering their abode in Egypt, and Pharaohs cruelty to destroy their children, may well be reckoned among the admirable works of God. Deut. 10. 22.

threescore and fifteen souls] whereas these persons are variably reckned. 66. 70. & 75. we may conceive that this variety proceedeth from the severall accounts; in one account they onely are reckoned, who lineally descended from Jacob, to bee sixty six persons. Gene. 46. 26. in a second account, the whole number of the promised seed going into, or being in Egypt, are reckoned seventy persons; for so, if we account, Jacob; Joseph, Ephraim, and Manasses with the sixty six of the first account, the number is seventy specified, Gene. 46. 27. in a third account are reckoned Jacobs Sons wives (excepted in the former reckonings, as appeareth. Gene. 46. 26.) to make up the seventy five persons in this word συγγενειαν, signifying, as hath been faid, as well affinity (or kinred by marriage) as consanguinity or kindred by blood, one thing in this and the like places, is ever necessarily to be remembred, that the Apostle did not in vain warn us of too much curiosity about fruitless questions. See 1 Tim. 1. 4. Tit. 3. 10.

v. 15. *So Jacob went down into Egypt*] Gene. 46. 5. Hereby he would shew them that their fathers had the truth of Religion, and Gods favour in Egypt, before they had either ceremony, temple, or Canaan to repair to, to the end that they might not vainly put fancitity in place, or ceremony.

v. 16. *and were carried over*] Meaning Jacob, and Joseph at least, if not all the rest of the Patriarchs dying in Egypt.

into Sychem understand this distributively, as if he faid, some were buried in *Sychem* which Jacob bought, Gen. 33. 19. as Joseph, which fell to his lot in his son Ephraim. Josh 24. 32. and some (as Abraham, Isaac, and Jacob Gene. 50. 13.) were buried in Hebron, in the field that Abraham bought for money of Ephron (Gene. 23. 17.) See Matth. 26. 8. John 12. 4.

of the sons of Emmor] Or, *besides that of the Sons of Emmor of Sychem*, besides that place, or Sepulchre which Jacob bought of the Sons of *Emmor of Sychem*, where Josephs bones were buried here is set σημεῖ ἢ ἡῶν, for σημεῖ τὸ μνημεῖον ἢ ἡῶν Ἐμμώρ, that is, *prater illud Sepulchrum filiorum Emmor*.

v. 17. *when the time of promise drew near*] That is, when the time of fulfilling Gods promise made to Abraham, drew neer; for multiplying his seed. Gene. 15. 5. then God encreased them, when men endeavoured malitiously to destroy them.

v. 18. *untill another king arose*] Another Pharoah: (so their Kings were called, as the Roman Emperours Cesars, succeeded that Pharaoh, who had Joseph and his kinred in so much honour.

v. 19. *The same deals subtilly with our kinred*] The *Syriac* hath it, *he composed or set himself against our kinred*: the word κατασοφιζαμενος, of κατασοφιζω (which is sophistically to deceive, to beguile or circumvent with a fallacy) importeth, craftily deviling, or plotting against one: he alludeth to that which Pharoah faid. Exod. 1. 10. *come, fayd hee* נתחכמה לו *nithchachema lo.* 70. κατασοφισωμεθα αὐτὸς; the word here used, חכם *chacham* signifieth *sapiens fuit*, he was crafty, and, *sapuit*; hee was wise: and so חכמה *chochma* is craft, as well as wisdom: so here it importeth a clandestine and secret destroying the Israelites: for so he first gave in charge to the midwives: but that not taking, he used open violence, commanding the male infants to be cast into the river. See Psal. 105. 24.

v. 20. *in which time Moses was born*] Exod. 2. 2.

was exceeding fair] Heb. 11. 23. Or *fair to God* ἀστεῖος τῷ θεῷ the Hebrew hath it טוב, which with them signifieth, *good*, or *beautifull*. Exod. 2. 2. the 70. give it ἀστεῖον and Gene. 24. 16. *Rebecca* is fayd to be טובת מראה *tobath*, where the 70. give it καλὴ, very *fair* to look upon beautifull *to God*, which *Stephen* here addeth, is emphatically; for every excellency is attributed to God, so *Ninive* is faid to be עיר־גדולה לאלהים *ir-gedolah lelohim*, a city great unto the Lord; that is a very great, or beautifull city. So Moses was fair τῷ θεῷ, that is, by the singular providence and counsel of God that here by *Pharaohs* daughter might be moved to save him, and bring him up as her Son, thereby fitting him for the great work to which God had assigned him, of his beauty *Justin.* also speaketh. *hist. l. 36.*

v. 21. *for her own Son*] Exod. 2. 10. *Hebr. and he was unto her* לבן *leben*, the 70. as here, εἰς υἱον (*chaldi*: לבר) *Elias Hutter* rendreth it, *quemilla adoptavit in locum filii* whom she adopted her son, for she kept him and brought him up, as if he had been her own Son.

v. 22. *in all the wisdom of the Egyptians*] In Philosophy, and all the liberall sciences of the *Egyptians*.

v. 23. *to visit his brethren*] ἐπισκεψασθαι; which as it sometimes importeth visiting to punish. Jer. 5. 9. μὴ ὀυ τὸ τοιουτο ἐπισκεψομαι: shall I not visit for these things? so also it signifieth, to visit for help and comfort; as Philicians visit their patients: to they faid, Luk. 7. 16. the Lord ἐπεσκεψατο hath

hath *visited* his people: so were the governours of the Church, called ἐπισκοποι, *quorum est inspectio in præsidiis Christi, & summacura*, faith *Budaus*: because they were *quasi spectatores*; overseers of the faith and manners of the people committed to their charge. See chap. 20. 28. So the Apostles visited the Churches which they had planted, to reform their errours in faith and conversation, and to confirme and comfort them in the truth: now that *Moses* having been brought up fourty years in King *Pharaohs* court, should on a suddain have it come into his heart, to look into the condition of his afflicted brethren the Israelites, it appeareth to be by the instinct and motion of Gods spirit, to do that which neither they, nor *Moses* before thought of.

v. 24. *seeing one of them*] Exod. 2. 11.

smote the Egyptian] See Exod. 2. 11. he did not herein give an imitable example for any private revenge, but to shew them that he was appointed a deliverer for Israel, which he hoped they would have understood. verse. 25. the power of the sword is in the lawfull *Magistrate* onely.

v. 26. *The next day*] Exod. 2. 13.

he shewed himself] He offered himself again unto them, in that posture of a deliverer out of those afflictions, and that appointed by God.

would have set them at one] συνήλλασσε: Syr. interpret, *Suadebat eis*; he gravely exhorted them to peace: it is a principall part of a governours office, to compose contentions, and to preserve peace.

Sirs ye are brethren, why do ye &c.] He remembreth them of their near conjunction, and the bonds of nature which ought to unite them in love and peace: all dissention is evil, but than worst, which breaketh the bonds of nature, or holy profession. It was *Josephs* charge to his brethren. Gen. 45. 24. *See that ye fall not out by the way*; and their argument of reconciliation to *Joseph*, *forgive the trespasse of the servants of the God of thy father*. Gen. 50. 17. divisions between brothers and professors of one religion, are offences multiplyed by all the bonds which should unite them together.

v. 27. *But he that did his neighbour wrong, thrust him away, &c.*] Which sheweth that the injurious are most averse from peace, an evil conscience hating any discovery, and sin being impatient of any reproof. See Prov. 15. 12. yet they to whom God hath committed this charge, must perform it for their own indemnity. See Ezek. 3. 18. 19.

v. 28. *wilt thou kill me, as thou didst &c.*] *Moses* dealt meekly with him, but he that was faulty (as *Oecumen*. faith) πατρῴα χρεμασθεν κτ ἢ ὑποκρισιν ἀσκήσεως, using his country (a Jewish) procacity against their benefactours rejected him; by this his intended recrimination assaying to cause *Moses* to desist from reproving: so the guilty would ever vail their crimes by others failings, or their own calumnies.

v. 29. *Moses fled at this saying*] See Exod. 2. 15. &c. When *Moses* perceived that it was carried to court by some of his own brethren, and that *Pharoah* sought to slay him, he saved himself by flight into another nation and dominion.

a stranger in the land of Madian] Or Midian: a people that came of *Madian, Abrahams* son by *Keturah*. Gen. 25. 1. 2. here *Moses* married with *Zipporah*, daughter of *Jethro*, or *Jether* (he was also called *Reuel*. Exod. 2. 18. and *Hobab*. Numb. 10. 29. Jud. 4. 11.) Priest or Prince of Midian: where he had two sons born.

v. 30. *When fourty years were expired*] Exod. 3. 2. here was the long tryall of *Moses* faith; and the mischief that one or few mens sins brought upon all Israel, driving away their deliverer; and as much as in them was, lengthening their heavy oppression fourty years: this was their ingratitude to God and *Moses*, whom they forely wanted all that time.

in the wilderness of mount Sina] Where he kept the flock of *Jethro* his father in law, on the back-side of the desart of Arabia. Exod. 3. 2. (with so much humility as if he had never been brought up at court, as a son of king *Pharoahs* daughter) with admirable patience expecting Gods time for Israels deliverance: this place was called the wilderness of desart of Sina, or Sin; which is all that country that lyeth between Elim (where Israel found twelve wells of water &c. Exod. 15. 27.) and Sinai. Exod 16. 1. there was much pasture for cattell: it took name from that very high mount Sinai, which was also Agar. Gal. 4. 25. and Horeb, the mountain of the Lord, which is a part thereof it having two heads or tops; that on the west is Horeb, that on the west part of the mount Sinai: it was called the mountain of the Lord, because it was great, high and excellent (See on vers. 20.) or because it was sanctified of God by his appearing to *Moses* first, Exod. 3. 2. &c. and again when he came down upon it to give the Law, Exod. 18. 5. and 19. 3. 17. 18. fifty dayes after their departure from Egypt. See *Jerom To. 3. Fabidæ. OB. Manf.* and *de loc. Hebr.* Horeb signifieth drynesse, of חרב *charab, arui.* So Hag. 1. 11. I called חרב *Choreb a drought, or drynesse* for this wilderness had not waters, Deut. 8. 15. this mount had the name of Sina, Ex. 19. 1. 18. either of the bushes there growing, (for סנה *Sneh* is a bush or bramble, *Jerom Fabiola q. 7.*) or because God there appeared to *Moses* in the bush burning, but not consuming.

an angel of the Lord] The angel of the covenant Christ, as appears verse 32.

v. 31. *when Moses saw it he wondred*] To see the fire in the bush, and it not consumed, which bare a type of the Church in fiery trynals not defroyed. See *Jerom q. 5.* this was done, that *Moses* might be touche with the sence of Gods presence, and so be made more attentive to that which he would then give him in charge.

the voice of the Lord came unto him] ἐγένετο φωνὴ, &c. it is an usual Hebraism, Jer. 7. 1. &c. 70. ἐγένετο λόγ ἢ κυρίε, &c. Jer. 1. 4. the Syriack hath it here, the Lord said unto him קל־מלא *bekolo, in a voice*; that is, the Lord spake to him, not in a vision or dream (as sometimes he did to the Patriarchs and Prophets) but in an audible voice.

v. 32. *I am the God of thy Fathers, &c.*] That *Moses* might not doubt of his calling, God who called him, revealeth himself to him, to which end also he mentioneth his mercies to the Fathers, unto whom he made the promises of delivering his people, their posterity from the bondage they were now in; to assure him that he would performe the same, and that the time was now come wherein he would do it: hereon was *Moses* confidence grounded, because he had the sure covenant of God with the Fathers, and his word to himself for warrant: from this place, Exod. 3. Christ proveth the resurrection of the dead, Matth. 22. 31.

Moses trembled and durst not behold] So dreadful is the presence of God to flesh and blood, though appearing in mercy. See Exod. 19. 16. Dan. 8. 17. this was to strike the greater reverence into *Moses*. See also Exod. 20. 20. *nulla quippe admiratio est sine quadam formidine, Augustin. in Psal.* 105. there is no admiration without a certain fear.

v. 33. *put off thy shoes from thy feet*] In signe of reverence, and resignation of thy self unto my providence. See Ruth. 4. 7.

is holy ground] In respect of Gods present manifestation of his presence and majesty there.

v. 34. *I have seen, I have seen*] Exod. 3. 7. ראה ראיתי *with vaithi*, 70. ἰδὼν ἴδον, *I have surely seen*, this doubling shewing the Hebrews is emphaticall: God is faid to see our evil or affliction, when he regardeth it so as to undertake our deliverance: as on the contrary he is faid to shut his eyes, or ears, or to turn away; when he will not regard, or deliver: this is spoken to our capacity: and so he is faid to hear their groanings, and to come down; though indeed the evidence of every fact or passion be ever present with him, and though he who filleth heaven and earth, comprehending all, comprehensible of none, claimeth not place (Jer. 23. 24.) yet is he faid to descend when he evidently manifesteth his presence: this *Stephen* here mentioneth to beat down all opinion of merit in their fathers, God saw nothing in them but afflictions to pitty. See verse 51.

v. 35 *by the hands of the Angels*] This *Moses* whom they ingratefully calumniated as a delinquent, did God honour in making him a ruler and deliverer of Israel, by the hand of the Angel of the Covenant, Christ. Gr *ἐν χειρὶ in the hand*, that is by the hand: Hebrews used to say כחי *bejad in the hand*, for *by the hand*. So Levit. 26. 46. &c. they called any thing which was an instrument to act by כח־יד *jad*: but here it importeth the principall agent, Christ; (1 Cor. 10. 4.) by whose power *Moses* was enabled to that great work.

v. 36. *shewed wonders*] Exod. 7. 9. &c.

in the red sea] Exod. 14. Hebr. ים סוף *jam sufh*; *mari junci*, or *juncosum*; because of the abundance of bulrushes growing on the shore, some think it so called: but it is called the red sea; from the colour of the ground or sand appearing through the shallow waters, as *V. Shindler Pentagl.* notes. So *Aristophanes Auib.* calleth it ἐρυθρὰν Σκλάσσαν. *See Strabo l. 16. Plin. l. 12. 25.* Some give the Hebr. by *mare finis*, because it is *mare ultimum terræ sanctæ*: the bound of the holy land (*Shindl.* citeth *Benjamin itinerar.*) so indeed it is to the southward. Exod. 23. 31.

and in the wilderness] Exod. 16. &c.

v. 37. *a Prophet shall the Lord &c.*] Deut. 18. 15.

like unto me] Or *as my self*.

v. 38. *This is he that was*] Exod. 19. 3.

Church in the wilderness] Or *congregation*.

lively oracles] The powerfull words which God spake to *Moses*. See Numb. 12. 6. 7. 8. John 6. 68

v. 39. *Our fathers would not obey*] He sheweth here, that their fathers of whom they so much gloried, were rebellious against God, who delivered them by the Ministry of *Moses*, as they now were against Christ, who came to save them from sin and destruction: so that neither they, nor their fathers had any merit to save them.

in their hearts turned back] That is, in their desires and affections. See Numb. 14. 3,4.

v. 40. *Saying unto Aaron*] Exod. 32. 1.

make us gods to go &c.] That is, images to be carried before us; or to prepare our way: this shewes their minde to return to Egyptian idolatry, and impious manners.

we wot not what is become of hit.] Thus stupidly and ingratefully do they contemn that admirable deliverance which God wrought for them, by *Moses*, they knew he was gone up into the mount by Gods command, that he had left *Aaron* and *Hur* to govern them, untill he returned. Exod. 24. yet so quickly had they forgotten God, of whose power and gracious presence, they had so much, so late experience. Psal. 106. 13. 21.

v. 41. *They made a calf in those dayes*] In Imitation of the idolatrous Egyptians, who worshipped *Apis* under the shape of an *Ox*. *See Ammianus Marcellin. l. 22. Alexandr. genial. dier. l. 6. c. 2.* Psal. 106. 19, 20. Rom. 1. 23. and *Minuc. Fel. Octav. Athenaf. contr. Gent. orat.*

and offered sacifice unto the idol] Sacrificing was then proper to God alone (as *Augustin* proves, *de civ. Dei. l.* 10. 4.) but here was their grosse idolatry though they might possibly pretend that they would serve God by the idol, their worship being not (as some now would excuse it) by any means terminative in the creature feen. See 1 Cor. 10. 20. but thefe making an idol, forsook God.

rejoyced in the works of their own hands] See Exod. 32. 6. So prone are idolaters to adore their own, though most irrationall and foolish inventions, as this was; and to please themselves with (that which displeaseth God) the most sacrilegious profanations: this is the devils joy, *cujus gaudium est ruina sanctorum. Prosper. ref. ad Gal.* whose joy is mans ruine.

v. 42. *Then God turned, and gave them up*] So Rom. 1. 25, 26. God withdrew that talent of generall grace, or light of knowledge which they made so bad an use of, giving them up to wretched *apostacie* : yet as *Fulgent. de predestf. ad Monim. l.* 1. truely faith, *nullus hominum justè peccat, quamvis eum, justè Deus, peccare permittat; justè enim deseritur à Deo, qui deserit Deum: & quia homo deserens Deum, peccat, deserens peccatorem Deus, justitiam servat* : no man justly fins, though God justly permits him to fin: for justly is he forsaken of God, who forsaketh God: and because man forsaking God, sinneth; God forsaking the sinner, doth justice.

to worship the host of heaven] The sun, moon, and stars. Deut 17. 3. 2 Kings 23. 5.

as it is written &c.] Amos 5. 25. He denyeth that they offered unto him, becaufe they corrupted his worfhip, and fo in effect he was not worfhipped at all. See Isaiah 43. 22. God not accepting the sacrifice of the wicked. Isaiah 1. 11. they are abomination to him. Prov. 28. 9. Psal. 50. 16. 17. 23.

v. 43. *ye took up the tabernacle of Moloch*] Moloch, or Melchom, which fome call *Saturne* (*Minuc. Fel. q. f.*) others *Mars* : the abomination of the children of *Ammon*. 1 Kings 11. 5. 7. to whom they facrificed their fons and daughters.

your God, Remphan] That which the Prophet *Amos* 5. 26. calleth רִיוָן *Chijun* : See hereof *Jo. Drusius com. 1. ad Voc. N. T. Remphan*, and *proferit* l 5. Acts 7. 43. that for *Chijun*, the Greeks read Ρεμφάν, Ῥαιφάν, Ῥεφάν, (as the Syriac hath it רֶפָן) Ῥεφάν, as *Justin. Martyr. dial. cum Try. Jud.* or Ῥεφάν, as *Oecumenius*, it fheweth much variety of reading, rather then matter: other idols were variably called likewife; it may be, it was the name of a Gyant, as the Egyptians were wont to make *Hercules*, whom they called *Chon*, which varied into another tongue, might eafily make *Chijun*, and it may be Ρεφὰ or Ῥεφάν, might in the change from Hebrew to Greek, come of רְפָאִים, *rapha*, (a Gyant) as Gen. 14. 5. *and smote* רְפָאִים *the Rephaims* in Afteroth, that is the *Giants*, or men of ſtrength, or monstrous ſtature: it may be that *Stephen* ſpake the words of the Prophet in his own tongue, and that *Luke* writing in the Greek, followed their manner of ſpeaking: it is not materiall, the fin here reproved was not in the name, but thing, which was an idol, and abomination how ever variably called. Moſt probably it was *Moloch* or *Saturn* : now *Saturn* among the Egyptians (where the 70. tranſlated) was called Ῥεφάν : ſee the notes of *Ludovicus de Dieu* upon this place ; and *Athanasius Kirkerus c.* 5. *Prodrom. Copt. pag.* 147.

and I will carry you &c.] Or *therefore*.

beyond Babylon] Into Perſia ; a country in the eaſt part of Aſia ; the Prophet *Amos*, 5. 27. hath, *therefore will I cauſe you to go into captivity beyond Damaſcus* : that is further then the people of Damaſcus, which *Stephen* here interpreteth, *beyond* Babylon: for as the learned *Junius* ſaith, the people of Damaſcus were carried away (by the king of Aſſyria *Tiglath-Pileſer*) into (Kir) Syromedia near Suſa (that royal city where *Cyrus* had his magnificent *Palace*. Eſther 3. 15. & 8. 15. & 1, 2, 3. and other Perſian Monarches) 2 King 16. 9. but the Iſraelites both much further into Perſia, and alſo into the region of the Caſpians ; as appeareth, Ezra 8. 17.

v. 44. *the tabernacle of witneſſe*] ἡ σκηνὴ τοῦ μαρτυρίου, that which the Hebrews called אֹהֶל מוֹעֵד *ohel moheed* ; either the *tabernacle of condition*, becauſe Iſrael was commanded to come thither to aſk counſell of the Lord : (compare Exod. 33. 7. with Exod. 40. 2.) or the tabernacle of the congregation. Exod. 33. 7. becauſe there Iſrael congregated in ſolemn aſſemblies ; and here *Stephen* calleth it *the tabernacle of witneſſe*, becauſe there God principally witneſſed, or ſhewed his glorious preſence, and where the ark of the covenant was, and the law and teſtimonies, concerning the appointment and making hereof. See Exod. 25. Exod. 26. & 27.

that he ſhould make it &c.] Exod. 25. 40.

v. 45. *in with Joſua*] With *Jeſhua*, who bare both name and type of Jeſus Chriſt, in that he brought Iſrael into the promiſed reſt.

v. 46. *deſired to finde a tabernacle &c.*] *David* found favour to know where the *ark* ſhould reſt, and the temple ſhould be built, as alſo by whom ; when he had begged it in earneſt prayer. See Pſal. 132. 2 Sam. 24. 18. 2 Sam. 7. 10. 13. 1 Chron. 21. if then unto *David*s time the *tabernacle* had no fixed ſeat, it muſt follow, that the worſhip of God is not tyed to place.

v. 47. *But Solomon built him an houſe*] 1 Chron. 17. 12. 1 Kings 6. 1, 2. &c. 2 Chron. 3. 1, 2.

v. 48. *the moſt high dwelleth not in temples made &c.*] Chap. 17. 24. that is, is not comprehended in any place, though he will be worſhipped in place : he taxeth the impiety of them, who truſted in an imaginary ſanctity derived to them from the temple, which they yet profaned, abuſed, and neglected the true worſhip of God, there to have been duely performed.

v. 49. *Heaven is my throne*] Iſaiah 66. 1, 2.

v. 50. *hath not my hand made &c.*] Hands are attributed to God, according to our capacity : the ſcope is to intimate, that God hath no need of gold, curious ornaments of his temple, nor ſacrifices ; as Pſal. 50. 10, 11, 12. &c. and that the ſubſtance of Gods worſhip conſiſteth not in outward ceremonies ; neither did he require any offerings for his own ſake, but to exercise men in the duties of piety, and obedience to him : whereby it appeareth, how much diſtant humane inventions are, from true religion and worſhip of God.

v. 51. *ye ſtiff necked*] He alludeth to the words of Jeremie 7. 26. and other like. See Exod. 33. 3. Deut. 9. 6. meaning that they were ever obſtinate, and would not ſubmit to the guidance of Gods word.

uncircumciſed in heart and ears] Who carry the external ſigne of circumciſion in the fleſh, but have not the effect thereof, and inward regeneration of the heart. See Rom. 2. 28, 29. Jer. 9. 26.

v. 52. *which of the prophets*] He ſheweth that th eir diſobedience to God, and perſecution of the Prophets was not new with them, but even as it were hereditary ſo that their pretence of ſucceſſion and holy anceſtours was but a vain oſtentation.

of the juſt one] That is, Chriſt, 1 John 2. 1. Acts 22. 14. Chriſt our righteoſneſſe, 1 Cor. 1. 30. in whom onely we are juſtified, Rom. 5. 1.

v. 53. *by the diſpoſition of angels*] By the miniſtery of Angels, by the mandate (as the Syriack hath it) or proclaiming of Angels, Deut. 33. 2. Gal. 3. 19. Hebr. 2. 2. the meaning is, if ye deſpife the law, given by ſo glorious and dreadful a miniſtery ; no marvel if you deſpife the goſpel propoſed to you in ſo ſimple and mean a manner.

v. 54. *were cut to the heart*] See chap. 5. 33. It is very true, *nunquam ſine querela, ægra tanguntur* : *Senec. de ira. c.* 10. you can never touch the fore without the grief of the patient : all would be praiſed, *nulli grata reprehenſio eſt* (ſaith *Salvian de gub. Dei l.* 8. *init.*) none love reproof (none but the wiſe. Prov. 9. 8. & 19. 25.) that which is worſe, the moſt wicked caſt away would rather hear his own falſe praiſes, then true reprehenſion ; and be deceived with jeering applauſe, then ſaved with wholſome admonitions.

v. 55. *the glory of God &c.*] In this extraordinary viſion, he ſaw the admirable glory of Chriſt in heaven, as mortall man could apprehend, to ſtrengthen him in this tryall.

v. 56. *I ſee the heaven opened &c.*] This he teſtifieth, to aſſure them, that they did but vainly ſtrive againſt the truth of Chriſt, whom they ſuppoſed to be deſtroyed by their malice, for he was now in the higheſt glory, reigning with God in heaven.

on the right hand of God] See Pſal. 110. 1. Mark 16. 19. Hebr. 1. 3. this is a tranſlatitious ſpeech complying with our underſtandings, taken from things familiar and known to us, with whom the right hand is the place of honour. See 1 King. 2. 19. Pſal. 45. 9. here underſtand not with the foolish

Anthropomorphites (of whom *Socrat. hist. eccles. l.* 6. *c.* 7.) that God hath parts and lineaments like man ; but as *Peter Chryſologus* well expreſſeth it *Serm.* 57. *Deus loca, neſcit, divinitas recipit nil ſiniſtrum* : God is not in any place (circumſcribed) the deity hath no left hand : and as *Gr. Nazianzen, orat.* 37. faith of ſuch like attributes ὡ τῶν μιξοτέρων, *this alſo belongeth to us* : and is attemperated to our capacity : here he intimateth Chriſts ſtanding as an advocate with the father 1 Joh. 2. 1. who is elſwhere deſcribed ſitting as a Judge. Mark 16. 19. &c. So ſaith *Ambroſ. l.* 10. *ep.* 82. *ſtabat Jeſus quaſi advocatus--ſedens enim judicat*, all importeth his power and kingdom over all, and his care of us.

v. 57. *then they cryed out*] This they do to interrupt his further audience : ſo wicked men contend with clamors and violence : ſo greivous was it to Chriſts enemies to hear of his glory : what will it be to ſee it, and feel his power ? See chap. 22. 23.

v. 58. *and ſtoned him*] Thus that impiety which began with ſhew of juſtice endeth in tumultuous and raging violence : thus they were to proceed againſt falſe Prophets, Deut. 13. 10. and to caſt out blaſphemers. Levit. 24. 14. but here tyranny turned judgement into wormwood ; and the wicked and damnable condemn and deſtroy the innocent and juſt : the Romans permitted them not this power, but this they acted in a popular rage. See John 18. 31.

the witneſſes layd down their clothes, &c.] For the true witneſſers againſt blaſphemers were to begin ſtoning. Deut. 17. 7. they were before, murderers in their tongues by their falſe witneſs, and now their ſeared conſciences fear not to embrue deſperate hands, in innocent blood.

at a young man's feet whoſe name was Saul] See chap. 22. 4, 20. afterward, called Paul, that excellent Apoſtle of Chriſt. c. 9. on whom God ſhewed ſo great mercy in his converſion. 1 Tim. 1. 13. &c. in how deſperate a condition was he, whoſe youth was ſo active in perſecuting Chriſt ? yet God ſhewed mercy on him, that none might deſpair, who can but repent and convert.

v. 59. *Lord Jeſus receive my Spirit*] Probably he uſed more words, but theſe were the ſum of all. See Pſal. 31. 6. this is the true comfort of the elect, that they are aſſured that Chriſt Jeſus who dyed for them, in deſpite of malice, receiveth their Souls into his ſafe and bleſſed cuſtody (See 1 Pet. 4. 19.) to live with him who is the life, and God of the living. Luke 23. 43.

v. 60. *And he kneeled down*] The moſt decent geſture of humble ſuppliants. See 2 Chron. 6. 13. Pſal. 95. 6. Dan. 6. 10. Acts 9. 40. & 20. 36. & 21. 5. Epheſ. 3. 14. Ezra. 9. 5. Luke 22. 41.

Lord lay not this ſin to their charge] This was the precept and practise of our Saviour. Matth. 5. 44. Luke 23. 34. this is invincible charity, which ſhall give us boldneſs before the Lord, and aſſurance that we are his : where God giveth this heart, all the injuries of the world ſhall make the ſufferers more happy : and certainly this prayer was not without ſingular effect, as appeareth in the example of Saul afterward converted. 1 Tim. 1. 16.

he fell aſleep] That is, quietly dyed, as if he had fallen into a ſweet ſleep : which term the Scripture often uſeth to give us ſecure and certain hope of reſurrection from the dead.

CHAP. VIII.

Verſe 1. A*ND Saul was conſenting. &c.*] Chap. 7. 58. So that though he acted not, yet his conſent ſpake him guilty of the ſame crime : a winde to do evil, is ſin in the ſeed, which time bringeth forth. Jam. 1. 14. 15. there is an adultery of the heart. Matt. 5. 28. and a murder of the heart, Matth. 22. John 8. 44. God eſteemeth the evil we would do, as done, though we have not done it, & ſo, juſtly puniſheth it, *meritò autem malus punitur affectus, etiam cui non ſuccedit effectus. Auguſtin. de. C. D. lib.* 16. *cap.* 4. deſervedly is an evil affection puniſhed, though the effect (or ſucceſs thereof) follow not, they that allow of the evil which others do, become guilty of the ſame ſin by their allowance: ſo were the Jews guilty of all the blood, ſhed by their fathers from Abel, ſo many ages before they had being in the world. Matth. 23. 35. becauſe in ſheeding innocent blood, they ſheewed their conſent with them, who firſt did ſo, confider their ſtate who are now pleaſed with all the injuries done to Gods ſervants, the Syriac hath it, Saul was deſirous, and a partaker in his death.

at that time there was a great perſecution] When the people quietly ſuffered Stephens death, then they who before were awed with fear of the people, fell violently on the Chriſtians : hitherto their rage was only againſt the Apoſtles, but now it is againſt all the Church.

all ſcattered abroad] Divided in perſons, not in doctrine; fear of their perſecutors compelling them to ſave their lives by flight : now began they to do that which Chriſt fore-commanded them. Matt. 10. 23. and ſo began the partition wall between Jews, and Gentiles to be broken down. Ephel. 2. 14.

except the Apoſtles] They yet ſtayed by it, having received command ſtill to preach the Goſpel at Jeruſalem. Luke 24. 47.

v. 2. *carried Stephen*] The Body of Stephen, thefe faithfull ſervants of Chriſt, (notwithſtanding the fury of their enemies, thoſe raging butchers) buried ſolemnly, and with great mourning, conſidering the Churches loſs in him : a moderate, and pious mourning for the dead, is juſtifiable by the example of Chriſt, John 11. 35. the Patriarchs, Gen. 50. 1. &c. and the Saints here, which is obſervable againſt the unnatural *apathie* of *Stoicks*, rather then Chriſtians.

v. 3. *Saul, he made havock*] Which he afterward relateth of himſelf, chap. 26. 10. 11. See alſo chap. 9. 1. Gal. 1. 13. he ſpared no ſex, but brake into houſes, to drag out Chriſtians to priſon and worſe then that, cauſed them to blaſpheme. chap. 26. 11. all this in his conviction, ſetteth off the mercy of God, who made ſo excellent a paſtour, of ſo bloody a wolf.

v. 4. *went every where preaching, &c.*] Thus doth God turn the malice of the enemy to the propagation of the goſpel, while they being driven from Jeruſalem, carry the light thereof, unto the Gentiles, *augetur religio Dei, quanò magis premitur. Lactant. l.* 5. *c.* 20. Gods religion flouriſheth the more, by how much more it is oppreſſed.

v. 5. *then Philip went down*] Probably, this was Philip the Deacon. chap. 6. 5. for the Apoſtles ſtayed at Jeruſalem. v. 1.

the city of Samaria] See on John 4. 4. and on Luk. 17. 11. the city of *Samaria* here put for *Samaria* (as *Urbs Roma*, for *Rome*) *Samaria* was the name of a *mountain*, *city*, and *region*. See 1 Kings 16. 2 Kings 17. *Samaria* was the *metropolis* of that province : it being demoliſhed by *Hircanus*, was built again by *Herod*, and named *Sebaſte. Euſeb. Joſeph. Antiq. lib.* 13. c. 15. the Country of the *Samaritans* lyeth between *Judea* and *Galilee*. John 4. 4.

and preached unto them Chriſt] That is, repentance, and remiſſion of ſins by Chriſt, as Luke 24. 47. *preached unto them concerning Chriſt. Syr.*

v. 6. *with one accord gave heed, &c.*] This ſheweth the admirable power of God uniting hearers hearts, and preparing them to attend, where he purpoſeth to ſave : the *Syriac paraphraſeth* here *they attended unto him*, and מתחברין *methtephiſin*, *acquieſcebant omnibus* ; they conſented to all ; or were perſwaded to all that Acts 9. 40. & 20. 36. & 21. 5. מתחברין *tephar, acquieſcere obedire, &c. J. Buxtorf. Jun. lex. Chald. Syr.* the ſame word is rendred ſomtimes to be perſwaded. chap. 21. 14. ſomtimes, to obey, as Gal. 5. 7. Hebr. 13. 17. &c. See chap 5. 29. Sometimes to believe, as John 23. 36. the meaning of this place is, that the *Samaritans* diligently hearkned to Philip, preaching, and carefully marked what he ſaid, it is a main duty of an hearer : faith is by hearing, Rom. 10. 17. here was now the firſt degree thereto, reverend attention to the word of God ; no wonder that faith is now ſo rare, how few attend to Gods word preached.

v. 7. *unclean ſpirits*] See Mark 1. 23. Luk. 4. 33. 36. & 6. 18. & 8. 29.

Crying with loud voice] By which it appeared that they were out by conſtraint, not willingly. See Matth. 8. 29. 31.

taken with palſies] This is that which was promiſed, Mark 16. 17. 18.

v. 8. *great joy in that city*] This was the effect of faith, and hope of reconciliation with God, and future ſalvation ; and the effect of Gods kingdom, See Rom. 14. 17. ſuch variable effects doth one and the ſame word preached, produce ; devils and wicked men are vexed, and cut to the heart with it (chap. 7. 54.) but the elect, who have intereſt in Chriſt, are glad and rejoyce at it, in this one example obſerve, what confidence concerning religion and ſanctity may be repoſed either in places, or counſells and ſocieties of men ; the Goſpel was exploded, blaſphemed and perſecuted, at Jeruſalem, the once holy city, by the Scribes, Phariſees, high Prieſts, elders and their great councils ; and the ſame is joyfully received in the deſpiſed *Samaria*.

v. 9. *A certain man called Simon*] This was a *Magician*, witch, or conjurer, who of a long time had beſotted, and deluded the people of Samaria with his magicall inchantments, ſo that they had generally a great opinion that he was ſome one of the Gods, or that he had ſome extraordinary favour and power with them : ſo did he profeſs himſelf ſome great one, the Syriac hath it, he ſaid, *I am the greateſt* : of his blaſphemies ſee *Euſeb. lib.* 2. *cap.* 13. *eccel. hiſt. Irenaeus. adverſ. hæreſ. lib.* 1. *chap.* 20. *Epiphanius. adv. hæreſ. lib.* 1. *hæreſ.* 21. *init.* it is reported that in *Claudius Cæſars* time there was a ſtatue ſet up in Rome in his honour with this blaſphemous inſcription, *Simoni Deo Sancto*. That in,

is, to Sin on the holy God. *Justin. Martyr. apol. 2.*

v. 10. *to whom they all gave heed*] They marked & believed his words, as *oracles*, so easily are men perswaded to believe lies: whereas Luke so diligently setteth down their great opinion of this impostor, he thereby sheweth the divine power of the holy Ghost in Philips Ministry, who was to break through such difficulties, that he might plant the Gospel there.

v. 11. *of long time he had, &c.*] Old diseases are more hardly cured; they having been so long time stupified with lying miracles, might seem the most unapt hearers of the Gospel, but truth shall prevail, against all the power of Satan.

v. 12. *but when they believed*] Faith ought to precede baptisme, in men and women of years, when they who were aliants and strangers come to be baptized; for it is necessary, that they should confess their faith, and testifie their conversion, before they be admitted by baptisme, *ista est eloquio. Ambr. de penit. l. 2. c. 5.* it is not always of doubting.

v. 23. *in the gall of bitternesse.*] Meaning in a bitter and desperate present condition.

v. 24. *pray ye to the Lord for me*] At first for fear of Gods judgements, he commendeth himself to the prayers of the Church; whether he truly converted or not, the Scripture being silent, we cannot determine.

v. 25. *When they had testified*] This importeth their office and duty enjoyed them by Christ, c. 1. 8. which they faithfully did, preaching the word, as they had received it from Christ; not only in Samaria, but in many villages adjoyning, such was their unwearied and invincible industry.

v. 26. *unto Gaza, &c.*] It was destroyed by *Alexander* the great, and so remained waste: some say, another of the same name was long after built in another place.

v. 27. *an eunuch of great authority*] Or, a great officer, or nobleman of the *Queens* court, see Gene. 37. *ult.* & 40. 2. Eſt. 4. 5.

Candace Queen, &c.] This name was not peculiar to one Queen, but was given to all that reigned there, *Plin. nat. hist. l. 6. c. 29.* as *Pharaoh* to the Kings of *Egypt*, or *Cæsar* to the *Roman* Emperours.

v. 28. *read Esaias the Prophet*] This sheweth that he had some knowledge of the true God, & that he came not to worship according to his own fancy, for he joyned reading Gods word, with his external worship which was to direct him therein.

v. 29. *Then the spirit said unto Philip*] By revelation, or Divine inspiration.

v. 30. *Philip ran thither, &c.*] He readily obeyed Gods command, and found him to whom he was sent studious of the way of God: therefore he asked him, whether he understood that which he read, with purpose (according to the guidance of Gods Spirit) to interpret it unto him.

v. 31. *how can I except, &c.*] That is, except some who understandeth it, interpret it unto me, here appeared a very religious comity in so great a person, so wel taking Philips question, and meekly acknowledging his ignorance: therefore he invited Philip to come into his chariot and sit with him.

v. 32. *he was led as a sheep to the slaughter*] Isa. 53. 7. as a sheep in respect of his patience, and as a sacrifice for our sins: as a sheep for our redemption, ὡς ἀρνὸς ἐνώπιον τοῦ κείραντος αὐτὸν. *Gr. Nazian. ora.* 35. yet is he the shepherd, to feed and keep his Israel.

v. 33. *in his humiliation*] Because he took on him the form of a servant, subjected himself to death and state of condemnation, due to us; God highly exalted him. Phil. 2. 8. 9.

his judgement was taken away] When he had suffered death, and fully satisfied the justice of God due to our sins, even in the lowest degree of his humiliation, then was he delivered safe from that judgement, which he subjected to for us.

who shall declare his generation] τὴν γενεὰν αὐτοῦ, his age, that is the continuation of his life, for, as Rom. 6. 9. Christ being raised from the dead, dieth no more: in the *Heb.* Isa. 53. 8. דורו *doro* (τὸν γενεὰν, as here) דור *dor*, is *duratio, ætas, ævum, &c.* So Gen. 15. 16. sometimes in being doubled it signifieth, many ages, or eternity. Isai. 13. 20. & 60. 15. Exod. 17. 16. Isai. 49. 11. &c. his kingdom shall have no end, Luk. 1. 33. and who can declare, or reckon that which is eternall.

for his life is taken from the earth] His death was the passage to his endless and eternall glory.

v. 34. *Of whom speaketh the Prophet this?*] He enquireth of the person concerning whom the prophet spake, because that was a necessary degree toward the opening of this prophesie; whenwe doubt concerning the meaning of the Scripture, we should consult them who have knowledge and the gift of interpretation.

v. 35. *Philip opened his mouth*] This was an usuall manner among the *Hebrews*, to express a beginning to speak of some weighty matter.

v. 36. *What doth hinder me to be baptized?*] It appeareth hence, that among other parts of Christian religion, Philip had preached to him concerning baptisme, and that this great man had admirably profited in so short a time of hearing, as to desire to become a Christian.

v. 37. *If thou believest, &c.*] With a sincere and perfect heart, without which baptisme cannot save, he had here to do with a man of years, and yet an aliant, and therefore might not admit him into the church of Christ untill he had made profession of his faith.

I believe that Jesus Christ is the Son of God] As baptisme and the effect thereof is grounded in Christ, so the Eunuch desiring to be baptized, speaketh onely of Christ: he knew that there was one God, who from the beginning had promised a Messias to save the world, now he acknowledgeth by that he heard from Philip, that Christ was he, prefigured under all the legall sacrifices and ceremonies: under this title he comprehendeth all that the Scripture faith of Christ our Saviour: the like confession of faith. See in Peter, Matth. 16. 16. and here we must know that naming Christ he understood the Sacrament of baptism to be administred in the name of the father Son and Holy Ghost: and so, as in faithfull prayer, when we name one of the persons, in him we address our petitions to the whole blessed Trinity; so where we read of men baptized into Christ, we must know that it was performed in expresse terms naming all, as Christ appointed, Matth. 28. 19.

v. 38. *They went both down into the water*] They were wont to dip the whole body, or go down into the water as here, and Matth. 3. 16. and sprinkling with water hath also been of use in the Church; the effect is all one: and indeed, baptism is sometimes expressed by washing. 2 Cor. 6. 11. Tit. 3. 5. and sometimes by sprinkling. Hebr. 10. 22. 1 Peter 1. 2. which doth well answer to the sprinkling of the blood of Jesus, as was prefigured in the type, the sprinkling of the blood of the *Paschall lambe*. Exod. 12. 2. the vertue of the Sacraments consisteth not in the quantity of elements, but in the power of Gods ordinance: as in the Lords Supper, it skilleth not, how much or little thou eateſt or drinkeſt (with discreet moderation) but how worthily: to him that eateth more (as to the gatherers of *Manna*) there is not the more; nor the less grace to him that eateth or drinketh littles so in baptism. See on v. 39.

v. 39. *That the Eunuch saw him no more*] He was suddenly taken away, and transported by the Spirit of God, as 1 king. 18. 12. Ezek. 3. 12. 14. this was done that the Eunuch might know that Philip was sent to him by God. *Jerom de loc. Hebraic.* faith, that this water was a brook at the foot of *Bethsur*, or *Bethsoron*, where the Eunuch was baptized.

v. 40. *But Philip was found at Azotus*] That is, he was presently at *Azotus*, a town in *Palestine*: some think this city was also called *Ashdod*, one of the five cities of the *Philistims*; Josh. 15. 47. wherein was that idol *Dagon*. 1 Sam. 5. 3. *Jerom. de loc. Hebr. Act.*

CHAP. IX.

Verse 1. AND *Saul*] chap. 22. 4. 5.

breathing out threatnings] This signifieth a vehemente hear of an enraged heart, which his very breath discovered in his words: being blooded in the death of Stephen, hee pursueth other Christians, with the like cruell rage: the Syriac readeth here, *Saul was yet full of injuries, and cruell anger against the Disciples of our Lord*: but we must understand (*against the Disciples*) to be all that there professed Christianity, as verse 2. appeareth.

v. 2. *and desired of him letters*] That his persecution might have the countenance of justice and authority he requireth commission from the High Priest: for the Romans having conquered all Judea, with all the adjacent countreys, permitted the Jews to live according to their own Religion (whence the High Priests, as Presidents of their Great Councell, had power to examine and imprison any of theirs, who dissented therein, though they had not power to determine in matters capitall) therefore Saul desired their commission to convent the Christians.

to Damascus] *Damascus*, the chief City of *Syria*, bearing *North* from *Canaan*; from *Jerusalem* six dayes journey.

any of this way] That is, professed *Christians*. chap. 24. 14. all which aggravated his sin, in that he not onely raged in Jerusalem, but pursued them into other cities, and in that he spared neither man nor woman, though they are commonly priviledged, or pitied among armed enemies, by דרך *dereck, way*, the *Hebr. understood any course of life*, or *professour*.

his intentions, and besides his will: God suffered him to gain letters, to approach near to Damascus, to conceive hope, and to frame bloody thoughts for the execution of those cruell designes, and then suddenly he stayed his course who ran so headlong to his own destruction: so true is that of *Fulgentius ad Monim. l. 1. prævenit impium, ut fiat justus, sub sequitur justum, ne fiat impius prævenit elisum, ut surgat, subsequitur elevatum, ne cadat*; he preventeth the impious, that he may become holy, he followeth the holy, that he may not become wicked; he preventeth the broken that he may rise, he followeth him that is raised, that he may not fall, and that suddenly and without and beyond their expectation. See chap. 22. 6.

v. 4. *and he fell to the earth &c.*] Cast down by the power and appearing Majesty of Christ (See Joh. 18. 6.) astonishing and terrifying him.

why persecutest thou me?] See on chap. 4. 26. This sheweth that those who persecute the servants and professours of Christ, in them persecute Christ himself, who liveth in them. Gal. 2. 20. See Matth. 25. 40. Isaiah 63. 9. Zach. 2. 8. for he is the head of the Church. Col. 1. 18. the Saints are his members. Ephes. 5. 30. it should teach persecuters a cautious moderation (See chap. 5. 35.) and us who suffer, patience; *rejoyce in as much as ye are partakers of Christs sufferings.* 1 Pet. 4. 13. See verse 5.

v. 5. *and he said, who art thou Lord?*] These words proceed from an astonished minde, in suspence and doubt what to do: being dejected and humbled, he is now prepared to receive Gods commands, who before in his *Pharisaical* heigth of minde was upon a furious march against him.

Jesus whom thou persecutest] See on verse 4. in that thou persecuest them that professe my name, who are one with me their head.

to kick against the pricks] This was a proverbiall speech, noting their contumacy and folly, who would obstinately hurt themselves in pursuit of others: it signifieth here, a resisting God to a mans own hurt. Jer. 7. 19. 1 Cor. 10. 22.

v. 6. *what wilt thou have me do?*] He thought he had done right before (See John 16. 2. Phil. 3. 6.) but now finding the power of God resisting him, he submitteth, and desireth to know the will of God, thus extraordinarily calling him from his intentions. See Psal. 25. 4.

arise and go into the city] That is, into Damascus (verse 8.) now near, verse 3.

it shall be told thee there what thou &c.] That is, there *Ananias* shall instruct thee concerning my will: thus Christ who could as easily have told him immediately what he would have him do, would yet send him to *Ananias* (*Ananias* as ignorant of Gods will herein, as Saul, at present, and starting at, and declining the office enjoyned him) to confirm the authority of mans ministry; to teach all hearers to attend unto it as the very ordinance and power of God, to salvation. Rom. 1. 16. and to free the preaching of *Paul* from all suspicion of compact: he could likewise, *eadem opera* have instructed that devout *Centurion Cornelius* (chap. 10.) by the Angel, but he caused him to send for *Peter* to Joppa, to come and enform him, for the same end.

v. 7. *hearing a voice*] That is, *Sauls voice* (as chap 22. 9. See Dan. 10. 7.) not the voice of Christ, except some confused sound, the meaning whereof they knew not.

but seeing no man] No man speaking to *Saul*.

v. 8. *he saw no man*] He was smitten blinde by the brightnesse of that light which shined into him: to teach him that he was spiritually blinde in his opinion of wisedom, and rage against Christ.

v. 9. *and neither did eat nor drink*] So much was he amazed at that which happened to him; it may be then was his *rapture* which he speaketh of 2 Cor. 12. 2.

v. 10. *a disciple at Damascus named Ananias*] Thus God would beat down *Sauls* arrogancy; sending him, not to any of the Apostles for direction, but to an inferiour Christian.

to him said the Lord in a vision &c.] This was necessary to prepare *Ananias*, left otherwise he should have been hindred by fear of *Saul*, from the duty enjoyned him for *Sauls* conversion: though he knew that God called and commanded, yet he excused; so did *Moses*. Exod. 3. 11. &c. Exod. 4. 1. 10. &c. therefore God confirmed him.

v. 11. *called Saul of Tarsus*] This was a famous city of Cilicia near Antioch. chap. 21. 39. now called Hama.

for behold he prayeth] It appeareth that God revealed to *Ananias*, that *Saul* prayed, and how he would enlighten him body and soul, and therefore commanded him to repair to him for the accomplishment thereof.

v. 12. *and hath seen*] Or, *he saw*; it is doubtfull whether these words be a continuation of Gods speech to *Ananias*, or *Lukes* concerning *Sauls* vision; some think the former most probable.

v. 13. *Lord I have heard by many of this man, &c.*] Here was *Ananias* infirmity: flesh and blood objecteth many lets, and fears to divert men from, or to hinder them in the service of God; but the Spirit of God prevaileth in them against all.

v. 14. *and here he hath authority &c.*] His name was spread far and near for a bloody persecuter, the more famous was his conversion: and it appeareth that the Saints at Damascus had knowledge of his coming now, and commission against them.

v. 15. *a chosen vessel unto me*] σκεῦος ἐκλογῆς, *a vessel of election*; it is an *Hebraisme*, importing a choice, or elect vessel, σκεῦος a more general signification, and is put (as כלי *cheli* with the Hebr.) for a vessel, receptacle, or any instrument or utencil: here it signifieth one whom God had chosen, to bear the divine treasure of the Gospel, to the Gentiles. 2 Cor. 4. 7.

v. 16. *I will shew him how great things he must suffer*] He must suffer many things for my names sake, whereof I will before inform him, to frame him to invincible patience.

v. 17. *putting his hands upon him &c.*] *Ananias* sheweth his obedience in going, and God his purpose to confirm the authority of the externall Ministry, in directing it so, that *Saul* should receive his fight by the imposition of *Ananias* hands, who could have restored him to a double fight by his own immediate power; concerning imposition of hands, see ch. 6. 6.

brother Saul, the Lord &c.] He being assured by Christ of his conversion and adoption in Christ, salureth him by the name of brother: also he sheweth his authority and mission from Christ, which that *Saul* might be assured of, he nameth a private token, Christs appearing to him by the way as he came; and the end of his imposition, that he might receive his fight, and be indued with such admirable gifts of the holy Ghost, as might further enable him to his charge, and confirm him in the faith and truth of Jesus.

v. 18. *fell from his eyes*] These scales falling off, shew that his blindnesse was not ordinary, but such as might minde him of his former spirituall blindnesse: for though being brought up at *Gamaliels* feet, he had much profited in that kinde of learning, yet his fall, after his illumination, accounted that knowledge no better than blindnesse. Phil. 3. 7. 8.

and was baptized] It was necessary for him by this solemn signe and seal of Gods covenant of grace, to give his name to Christ, to testifie his conversion, and to confirm his faith in Christ, and him in the profession of the Gospel.

v. 19. *when he had received meat &c.*] A prudent and moderate care of health must be had, whereby we may be enabled to our calling. 1 Tim. 5. 23. superfluous abstinence is will-worship. Colos. 2. 18. and doctrine of devils. 1 Tim. 4. 4. 1 Tim. 5. 23.

certain dayes with the disciples] He joyned no more with Christs professed enemies, but with the Saints: it skilleth much what company we keep. See 1 Cor. 5. 9. 11. Pro. 1. 15. & 2. 12. & 5. 8

v. 20. *and straitway he preached Christ &c.*] Declaring him to be the Son of God, and Saviour of the Elect, which doubtlesse he copiously delivered. (See verse 22.) by that largenesse of heare which the holy Ghoſt gave him, beating down that double errour of the Jews, who thought, 1. that this Jesus the Son of *Mary*, was not Christ. 2. That the Messias, was to be a meere man, a victorious and glorious secular Prince.

v. 21. *were amazed*] Because in his suddain conversion they perceived the hand of God: this made his preaching more powerfull and effectuall in them.

is not this he that destroyed, &c.] Remembring his former actions, they admire that such a persecutor should now preach the same Gospel which he so lately, and violently opposed and they glorified God for him, see Gal. 1. 23. 24.

v. 22. *proving that this is very Christ*] By comparing or matching places of Scripture. See chap. 17. 11. and 18. 28. So the word συμβιβάζω signifieth a faith *Budeus* on this place, *ex collatione sacrorum vaticiniorum docens & probans*, teaching and proving by comparing facred prophesies.

v. 23. *after that many dayes were fulfilled*] That is, three yeers. Gal. 1. 8.

v. 24. *but their laying a wait was known of Saul*] 2 Corinth. 11. 32.

v. 25. *the Disciples took him by night*] That is the faithfull Christians, thus provided for his safety.

v. 26. *but they were all afraid of him*] Between his conversion and coming again to Jerusalem, were three years expired, Gal. 1. 17. 18. wherein he preached in some parts of *Arabia*, and thence came back again to *Damascus*: in this time was the conspiracy of the unbelieving Jews against him: he escaping, and coming to *Jerusalem*, and desiring to unite in externall communion with the Disciples, as now he did in the faith of Christ, they remembring his former rages against them, suspected his pretences; which was a greatery all to him.

v. 27. *But Barnabas took him, &c.*] Of him see chap. 4. he being thereto incited by the holy Ghoſt presented Saul

to Peter and *James*, acquitting him from the jealousy they had of him: which he did by three arguments. 1. Because he had seen the Lord Jesus in the way, when he was going to Damascus to persecute. 2. Because Christ had spoken to him. 3. Because he had boldly, and openly preached the Gospel at Damascus.

v. 28. *was with them coming in, and going out*] Converſant with them, that is Peter and *James*, Gal. 1. 18, 19.

v. 29. *he ſpake boldly*] He openly profeſſed the Goſpel of Chriſt.

the Grecians] Acts 6. 1.

v. 30. *forth to Tarſus*] See on verſ. 11. that he might preach the goſpel to his own countrimen.

v. 31. *then had the Churches reſt*] When *Saul* (againſt whom the adverſaries were implacably enraged) was gone out of their ſight.

were edified] In that the Church ſtill encreaſed in the number of the faithful, they in knowledge, faith, love, and holineſſe: this word οἰκοδομούμενοι, *edified*, is a metaphorical expreſſion taken from building; ſpiritually the church the houſe of God, 1 Tim. 3. 15. (as every faithful ſervant of Chriſt, is a temple of the holy Ghoſt, 1 Cor. 3. 16. 1 Cor. 6. 19.) and we are all living materials, 1 Pet. 2. 5. prepared and fitted here by the word preached, which is compared to an hammer that breaketh the rocks, Jer. 23. 29. ſo as that there ſhall be in the finiſhing and ſetting all up in heaven, no noiſe thereof; as in the building of *Solomons* temple, 1 Kings 6. 7. there was neither hammer nor ax heard.

v. 32. *all quarters*] Where the Saints were, whom he was to viſit, to confirme them in the faith.

at Lydda] This town in *Jerom* time was called Dioſpolis: it was a famous place, not far from the Mediterrane ſea: neer to this was Joppa, now named Japha. (Syr. לד *lud*, and Hebr. לד *lod*.) 1 Chron. 8. 12. in the tribe of Benjamin. See Ezra 2. 33 Nehemiah 7. 37.

v. 33. *a certain man named Æneas*] Mentioning the diſeaſe, and the antiquity thereof before the cure, he ſetteth out the excellency of the miracle, and certainty of the hiſtory.

v. 34. *Jeſus Chriſt maketh thee whole, ariſe, &c.*] This he ſaid, being aſſured of the will of God herein, ſhewing that himſelf was but a ſervant into the power of Chriſt, who wrought the cure.

make thy bed] As they who have ſlept, riſing caſt up their bed: this ſheweth that he was perfectly cured and enabled ſo to do.

he aroſe immediately] Which ſheweth that it was done by a divine power: are worketh in time and by degrees, but God when he pleaſeth in an inſtant.

v. 35. *all that dwelt*] As many as ſaw it; very many.

and Saron] Σάρωνα, Hebr. שָׁרוֹן *Sharon*, Iſaiah 33. 9. 1 Chron. 27. 29. 70. Σάρων, a champion countrey, or tract of fruitfull land between Cæſarea of Paleſtine, mount Tabor, and the lake of Geneſareth, running along beyond Joppa: this place it ſeemeth was neer Lydda. See *Jerom de loc. Act.* and *Joh. Druſ. ad Voc. N. T. com.* 1. *Saronas*.

v. 36. *was at Joppa*] A city by the ſea ſide. See on v. 32. and Chap. 10 5.

v. 37. *whom when they had waſhed*] They uſed to waſh their dead, and to anoint them before they put them into the linen in which they buried them.

v. 38. *they ſent unto him two men, &c.*] Here they ſhewed their faith and charity, deſiring that the pious woman might recover, and be longer profitable unto the Church.

v. 39. *Peter aroſe and went*] Both they who ſent for him, and Peter going, were directed ſo to do, by the holy Spirit and providence of God, for the advancement of his glory and the confirmation of the truth of the goſpel, elſe might it have ſeemed a ſtrange requeſt of the one, or undertaking of the other, to ra ſe the dead.

ſhewing the coats] Which ſhe made to give to the poor.

v. 40. *put them all forth*] Probably he either meaneth all thoſe, who with importunate mourning might diſtract him praying; or, *all*, here, as verſe 25. and many other places, greeth for many. Syr *he put out all the men*.

opened her eyes] Her life being reſtored at that word, *Tabitha ariſe*. ſhe looked and ſate up.

v. 41. *preſented her alive*] Syr. *he gave her to them alive*: that is reſtored again to life.

v. 42. *many believed*] This was the end and fruit of the miracle, to bring them by faith to CHRIST and eternal life.

v. 43. *he tarried many dayes*] Until *Cornelius* by Gods appointment, four ſet him hence, Chap. 10. 6. 24. &c. it is likely that he ſtayed here to inſtruct them further in the truth of Chriſt, and to confirm them in the faith.

CHAP. X.

Verſe 1. *Cornelius*] An Italian Captain of the garriſon Souldiers of the Romans at Cæſarea.

v. 2. *a devout man*] It ſeemeth he was a Proſelyte in heart, though not of the circumciſion and open profeſſion.

with all his houſe] This was a good ſigne of his devotion, that his ſervants alſo feared God: and a good example for Maſters of families thus to order them: it was holy *Abrahams* praiſe, Gen. 18. 19.

to God always] His prayers are commended, 1. from the object he prayed to God; not as the ſuperſtitious to creatures: 2. from their perſeverance, they were not by certain fits, in ſome fear or danger onely (then even *Jonahs* mariners will be devout, Jon. 1. 6.) but always without ceaſing, not without intermiſſion.

v. 3. *He ſaw in a viſion*] Not in a trance or rapt of ſpirit, but in a viſion, and that not obſcurely, but ſenſibly and evidently.

the ninth hour] Which was one of the Jews ſet hours of prayer, Chap 3. 1. See Exod. 29. 41.

v. 4. *thy prayers and thine alms, &c.*] It is a manner of expreſſion borrowed from their burnt-offerings, which they called עולות *holoth*, *aſcenſiones*, *holocauſts*, *burnt-offerings*, Deut. 12. 6. &c. or *aſcenſions*: (it is of the verb עלה *halah*, *aſcendit, &c.*) or *incenſe*, whereof *David* ſaith, Pſalm 141. 2. let my prayer be ſet forth before thee, as *incenſe*: and Rev. 8. 4. *the ſmoak of the incenſe which came with the prayers of the ſaints, aſcended up before the Lord, out of the angels hand*. So came up *Cornelius* alms with his prayers for a memorial before God: with *ſuch ſacrifices God is well pleaſed*, Heb. 13. 16. ſuch contributions to the ſaints the Apoſtle calleth, *an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God*, Phil. 4. 18. without charity God accepteth no ſacrifice of prayers, Matth. 5. 23. 24. Prov. 21. 13.

v. 5. *now ſend men*] The angel ſeemeth to reſigne the office of teaching to *Peter*, whom God had aſſigned thereto: ſo did Chriſt to *Ananias*, Chap. 9. 10. God will be heard in thoſe men whom he appointeth to preach, Luke 10. 16. and it is very dangerous to contemn his ordinance.

to Joppa, and call] See on Chap. 9. 36. 1. it was a port town, where *Jonah* took ſhipping when he would flie from God, Jon. 1. 3. here dwelt *Simon* the tanner where *Peter* lodged, verſe 6. *Hebr* יפו *Jopho*, *Gr.* Ἰόππη: a very ancient town of Paleſtine, ſo named for it beauty, of יפה *japha*, *pulcher*, *formoſus*, as ſome think: others fay of יפת *japheth*, in *Jeromi* time it was called Joppe, *ib. in loc. Adtor.* now Jafa, *G. Mercat. Ant. vetus. in tota ſanct.*

v. 6. *he lodgeth with one Simon, &c.*] Theſe particular inſtructions, not only informed him where to finde *Peter*, but alſo confirmed him in his faith and obedience to Gods command.

v. 7. *a devout ſouldier*] See on v. 2. though it were in carnal reaſon full of danger to change religion, ſpecially in compliance with thoſe, who were commonly accuſed of attempting new matters in the government of Paleſtine and Syria, yet *Cornelius* faith in God overcometh theſe difficulties, and preſently ſent according to Gods command: in matters of religion we muſt rely on Gods commandments, wherein delayes are dangerous, and not on carnal reaſon. The ſouldier he entruſteth, was formed according to the happy example of his maſter, verſe 2. and in his devotion not onely expreſſeth his maſters religious care to teach his family by precept and example (that moſt powerful Rhetorick) but alſo his obſequious readineſſe to learn good. In every calling men may ſerve the Lord: theſe ſhall riſe in judgement to condemn wicked ſouldiers.

v. 8. *declared all theſe things unto them*] Which he did, as to furniſh them for their treaty with *Peter*, ſo to encourage them in this ſervice, wherein the cauſe of God, and his and their ſalvations were intereſted: his choice of ſuch men of truſt is imitable.

v. 9. *about the ſixt hour*] About noon which was another hour for prayer, Pſalm 55. 17. he went up to the top of the houſe, which was flat roofe.

v. 10. *he fell into a trance*] A Super natural elevation of the minde, by the Spirit of God, filling all the ſenſe and faculty of the ſoul with a Divine revelation.

v. 11. *and ſaw heaven opened*] This was the viſion which he ſaw, we may not think this viſion, reall or ſenſible according to the outward man: his *eceſtaſie* gave him other eyes, that is ſpirituall.

v. 12. *were all manner of four footed beaſts*] Wherein ſeemed to him to be all manner of beaſts, and creatures, as well thoſe which by their law were to be accounted unclean, as others.

v. 13. *and eat*] That is, indifferently without any reſpect to the diſtinction of clean and unclean: and therefore God

God affected him with ſo ſharp and ſodain an hunger, verſe 10. becauſe he meant to preſent him a viſion ſuitable thereto.

v. 14. *common or unclean*] That is, which the preſcripts of the law made ſuch. See Mark 7. 2. See Deut. 14. 4. &c.

v. 15. *what God hath cleanſed*] By taking away the difference, which he had put for the time of the ceremoniall law only: by this he was taught, not to abhor the Gentiles, ſeeing God had taken away the difference. Ephe. 2. 14.

call thou not common] Or unclean μὴ κοίνε, (See on Matth. 15. 11.) *Syr. ne contamines*: do thou not ſay, or make as unclean, that is in thy eſteem or vallew of them: ſo the Hebrews uſed to ſpeak: as Prov. 17. 15. מצדיק רשע ומרשיע צדיק *matzdiik raſhaa*; *juſtifying the wicked*: that is, accounting the wicked juſt; So the 70. ὁ δίκαιον κρίνων & δίκαιον, &c.

v. 16. *Received up again*] That is, ſeemed in this viſion to be taken up again.

v. 17. *while Peter doubted, &c.*] διηπόρει. *Syr.* מתקמר *methdamer*, *wondred*: but *διαπορία* ſignifieth (as hath been noted) ſuch a ſuſpenſion of the minde, as perplexeth and ſtraineth it ſo, that one knoweth not what to do.

what this which he had ſeen, ſhould mean] τί ἂν εἴη. So the *Syr.* *what it ſhould be*: that is, what it ſhould ſignifie.

behold the men] The ſervants and the ſouldier which *Cornelius* ſente. v. 7. 8.

v. 18. *and called*] As ſtrangers in civility uſe to do: the rather, becauſe they being Gentiles (with whom the Jews converſed not) would not by any importunity give offence: a good pattern for all godly ſouldiers.

v. 19. *while Peter thought on the viſion*] While his thoughts were troubled, and he ſeriouſly meditated on that which God had ſhewed him, and ſaid unto him.

the Spirit ſaid unto him] By an inward revelation, the holy Ghoſt further, and more evidently inſtructed him what the meaning of the viſion was: God will never leave them without ſufficient inſtruction who faithfully meditate on that he reveileth to them.

v. 20. *doubting nothing*] μηδὲν διακρινόμενος. διακρινόμενος, is in matter of judgement to waver, as now inclining to one ſide, and then to another: *Budæus* interpreteth this place, without any *diſpute*, not doubting, *citra haeſitantiam*; *qui enim haeſitant, ſecum ipſi diſputant ſententiis alternantibus*: without heſitation or ſticking: for they that doubt, or ſtick at a thing, diſpute with themſelves with variable concluſions, this ſheweth how our mindes ought to be reſolved toward Gods word, we muſt not waver. See Rom. 4. 20. & 14. 23. there can be no peace or reſt of conſciences, but on Gods word, and reſolute adhering to the ſame.

I have ſent them] I moved them that ſent them: ſo that here is nothing fortuitous, but all directed by Gods Spirit, and holy providence.

v. 21. *What is the cauſe, &c.*] what buſineſs have ye with me? he knew not yet whither all this tended, and therefore enquired he more affectionately.

v. 22. *a juſt man, &c.*] He being a Gentile and a ſouldier, they give *Peter* his character, in three excellent attributes, 1. that he was a juſt man. 2. that he feared God. 3. that he lived in the good opinion and report of all the Jews that knew him: and this, nor (as officious ſycophants uſe) to flatter him; but to do him right, and ſpecially to free *Peter* from ſuch jealouſie as might otherwiſe, make him fearfull to come to him: in all, here is a good example for ſervants, ingenuoully to give their maſters their due honour, and faithfully to obey them.

was warned from God by an holy Angel] See Matt. 2. 12. this was their main argument to perſwade *Peter* to go, becauſe God called him, and had an hand in all this.

v. 23. *and lodged them*] Courteouſly entertained them as guests and ſtrangers, ξενίζειν ſignifie... alſo ξενίζω τινὰ ἐπὶ ξενίᾳ. *Suidas*: to receive one for hoſpitality ſake, or to hoſpitality: a good example to all good men. See Heb. 13. 2. 1 Tim. 5. 10. Gene. 18. 2. 3. Gene. 19. 1. 2. 3. Exod. 2. 20. Judg. 19. 20. ſpecially for prelates. 1 Tim. 3. 1.

On the morrow, &c.] Here was Peters ready obedience to God.

and certain brethren] So the unanimous Chriſtians eſteemed each other. See chap. 9. 17. theſe out of thankfullneſſe and honour to Peter, would accompany him on the way, but Gods providence ſo diſpoſed of it, that they alſo might be witneſſes of his grace and mercy to the gentiles.

v. 24. *his kinſmen, &c.*] To the end that they alſo might be partakers of the grace and mercy of God with him.

v. 25. *worſhipped, &c.*] Not as God, with Divine worſhip; yet with too much humility, which Peter corrected: ſee Rev. 12. 19. & 22. 8. προσκυνόνοι here tranſlated (*worſhipped*) ſignifieth alſo ſaluted reverently. So the Hebrews uſe their verb שחה *ſhachaa* to fall down, or bow down to adoration Divine, or civil, Gen. 23. 7. *Abraham aroſe* וישתחו *vaiiſhtachu*, and *bowed himſelf to the people of the land*, 70. προσεκύνησεν τοῖς λαοῖς—the word here uſed: ſo that προσκυνεῖν, importing both to *adore*, or *worſhip* with Divine worſhip; and to ſalute with civil worſhip, ſuch as man oweth to man reſpectively: we cannot reaſonably think, that Abraham adored the people as God, or *Cornelius Peter*; yet it appeareth that *Cornelius* being ſtricken with reverence at the preſence of ſo great a ſervant of God, exceeded the bounds of mere civil reſpect, as appeareth by Peters words v. 26.

v. 26. *I my ſelf am alſo a man*] This ſheweth that *Cornelius* falling down, too much inclined to the *impropriation* of Gods honour, and giving it to a creature, which Peter prohibiteth by this reaſon, *I my ſelf am a man*: he need ſay no more: man muſt adore his creatour, but not be adored by his fellow creature: here is no killing of Peters feet.

v. 27. *as he talked with him*] As Peter went on talking with *Cornelius* into his houſe, probably they declared either to other, the work and providence of God in their meeting, Peter excuſing himſelf thereby, for his coming to the Gentiles; and *Cornelius*, for his ſending for him.

v. 28. *A man that is a Jew*] John 4. 9. 8. 48. The law of God forbade them to marry with heathens, to have familiar converſation with them, &c. but their tradition barred them from eating with them, or coming into their houſes, &c. chap. 11. 3. ſo that where Peter ſaith it is *unlawfull*, beyond that which the law of God prohibited, you muſt underſtand Peter to ſpeak κατὰ κοινὸς, after the common tradition, or ſenſe of the Jews.

one of another nation] Being a Gentile, and not a Jew.

common or unclean] Meaning in reſpect of the diverſity of nations; for now he hereby underſtood, that God would call the Gentiles to faith and ſalvation by Chriſt.

v. 29. *I ask, therefore, for what intent, &c.*] It is probable that he faith this for the companies ſake aſſembled there, that they alſo might be acquainted with the whole paſſage, and ſo be better ſatiſfied, and more attentive unto that which they ſhould here: for the ſervants by the way, and *Cornelius* in that diſcourſe they might have going into the houſe, probably had given *Peter* ſome light concerning the buſineſs.

v. 30. *Untill this hour*] Untill this time of day. *See* v. 3. untill about three of the clock in the after-noon.

a man ſtood before me] The Angel in mans ſhape, verſe 3.

v. 31. *thy prayer is heard*] See v. 4.

v. 32. *ſend therefore*] See v. 5.

v. 33. *immediately therefore I ſent to thee*] This probably he faid to aſſure *Peter*, that he would be a carefull and attentive hearer of the myſteries of faith.

thou haſt well done] This is a kinde of thankfull acknowledgement of *Peters* care and pains taken in comming to him.

We are all here preſent before God] Thus he declareth for himſelf, and his friends and family, their attention, and future obedience to his doctrine: ô that this thought were in all that hear the word of God, *we are all here preſent before God*.

v. 34. *Of a truth*] Certainly. *See* Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.

no reſpecter of perſons] Or, hath no regard in his acceptance, to the external condition of the perſon, as, of what nation, family, name, or quality he be of, he ſpeaketh here of thoſe following degrees of grace, faith and obedience, which where over they are found, its evident they are acceptable to him.

v. 35. *he that feareth him*] He that is truely religious toward God, and juſt toward man: by the fear of God the Hebrews underſtood, the whole worſhip of God: *Peter*, intimating that *Cornelius* feared God in that he believed in him, that came into the world to ſave ſinners, ſheweth that the Sacraments are ſeals of *adoption*, in children, and of faith, of thoſe who are of years, as Rom. 4. 11. So that they are deceived who ſo tie the holy Spirit, and the effects thereof, to the receiving the Sacrament of baptiſm, as if none could fear God, or be accepted of him, and ſaved by him, who is not baptized: for firſt, none before Chriſt received this ſeal, as ſince we do: & next, it is the contempt, not the privation, which he herein condemneth. (See v. 44. and John. 3. 5.) here it appareth, that *Cornelius* was accepted of God, before he had received the external ſeal of his covenant

v. 36. *preaching peace*] That is, reconciliation between God and man, through Chriſt. Iſa. 57. 19. Ephe. 2. 14. 16. 17. Col. 1. 20

Lord of all] Not only the God of the Jews, but of the Gentiles also; and he will gather his elect out of all the world. Rom. 2. 30. & 10. 12.

v. 37. *After the baptisme*] That is, after John, the forerunner of Christ, had preached, and baptized in his name.

v. 38. *God anointed Jesus*] That is, indued his humane nature, with the graces of the Holy Ghost, and consecrated, or dedicated his whole *person* to the office of a mediator, both which were prefigured, by the ancient rite of anointing.

for God was with him] In the fulness of the deity, as he was the eternal Son. Col. 2. 9. and in power, grace and favour, as he was man and *Mediator*. John 8. 29. & 16. 32.

v. 39. *and we are witnesses*] We the Apostles who attended on him, chosen for this end, that we might testifie what doctrine he preached, and what miracles he did, as verse 41. 42.

Whom they slew, &c.] Thus speaking of the death of Christ, he mentioneth the ingratitude, and inhumanity of his countrey-men the Jews toward Christ; and that we might consider what he suffered to deliver us from the curse of the law. See Gal. 3. 13. Deut. 21. 23. Here see how necessary, a good end proposed, and a good intention into every action; for albeit, as *Augustine* saith well *lib. 3. cap. 15. nihil nisi malum fit, si animo facias, quod facere ut rectum sit*; it is still ill done with what intention thou dost it, that which is wicked to be done; yet doing any thing with an evil intention though the thing done were so far decreed of God, as that he will draw good out of that evil (as it was in Christs death for our redemption) yet is that same action a sin in the agent, or doer: Gods goodness (so much above all evil, so invincible, that he draweth a good end out of the wicked actions of men) doth no wayes justifie the sins of men, because he never decreeth sin. See Gen. 50. 20. 1 Kin. 12. 8. 15. 29. 1 Sam. 10. 26. 27.

v. 40. *him God raised*] Left, the Gentiles should think, therefore Christ, whom these men preach is destroyed, he presently interposeth, that (which declared him to be the Son of God. Rom. 1. 4. and conquerer of death and hell) he was raised up from the dead.

v. 41. *Not to all the people*] God shewed Christ alive from the dead, but not to all the Jews, but to all those who were appointed witnesses of the same; and those not a few; he was seen alive after his resurrection from the dead, to above five hundred together at once. 1 Cor. 15. 6. he appeared not to the enemies, because his state of humiliation and suffering by them, was finished; and it concerned not them (whose impenitency and unbelief he knew and foresaw) otherwise then that they shall see him coming again in the clouds to judge them. Rev. 1. 7.

v. 42. *commanded us to preach*] See chap. 1. 8. Luk. 24. 47. 48. Mark 16. 15. Matth. 28. 19.

of quick, and dead] Of those who being found alive at his coming, shall be changed; and of those that shall be raised from the dead, to come to judgement. 1 Thes. 4. 15. Rom. 14. 9. 2 Tim. 4. 1. Pet. 4. 5.

v. 43. *to him give all, &c.*] Jer. 31. 34. Mich. 7. 18. Luke 24. 27.

through his name] By his merit.

v. 44. *while he yet spake*] The Holy Ghost accompaineth the sincere preaching, and attentive hearing the word.

the Holy Ghost] That is, the graces of the Holy Spirit, in illumination, regeneration, and the gifts of tongues, &c. By this miracle God declared, that the merit of Christs passion belongeth aswell to the Gentiles as to the Jews; and that (the Spirit, thus coming on these before baptisme) the righteousnesse of God is not attained by any thing externall, without the inward working of his Spirit, which here came on Cornelius, being neither circumcised nor baptized. See on verse 34.

v. 45. *Because that on the Gentiles*] They did not before this understand, that the grace of God appertained unto them, which had been so long (like the dew in Gideons fleece) distilled only on the Jews. Psal. 147. 19. 20.

v. 46. *for they heard them speak*] It was the vulgar error of the Jews, that the covenant of grace, and the Messias, belonged only to themselves, but now they perceive that the Gentiles also had interest therein, hearing them speak unstudied languages, they knew that they had received the holy Ghost.

then answered Peter] This is an usuall manner of speaking with the *Hebrews*, *then answered*, for then said, &c. so the *Syr.* ܐܡܪ *ܥܢܝܬ*, *ait*, *and he said*: Peter seeing what was done better understood what those gifts of the Holy Ghost meant, to wit; that the believing Gentiles should also be partakers of Salvation by Christ.

v. 47. *Can any forbid water*] He reasoneth from the thing signified, unto the signe, and this question is in effect a vehement assertion, as if he had said, we ought not to withhold the signe; it were a sin to deny it: his reason may thus, more at large, be formed. Those that are in Christ by the inward effect of the Holy Ghost, ought to be implanted into the Church by baptism; but these Gentiles are in Christ by the inward effect of the Holy Ghost, therefore they ought to be implanted into the Church by baptism: the same reason will conclude for baptizing infants, whom the Holy Ghost hath made, and pronounced holy, if born of believing parents. 1 Cor. 7. 14. the meaning of these words is; seeing God hath given them the inward grace and Spirituall part, should we, who are but Ministers, deny to communicate to them the external signe and seal of incorporation into Christs body the Church?

v. 48. *To be baptized in the name of the Lord*] For baptisme is the sign whereby believers are openly declared to be the people of God: that which he faith, *in the Name of the Lord*, we must understand as relating to the use, not the form of baptism: they were baptized in the name of the Father, Son, and Holy Ghost, as Christ commanded, Matth. 28. 19. but here, baptizing in the name of the Lord importeth, consecration to the Lord Christ, and implantation into the Church whereof he is the head. So chap. 2. 38. chap. 8. 16. and chap. 19. 5.

to tarry certain dayes] Cornelius and the Church in his house prayed him to tarry, both that they might be further instructed, confirmed, and comforted by his Ministry, and also to express their thankfulness to him for so great a blessing as God had sent them by his ministry: the best have ever need to learn, and to be confirmed; and by our desire to know more, we may, not obscurely gather, how we have profited into what hath ever rafted of true grace offered in the Gospel, but he desireth more.

CHAP. XI.

Verse 1. *That the Gentiles also had received*] Which was yet a wonder to them: a mystery hid from the beginning of the world. Ephes. 3. 10. 11. which caused the holy Angels to stand at gaze. See 1 Peter 1. 12. the Jews held the Gentiles as wicked incorrigible, desperate sinners, and mere aliants from God. See Ephes. 2. 12.

v. 2. *that were of the circumcision*] So were also all the beleeving Jews, who did not quarrel with him neither are here mentioned: but this pointeth at them only, who were too much addicted to legall ceremonies, in so much that they thought circumcision simply necessary to salvation. See chap. 15. 1. 5. and would have the beleiving Gentiles also circumcised.

v. 3. *thou wentest in to men uncircumcised*] Chap. 10. 28. Thus they accuse Peter, as if it had been some grievous sin; whereas the law of God forbade not all commerce with Gentiles, but that only which might corrupt them.

v. 4. *Peter rehearsed the matter in Order, &c.*] Peter willingly submitted to the judgement of the Church, to give them account of that he had done. (See 1 Cor. 14. 29.) by this means he both taught us what every one of us ought to do, and also better instructed them who erred. Peter pretended not to be above the Church.

v. 5. *I was in the city Joppa praying*] This whole narration. See chap. 10. 9. &c.

v. 15. *as on us, &c.*] Chap. 2. 4. In the like power, though not in the same fulness of fiery tongues, nor with the same degrees of fulnesse.

v. 16. *John indeed baptized with water*] John 1. 26.

v. 17. *What was I that I should withstand*] This was Peters conclusion when he had rehearsed the matter: the meaning is; seeing that God hath made the Gentiles equall in grace, with the Jews converted to Christ, it was not in me to deny them an equall share and communion in the external seals, and signes thereof: he that shall exclude those who have received the graces of Gods sanctifying Spirit, by barring them from the externall communion of the Church; in the rule (by Peters conclusion) are resisters of God.

v. 18. *They held their peace*] They rested satisfied; which is indeed the property of good men, who contend not so much for victory, as for truth; whereas the perverse will be satisfied with no reason.

v. 19. *They which were scattered*] Chap. 8. 1.

Phenice] A region of *Syria*.

Cyprus] An Isle in the *Carpathean* Sea, between *Cilicia*, and *Syria*.

Antioch] A famous city in *Syria*, near *Cilicia*.

v. 20. *Cyrene*] There were two cities of this name, one in Lybia. chap. 2. 10. the other in Assyria.

the Grecians] He meaneth not here the scattered Jews (who used the Greek tongue in their Synagogues; as chap. 6. 1. for of them he spake, verse 19.) but the Grecians which were Gentiles.

v. 21. *the hand of the Lord*] The power and grace of God, in miracles, and inward working in the hearers, accompanying their ministry. See Luke 1. 66. & 5. 17.

v. 22. *they sent forth Barnabas*] Of him see, chap. 4. 36. the burden of forming and ordering the Church of Christ, appointing and designing Pastours and Ministers to the several congregations, and holding them in an holy unity, they lay now upon the Apostles, therefore to confirm them that were converted to the faith, they send this son of consolation to Antioch, where a famous Church was now beginning, to order and establish the same.

v. 23. *had seen the grace of God*] Meaning, the admirable effects thereof.

cleave unto the Lord] Deut 10. 20. & 30. 20. with ardent desire, and zeal, resolving to serve him, and to rest assured in expectation of his promise.

v. 24. *he was a good man*] Meaning *Barnabas*. verse 22.

much people was added &c.] They are here faid, *added to the Lord*, who were won to the faith in Christ, and the Church there present: mark here the fruit of Ministers unity; many were added to the Lord; for *Barnabas* preaching was to confirm that truth which others had taught: it is not so where one casteth down that which another buildeth; consider well Matth. 18. 7.

v. 25. *to seek Saul*] His ambition was, that the Gospel and glory of Christ, in the conversion and salvation of foules might be advanced; therefore he that might have been in great honour and esteem at Antioch, goeth to seek *Saul*, that they might joyn in the work of Christ.

v. 26. *with the Church*] Or in the Church ἐν τῇ ἐκκλησίᾳ. *were called Christians first &c.*] Whereas before they were called disciples, and *Nazarens* (under which name they used to curse the professours of the Gospel thrice a day: as *Jerom* in Isaiah 49. speaking of the unbeleeving Jews faith, *ter per singulos dies sub nomine Nazarenorum maledicunt in synagogis suis. See* c. 24. 5. now at Antioch they were first called Christians. So much honour had this city, that from thence Christ, as it were spread his *banner*; that it might appear to the world, that there was a people who would follow him, and glory to be called by his Sacred Name.

v. 27. *came Prophets to Jerusalem*] See chap. 13. 1. God then furnished his Church with variety of gifts: he gave some to be Apostles, some Prophets &c. See Ephes. 4. 11. and inspired these with revelations for the good of his Church. See chap. 21. 9.

v. 28. *named Agabus*] Chap. 21. 10.

signified by the spirit] By divine revelation: whereby God gave them occasion to relieve the brethren at Jerusalem.

v. 29. *every man according to his ability*] See Luke 11. 41. Meaning every one of the Christians at Antiochia, because they of Jerusalem might probably be in more necessity, by reason of the malice of the Jews there, and their persecution. See Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1, 2. Gal. 2. 10.

v. 30. *sent it to the Elders*] Their pillars and Ministers of the Church. 1 Pet. 5. 1, 2. 2 John 1. 2. John 1. Gal. 2. 9. which elders, as *Clem. Alexandrinus* faith, *Strom. lib. 6. he is indeed an elder* of the Church, and a true minister of the will of God, ἐὰν ποιῇ τὸ θέλημα τοῦ θεοῦ &c. if he do and teach the things of God, &c. *Ignatius Mart epist. ad Trallianos*, speaking hereof faith, ὅτι τῷ προεδρεύτῃ, ὡς πνεῦμα θεοῦ, &c. *Vedelius* interpreteth it, *Presbytero vero, sunt concessus quidam Dei*: an assembly (or Synod) of God: and presently after he faith, without *these, there is no elect Church, no congregation of Saints*: and in the same Epistle, he calleth them συμβούλους καὶ συνεδρευτὰς τῆς ἐπισκόπου, *counsellers, and assessours of the Bishop*. See the same, *ep. ad Magnes.* therefore *Clemens Romanus ep. ad Corinth.* 1. faith, you that laid the first foundations of sedition, ὑποτάγητε τοῖς πρεσβυτέροις *be obedient to your elders, Chrysostom To. 4. in 1 Tim.* 3. 8. *hom.* 11. faith; having spoken of Bishops, &c. omitting the order, or constitution of *Elders*, he passeth to Deacons: why so? ἐπεὶ πολὺ τὸ κοινὸν ἀμφοῖν, καὶ τῶν ἐπισκόπων because there is not much difference between them and Bishops &c. καὶ γὰρ οἱ ἐπίσκοποι εἰσὶ, ταῦτα καὶ οἱ πρεσβύτεροι δηλοῦσι. and that which he speaketh of Bishops, agreeth also to Elders: for they are superiour (faith he) only in ordination, in imposition of hands. *Jerom on Tit.* 1. faith, *idem est ergo Presbyter qui Episcopus, & antequam diaboli instinctu diceretur in populis ego sum Pauli, ego Apollo, communi presbyterorum consilio, ecclesiæ gubernabantur*, much more faith he there; the summe is, that the same men were Bishops and Elders, and that that time spake indifferently of Bishops, as of Elders: whereto he citeth chap. 22. 17. Acts, where it is faid *Paul* sent to Ephesus, and called the Elders of the Church: and verse 28. he bade them take heed to themselves, *and to all the flock, over which the Lord hath made you* (ἐπισκόπους) *Bishops* or *Overseers*. *Ambros. in Ephes.* 4. (if that be his work) faith, *primi Presbyteri Episcopi appellabantur &c.* the first Elders were called Bishops: yet the same taken not away order, in 1 Tim. 3. *Episcopus primus est, ut omnis Episcopus presbyter sit, non tamen omnis Presbyter Episcopus: hic enim Episcopus est, qui inter Presbyteros primus est*: the Bishop is the first, so that every Bishop is an Elder, but every Elder is not a Bishop: for he is a Bishop, who among the Elders is the first or chief. The first councell at Rome held 1074. *Anno Domini*, c. 15. sheweth that the Elder is comprehended under the name of Bishop: *Severin Bin. Concil. To.* 7 So faith *Isidor.* that *Paul* calleth the same Elders under the name of Bishops. *Concil. Aquisgranens. Anno Domini.* 816. *ib. To.* 6. yet that they are not the same, *Epiphanius* (*hæres.* 75. against the Aerians) contendeth.

Barnabas] See chap. 12. 25.

CHAP. XII.

Verse 1. *King Herod*] He was nephew of *Herod* the great, and son of *Aristobulus*; a Viceroy, or deputy king to the Emperour of Rome, for the government of the Jews: *Syr. firnamed Agrippa See Joseph. Antiq. l.* 19. c. 4. 5. *&c.* See on Matth. 14. 1.

stretched forth his hands] Or laid hands on, or began to lay hands on some Christians.

v. 2. *killed James*] This was one of the sons of *Zebedeus*. Matth. 4. 21. and 10. 2. there was another so named, which was the son of *Alphæus*: of whom, verse 17. See Matth. 20. 20.

v. 3. *the dayes of unleavened bread*] These words intimate the cause why he deferred *Peters* execution, for reverence of the Passcover, which lasted eight dayes. See chap. 20. 6.

v. 4. *four quaternions of souldiers*] The number being sixteen, was divided by fours, to keep divers wards, or watch by turns: therefore the Syriac hath it, he delivered him to sixteen souldiers.

v. 5. *prayer was made without ceasing*] Or *instant* and *earnest* prayer was made: ἐκτενὴς, is *fervidus*, *diligens Suidas* interpreteth ἐκτενὴς by ὁλοψύχως, with all the strength of the soul; and so this prayer was made with all fervency of spirit, and perseverance: it was their own cause; therefore they give all the assistance they can, according to the Apostles rule. Hebr. 13. 3. Colos. 4. 2. 1 Thes. 5. 17. this shewes that they beleeved that God would hear them according to his promise. Psal. 50. 15. Matth. 18. 19. &c.

v. 6. *the same night*] The Syriac interpreter paraphraseth thus, *in the same night on whose morning following he would* bring him out. God many times suffereth his to come to the pits brink, and then delivereth them; that they may be the more sensible of his mercy, and have the more evident matter of rejoycing and praysing him: also that he might by such experience give them assurance, that in the greatest dangers, he can, and will deliver them when he knoweth it best.

sleeping between two souldiers] All these circumstances shew *Herods* bloody intent, and Gods power in delivering *Peter*, in spite of his chains and guards.

v. 7. *the Angel of the Lord*] Chap. 5. 19. For he hath made his Angels Ministring spirits for their sakes, who are heirs of salvation. See *Hebr.* 1. 14. Psal. 34.

the light shined] As to light *Peter*, so to assure him of assistance from heaven: whether it shined to *Peter* onely, or in the place where he was or went, is skilleth not; the guard probably were either asleep, or so stupified, that they could either not perceive, or not resist: neither is it behoofull to enquire what light this was? whence or how it shined? whether it were onely the refulgence of an Angelicall nature, or of some naturall causes permitted to the power of the Angel? if these, or the like things had been necessary to salvation, they had been written.

the prison] Or house.

smote Peter on the side] To awake, and lead him out: which sheweth the merciful providence of God, watching over us when we sleep; and providing for our safety, when we think not of our own dangers, and keeping us, when sleep hath shut up all our senses. See Gen. 19. 16.

his chains fell off] This was done by the power of God, whom all creatures obey. See chap. 16. 27. So easily can God (whose will is his word; and his word, his work) deliver us: So admirable is the power of faithfull prayer to open prison doors, make chains fall off, and to cause the sun and moon to stand still in the heaven. Josh. 10. 12, 13. to open and shut heaven for rain. James 5. 17.

v. 8. *thy sandals*] Which were a kinde of high shoes, tyed on with strings, after the manner and convenience of those hot countreys.

v. 9. *and wist not that it was true &c.*] He knew not yet whether it were a reall thing, or a vision: he knew that God could deliver in life and in death, therefore he readily obeyed.

v. 10. *the first and second ward*] The watch which kept court of guard in the first and second place: God could at once have set him free by carrying him from so many difficulties; but thus he seemed to give him many deliverances, because from many, and through many difficulties; that the divine power, and the Churches comfort might more evidently appear.

leadeth unto the city] That is, by which they went from the prison into the inward parts of the city: it is not likely that the prison was out of the city.

which opened to them of his own accord αὐτοματόν; the word signifieth, that which moveth, or doth something of it *self*, *non alieno impulsu*, not moved by another; but this was done by the command and power of God, whose will all creatures must obey.

forthwith the Angel departed] Having performed his charge, and that for which God had sent him; he left *Peter* free, to go to his company.

v. 11. *When Peter was come to himself*] For before, he was as a man in a trance, or dream; out of himself. See verse 9.

from all the expectation of the people] For they looked that *Herod* would have put him to death, as he purposed, and had done to *James* before. verse 2.

v. 12. *where many were gathered together praying*] Because they could not publikely assemble, they divided company, and met to pray and preach, as they could in those dangerous times, wherein the enemies of the Gospel so violently raged: hither *Peter* hasteth, to declare Gods goodnesse in his deliverance: and herein they tasted the comfortable fruit of their prayers.

v. 13. *came to hearken*] To aske who was there: the Syriac gives it, *that she might answer*: to wit, those who knocke.

v. 14. *she opened not the gate for gladnesse*] Sudden joy (as any other extream affection) disturbeth reason, and for a time, perverteth the offices thereof, as here, in *Rhode*) in so much that some have dyed with sudden joy.

v. 15. *thou art mad*] μαίνῃ, because they thought she spake improbable things: some read *art thou mad?* for by saying thus, the discomposed them, and likely, interrupted their prayers: Syr. *omnino turbata es*: verily thou art troubled in minde.

it is his Angel] Meaning, according to the common opinion, an *Angel guardian*, which they might possibly suppose, came to signifie his death, whom they in reason might give for dead. See Matth. 18. 10. Psal. 34. 7. & 91. 11.

v. 16. *But Peter continued knocking*] Among so many dangers of the Church, he might easily know they would be fearfull to open doors in the night, untill they could be well affured who was there: therefore he continued knocking, that he might shew himself, and declare what God had done for him, for their comfort and confirmation.

v. 17. *beckning unto them with the hand*] κατασείσας δὲ, *Beckning* faith that κατασείειν is *non voce sed manu silentium indico*, to warn silence by the hand: this did *Peter*, left at any sudden voice of joy of the brethren, some notice might be taken of those who passed by, or dwelt at the next houses, and so *Peter* might be further pursued, and they endangered.

unto James] The son of *Alpheus*, *James* the lesse. Mark 15. 40. called the brother of (that is, the kinsman of) the Lord. Gal. 1. 19. yet surviving, verse 2. Matth. 10. 3. Luke 6. 15. Acts 15. 13. antiquitie took him to be superintendent, or Bishop of the Church of Jerusalem. See chap. 21. 17. 18. Gal. 2. 9. *Chrysost. hom.* 33. *in Act. Jerom To. 1. catalog. script. eclef.*

another place] Some more secret and secure place, for fear of pursuit, when they should misse him in the prison.

v. 18. *there was no small stir &c.*] Syr. *there was great contention*; probably, all being troubled with fear and admiration, they would lay the supposed fault of the prisoners escape, on the keepers; they were not ignorant of *Herods* tyranny, nor the ordinary danger of letting prisoners escape.

v. 19. *put to death*] ἀπαχθῆναι, to be *led away*; that is, to execution: so the Syriac, *he commanded that they should die*. *he went*] Meaning *Peter*.

v. 20. *was highly displeased*] Or bare an *hostile minde, intending war*.

with them of Tyre and Sidon] Two rich and ancient cities of Phænicia, on the coast of Syria; one of the frontier *canton*, or free towns. See Isaiah 23. 8. it may be, that their wealth begat them insolency, to affront *Herod*; or his ambition and covetousnesse might possibly instigate him to quarrell with them.

came with one accord] Having formerly suffered grievous things, they now, out of dear experience, learned rather to contend with words, and treaty, then arms; and to try all means to save blood: every state may begin a war, but it will be in the power of the conquerer onely, to end it, and he must be more then wise who shall compose it.

the kings Chamberlain] Gr. *that was over the kings bedchamber*.

their countrey] See 1 Kings 5. 9. 11. Ezek. 27. 17.

v. 21. *Upon a set day*] Probably, it was appointed for audience of the Tyrian, and Sidonian Commissioners about the peace.

v. 22. *the people gave a shout saying*] As profane *Sycophants*, they applauded him, and gave him the honour due to God.

v. 23. *immediately the Angel &c.*] God sent an Angel to deliver *Peter*; and now he sends another to punish the sacrilegious *Herod*: that which *Josephus Ant. l.* 19. *c.* 7. & *Euseb. l.* 2. speak of other signes and presages about him, there being no other certainty, must be left on the credit of those authours.

he gave not] Because he suppressed not their impious flattery, but rather encouraged them by countenancing the same.

eaten of worms] Or *vermin*: some write that his grandfather also was eaten of lice.

v. 24. *the word of God*] Was happily preached, and received of many, with good fruit of faith and obedience; as Col 1. 6. Acts 19. 20.

v. 25. *returned from Jerusalem*] To Antioch, which both the Syriac, and some Greek copies expresse.

fulfilled their ministry] Or charge. chap. 11. 29, 30. which now had been to carry the benevolence of the Antiochian Christians, to the Saints at Jerusalem.

John whose sirname was Mark] This is said, to distinguish him from the other *Mark*: this *John Mark* was he whose mother is mentioned, verse 12. he going with *Paul* and *Barnabas*, was afterward the occasion of a bitter dissention between them. chap. 15. 37. 39.

CHAP. XIII.

Verse 1. *Certain prophets*] So were they called, not onely who foretold things to come, as *Agabus*, but those also who interpret Scriptures, 1 Cor. 14. See on Chap. 11. 27.

Menaen, which had been brought up with Herod] Or *Herode* foster-brother; that was *Herod Antipas* who slew *John Baptist*, Matth. 14. 1. this commendeth *Menaens* religion, who in contempt of the world embraced the Gospel, as *Moses* had done: or at least sheweth how God hath in all sorts and degrees of men, some who fear him: he had in imperious *Ahabs* house, an *Obadiah*, 1 Kings 18. 3. 13. a *Moses* in wicked *Pharaohs*; some believers in *Neroes*, Phil. 4. 22. and *Herods*, Luke 8. 3.

v. 2. *ministred*] In the publick service of God, as prayer, preaching, administration of the sacraments, and other ministerial offices.

the holy Ghost said] By a prophetical revelation either to some one or more of them.

separate me Barnabas] That they may have like authoritie with the other Apostles, infallibility of the spirit, and commission to preach unto the Gentiles. Gal. 2. 9.

v. 3. *laid their hands on them*] That imposition of hands signified their setting apart to this particular employment, the consent of the Church, and their blessing. See Chap. 6. 6. and 14. 26.

v. 4. *Seleucia*] A sea town of Cilicia.

to Cyprus] Chap. 11. 19.

v. 5. *Salamis*] A city of Cyprus on the East: hence there was commodious passage into Syria: it was since called Constantia. *Atlas minor. G. Mercat.*

to their minister] To the work of the ministery.

v. 6. *Paphos*] A citie of Cyprus.

v. 7. *the deputy*] ἀνθύπατος, the *Proconsul*, or *Proprietor*, a Roman officer, of whom see *Fenestella de Magistrat. Rom. cap.* 11. *Pompon. Lat. de Magistrat. Rom. Volaterran. de Magist. & sacr. Rom.*

v. 8. *but Elimas*] It is an Arabick word, and signifieth a *magitian, wise man*, &c. See *Joh. Drus. ad Voc. N. T. com.* 2. *cap.* 7.

v. 9. *then Saul*] Becoming a Christian he changed his Hebrew name *Saul*, for a Roman name *Paul*, being specially assigned, an Apostle, and doctor of the Gentiles.

v. 10. *thou childe, &c.*] See Matth. 13. 38. John 8. 44. 1 John 3. 8.

pervert the right wayes] To lay false imputations on the Gospel, and the way of salvation, to hinder the work of Gods grace.

v. 11. *the hand of the Lord*] The power of God which sheweth itself in punishing his enemies.

v. 12. *being astonished*] See Matth. 7. 28. which he saw accompanied with such power of God, in perswading, reproving and doing miracles; and of such majesty and sanctitie.

v. 13. *Pamphilia*] A countrey in Asia the lesse: hither they came from Paphos now called Bapho, in Cyprus. *Atlas min.*

v. 14. *Antioch*] This was another Antiochia in Asia, bounding upon Lycaonia, Isauria, and Pamphylia, not that Antioch in Syria, Chap. 11. 19.

v. 15. *after the reading of the law*] Which they so distributed into parts, to be read every Sabbath day, that they read all the Law and Prophets once a yeer. See Luke 4. 16. See *Tremel. in loc.*

rulers of the synagogue] For no man might presume to preach without lawful authority, and calling thereto by the governours by God appointed. See on Chap. 18. 8.

v. 16. *beckning with his hand*] To get audience and warne them to attention. See on Chap. 12. 17.

v. 17. *exalted the people*] This relateth to that dignity of *Joseph* in *Pharaohs* court, and that which his father and brethren had for his sake, until another *Pharaoh* arose who knew them not.

when they dwelt as strangers] Exod. 1. 1.

and with an high arme] That which *Moses* expresseth Exod. 32. 11. with great power בְּכֹחַ גָּדוֹל *and with mighty hand*, 70 ἐν ἰσχύϊ μεγάλῃ, καὶ ἐν τῷ βραχίονι αὐτοῦ ὑψηλῷ: the meaning is, by shewing his might and power, in destroying *Israels* enemies, and removing all other obstructions to their coming out of *Egypt*. See also Exodus 13. 14. 16.

v. 18. *forty yeers suffered their manners*] ἐτροποφόρησεν, &c. ἐτροποφόρησε, signifieth to bear with, or to endure ones manners or qualities. So *Suidas* interpreter giveth it here; but the אתרסי אומן *verbarse innun*, and; he *nourished them*, as if it were ἐθρεψοφόρησεν αὐτοὺς, that is, ἐθρέψεν αὐτοὺς, *he nourished them*, bearing them like a nurse, as *Moses* speaketh, Numb. 11. 12. Deut. 32. 11. indeed he did both: he endured their many rebellions with great mercy, and did feed and carry them like a tender nurse; though here the Apostle aimeth at the first, that he might shew, that Gods free election of their fathers was the cause why his goodnesse would not strive with their ingrateful wickednesse: they many times provoked him to anger, yet God (though he often corrected them) destroyed them not, but with admirable lenity, bare their perverse qualities, that in the fulnesse of time he might perform the promise made to their fathers.

v. 19. *destroyed seven nations*] That he might plant Israel in that land. See Gen. 15. 17. Josh. 3. 10. Judg. 5. 6.

he divided their land] Josh. 14. 2.

v. 20. *he gave unto them judges*] Judg. 3. 9.

the space of &c.] Reckning from *Moses* to *Samuels* government, there were fixteen Judges, *Moses*, *Joshua*, *Othniel*, *Ehud*, *Deborah*, *Gedeon*, *Abimelech*, *Thola*, *Jares*, *Jephte*, *Abessan*, *Elam*, *Abdon*, *Samson*, *Eli*, *Samuel*; who governed so long in all. See Deut 1. 34. Judges 3. and 5. and 8. and 9. and 10. and 11. and 15. 1 Sam. 4.

v. 21. *afterward they desired a King*] 1 Sam. 8. 5.

v. 22. *he raised up unto them David*] 1 Sam. 16. 13.

I have found David] Psal. 89. 20.

v. 23. *of this mans seed*] Isaiah 11. 1. that is, of the linage of *David*, God raised up Jesus Christ our Saviour. See Isaiah 11. 1. Rom. 1. 3. &c. Matth. 1. Luke 3. 31.

v. 24. *when John had first preached*] Matth. 3. 1.

before his coming] Gr. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, word for word, *before the face of his entrance*: the Prophets preached in several ages before Christis coming, but not as John, who in view of him: as the Hebrews said לפני *lifne* to, or before the fire: here of Christ present it may be said. See Luke 1. 76. John pointed him out present, John 1. 29. and preached and administred the Sacrament of baptisme, and doctrine of repentance, a due preparative thereto, in Christs presence.

v. 25. *Whom think ye that I am*] John 1. 20.

I am not he] See John 1. 21. 25.

v. 26. *unto this salvation*] Meaning the Gospel (which is the gladsome tidings of Salvation in Christ) was first addressed to the Jews.

v. 27. *because they knew him not*] They knew not Christ to be the Messias.

nor yet the voices of the Prophets] That is, as the Syriac interpreteth, the writings of the Prophets according to which he here also faith, *which are read every Sabbath, &c.*

they have fulfilled] See chap. 4. 48.

v. 28. *and though they found*] Matth. 27. 22.

v. 29. *when they had fulfilled all*] All that God would have done by them, who so used Christ, that nothing of all the prophecies concerning his sufferings was unfulfilled. See Luke 24. 44. John 19. 30.

they took him down] That is, *Joseph* of Arimathea, and *Nicodemus*. See Matth. 27. 58.

v. 30. *but God raised him*] Matth. 28. 6.

v. 31. *and he was seen, &c.*] See on Chap. 10. 41. and Matth. 28. 6.

v. 32. *glad tidings how that the promise*] Intimating that he taught no new matter, but that the ancient promises concerning the Messias were now fulfilled.

v. 33. *as it is also written*] Psal. 2. 7. Heb. 1. 5. in that he was incarnate God began to fulfill his promise which was accomplished in his resurrection and ascension, as appeareth in the next verse.

v. 34. *I will give you*] Isaiah 55. 3.

the sure mercies of David] Heb. חסדי דוד הנאמנים *chasde David hanneemanim, the stable mercies of David*: 70. τὰ ὅσια Δαυὶδ τὰ πιστὰ, which S. *Luke* followeth; the faithful or certain holy things of *David*: that is the promises which he made of his free mercy to *David*, concerning the eternal kingdom of Christ, 2 Sam. 7.

v. 35. *thou shalt not suffer*] Psal. 16. 10. See chap. 2. 27.

v. 36. *after he had served, &c.*] Or after he had in his own age served the will of God: the meaning is, after *David* had lived upright towards God, in his appointed time he died, and therefore that which he foretold in these prophesies, appertained unto Christ, who saw no corruption, not unto *David* himself.

v. 37. *saw no corruption*] Did not corrupt, verse 35. and Chap. 2. 27. for he rose again the third day.

v. 38. *through this man*] It is preached and declared unto you, that through Jesus you shall have remission of sins: this is the conclusion of the Apostles sermon: he had shewed that Christ whom they preached was the very Messias promised to the fathers, and removed the Jews objection, the scandal of the crosse; now he further declareth what great benefits are offered in Christ, and how severely God will revenge the contempt of his beloved Son, if they refuse mercy offered, verse 40.

v. 39. *are justified from all things*] Whereas by the Law, and ceremonies thereof, no man could be justified or acquitted of the guilt of his sins; they that believe in Christ are justified (Rom. 5. 1.) the Law had but the shadow of that which was to be performed in Christ, Gal. 3. 2, 22. Rom. 3. 20. Hebr. 10. 1. 4.

v. 40. *spoken of in the prophets*] Hab. 1. 5. Isaiah. 28. 14. the substance of whose words he here citeth and applieth to them, who contemning the word of God, do in effect think they have made a league with death and hell, so that the judgement of God shall not come on them, who have made lies their hope; whereas Christ is that only precious cornerstone and sure foundation laid in Sion, in whom whosoever believeth shall not perish. See Isaiah 28. 16.

v. 41. *Behold ye despisers*] This scenneth to be taken from Isaiah 28. 14. where the prophet faith, *Hear the word of the Lord* אנשי לצון *anshe latson, yemen of derision*: *Ar. Mont. irrisori. V. Shindl. pent. viri illusores. Vatablus & Vulg.* (it is of לוץ *luts, derisit, cavillatus est.*) mockers and despisers of Gods word: the rest, for substance, out of Habak. 1. 5. which by analogie and proportion he accommodateth to his present purpose: as God, when the people most securely despised prophetieis, brought heavy plagues and destructions on them by the Chaldes who demolished their temple, and ruined their city (wherein they so much gloried and trusted) because of their contempt of his word, and other crying sins following the same, 2 Chron. 36. 15, 16. &c. So did it now come upon them again by the Romans, for their despising Christ and the gospel.

v. 42. *might be preached to them the next Sabbath*] Or *in the week, between*, on some day before the next Sabbath, as some interpret; but verse 44. the convention was on the next Sabbath: so much were they affected with what they heard; that they desired much to hear it again, that they might better understand and remember the same; we would often hear what we love.

v. 43. *many of the Jews*] Though some were averse and more

more enraged against the Gospel, yet God still hath a part. *Proselytes*] So called παρὰ τὸ προσεληλυθέναι, because they came to the religion of the Jews from Paganism. See Chap. 2.10. these and other conversions the Apostles exhort to constancy in the faith of Jesus, well knowing with what fierce encounters Satan useth to charge the infancy of true religion, and our first good beginnings.

v. 44. *almost the whole city*] A Metonymical expression; city, for citizens: some cemming of zeal to the gospell; some of malice, to cavill: so are our assemblies mixed still.

v. 45. *filled with envy*] ζήλου, here signifieth, an envious indignation at the great confluence of the Gentiles following the Apostles. See on Chap. 5. 17. they envied the growth and happy successe of the Gospel.

contradicting and blaspheming] Contradicting, and cavilling at the doctrine of the gospel, and likely reviling their persons, disrediting and calumniating them: blasphemie, and perfecution of the Ministers of Christ seldom goe asunder.

v. 46. It *was necessary*] Because so commanded, Matth. 10. 6.

and judge your selves] This your unbelief and contempt of the gospel, speak you unworthy of eternal life, which is onely by Christ, your own fact judgeth you not worthy.&c.

v. 47. I *have set thee to be a light &c.*] Isaiah 49. 6.

v. 48. *When the Gentiles heard this they were glad*] When they understood their own interest in Christ, and their calling to the hope of salvation, they received the Gospel with greater reverence and joy of heart: they had hitherto no rest in their consciences, but Christ now thus proposed to them, and apprehended by faith, giveth them that, Rom. 5. 1. therefore they cannot but rejoyce. See chap. 8. 39. Rom. 14. 17. 1 Pet. 1.8

to eternall life, beleeved] Here is the fountain of all saving grace, Gods free and eternall mercy ordaining the means, as he hath the end: they now obtaining the means (knowledge of Christ by the Gospel preached to them, and feeling the power thereof in their faith and conversion) blesse, and give thanks to God for this favour, being assured of the end thereof to life eternal.

v. 49. *published throughout all the region*] In spight of all oppositions: so true is that which Christ intimated in the parable of the leaven, Matth. 13.33. concerning the processe of the Gospel.

v. 50. *devout and honourable women*] Which had embraced the law of *Moses*, and the Jewish religion, and were lead with blinde zeal against the gospel which they knew not: so that calling them devout, the Evangelist speaketh according to the worlds estimate of them: The corruption of the best is worst; where Satan can but gain such agents to his party, there are commonly the bloodiest perfecutions of the Prophets and Ministers of Christ: *Jezebel*, *Herodias*, and these *Pisidians* here, are examples enough, I would we had no more.

v. 51. *Shook off the dust*] See Matth. 10. 14. Mark 6. 11. Luke 9. 5. and 10. 11. it was a signe of execration with the Jews.

came to Iconium] Some say this was a town in Lycaonia neer to the famous mountain *Taurus*, *Plin. nat. hist. lib.* 5. 27. mentioneth it: others say there are others of the same name in other provinces. See Chap. 14. 1.

v. 52. *the disciples were filled with joy*] Because of the successe of the gospel, and because the Spirit of God reigned in them, to direct and make them glad: the scope is to shew that the disciples were so far from being discouraged with the Jews blasphemies, calumnies, oppositions and persecutions, that they were more confirmed hereby, and glad for their sufferings for the truth of Christ. See Chap. 5. 41.

CHAP. XIV.

Verse 1. A*Nd it came to passe*] καὶ τὸ αὐτὸ, *likewise*, or as it was a little before that time, at Antioch in Pisidia, Chap. 13. 14.

in Iconium] Chap. 13. 51.

went both together into the] As they did at Antioch, Chap. 13. 14.

of the Greeks] Proselytes frequenting the Jews synagogues, though they received not circumcision.

v. 2. *unbelieving Jews*] ἀπειθήσαντες, those that believed not, or those that obeyed not the gospel, as not suffering their hard and obstinate hearts to be perswaded to receive the truth thereof. So Syriac, *qui non obediebant*.

against the brethren] The believers, who with brotherly love and unity call upon one heavenly father.

v. 3. *long time, &c.* χρόνον ἱκανὸν, *a sufficient time.*

boldly in the Lord] *Of the Lord*, the Syriack giveth it: or rather trusting in the Lord.

unto the word of his grace] The word in which his grace and free mercy is preached and declared to those that believe in Christ.

and granted signes] These words expresse how God gave testimony to the doctrine which *Paul* and *Barnabas* preached. See Mark 16. 20.

v. 4. *was divided*] ἐσχίσθη; they were cut *studia in contraria*, into contrary factions, or opinions, so that some took part with the Jews, and others with the Apostles.

v. 5. *an assault made*] 2 Tim. 3. 11.

v. 6. *fled to Lystra*] Matth. 10. 23. See here verse 20. when they were in hazard of being destroyed, they fled according to our Saviours command, Matth. 10. thereby to decline the fury of their adversaries: this was wisdom, not inconstancie.

v. 7. *there they preached*] Thus, by their flight they reserved themselves to better opportunities of doing good, in these cities of Lystra and Derbe (where they found *Timothie*, Chap. 16. 1 Rom. 16. 21.) these were towns neer Lycaonia in Asia the lesser.

v. 8. *cripple from his mothers womb*] This setteth off the excellency of Gods power in the cure, as Chap. 3. 2. &c.

v. 9. *perceiving that he had faith to be healed*] Perceiving by his attention, countenance, or some words by him uttered, that he had faith for his cure which unbelief hindereth, Matth. 13. 58. Mark 6. 5.

v. 10. *with a loud voice*] That the people there present might hear; and that *Paul* might thereby profesie his confidence of the cure.

he leaped and walked] Shewing a found recovery, as Chap. 3.

v. 11. *the gods are come down*] Their idol-worship was not terminative in their images, but they vainly thought they worshipped some deity by that image; so that though their idols were present with them, yet here they dreamed that those Gods who were thereby worshipped, were now come personally down among them. So blinde is flesh and blood unto the clearest light of the Gospel; though *Paul* had preached Christ unto them, and his doctrine was presently confirmed with a singular miracle, which by their own principles of reason, none but a divine power could have done, yet they impute that work to their false and imaginary gods; so little can miracles prevail for the spectators conversion and confirmation, except the holy Ghost open their hearts to understand and believe the truth

v. 12. *called Barnabas, Jupiter, &c.*] They called them by the names of their false gods: *Barnabas*, *Jupiter*; their chief idol god: and *Paul*, *Mercury*; whom they feigned to be the interpreter of their gods, because *Paul* here appeared the chief speaker.

v. 13. *brought oxen and garlands*] Trimmed with garlands of flowers, according to the custome of the heathens.

unto the gates] Meaning the gates of the house where the Apostle lodged; for their temple was without the town: and therefore the priests brought the sacrificers (as he thought) to the gods themselves.

v. 14. *rent their clothes*] In token of their detesting and abhorring it: knowing that in such impious and foolish sacrilege, their selves should have been made idols, and robbers of God, had they but consented to receive such vain honour from them.

crying out] That all the people might be undeceived, and not held any longer in those snares of the devil.

v. 15. *we also are men*] See Chap. 10. 26.

of like passions] ὁμοιοπαθεῖς; mortal, as you are, subject to death, as all others. See James 5. 17. not without the infirmities of flesh and blood: *Beudeus* interpreteth this place, *eadem conditione mortalitatis, &c. simili conditione vobiscum humanitas afficimur.*

v. 15. *turn from these vanities*] That is, from idolatry, superstition, &c. this is after the Hebrew manner, who called idols הבל *hebel*, *vanity*. So Deut. 32. 21. they provoked me to anger בהבליהם *behablehem*; with their vanities, which the 70 give there, ἐν τοῖς εἰδώλοις αὐτῶν, Jer 10.8.15. the same word they give by τὰ μάταια, *vanities*, the word here used. See also 1 Kings 16. 13. 26. Jer. 8. 19. certainly adoration of sensleste idols, is the most irrational vanity that ever Satan put into the stupified heart of man: how much more truly do dumb creatures naturally judge of your gods, (said *Minucius Felix Octav.*) *Non sentire eos sciunt, rodunt, insultant, insident*: they know they have no sences, they gnaw them, leap on them, sit on them; the birds would breed in the mouth of your god, and spiders hang their slender threds on their head, &c.

which made heaven and earth] Genesis 1. 1, Psalm 146. 6. Rev. 14. 17.

v. 16. *who in times past*] Psal. 82. 12. Acts 17. 30.

to walk in their own ways] To live after their own fantasies: not that God ever approved of their wickednesse, but because he justly gave them over (Rom. 1. 24.) to their sin and superstition, not bestowing on them his laws and ordinances, as he did on *Israel*, Psal. 147. 19, 20.

v. 17. *he left not himself without witnesse*] Here he prepossesseth an objection: if any should say, how should they not erre, seeing that God neither revealed his will nor himself unto them? the answer is, that God might be seen in the works of his wisdom, power, and providence, in all the known courses of Nature, and things appointed for the common use of man, as showers, fruit, corn, &c. See Rom. 1. 19. As also in his admirable patience, and invincible goodnesse, in that he giveth to the just and unjust, *indiscretas pluvias*, unseverred showres (*Cyprian de bon. patient.*) and all other secular goods. See Matth. 5. 45.

with food and gladnesse] With gladness for the abundance with which he crowneth the yeer. See Psal. 65. 9. &c.

v. 18. *with these sayings &c.*] All that they could say, could hardly perswade these obstinate idolaters to forbear sacrificing to them. So hard is it to make carnal hearts understand the things of God: so hard, to remove an errour, to which time, custome, and popular example hath given deep root.

v. 19. *certain Jews from Antioch*] See c. 13. 14. Here appeareth Satans restlesse malice in assaulting the Ministers of Christ: now trying them with sacrilege, and robbing God of his honour, in accepting sacrifices and divine honour: when that attempt failed; he incited the Jews, and they the people, to persecute and stone them. See also the inconstancy of the vulgar: but even now mad to adore them as gods, and forthwith as little sorbes in the other extream, persecuting them, as if they had been the work of men, stoning *Paul*, and dragging him out of the city as dead.

v. 20. *as the disciples stood round about him*] That is, the believers, who followed the Apostles: these forsook not *Paul*, but compassed him round to keep him, if possible, from further rage.

he rose up] He revived, and came to himself again, and entred again into that injurious city, to rest, and refresh himself.

to Derbe] See v. 6. It was a city of *Isauria* in *Asia* the lesser, as some say, though neer to *Lycaonia*, *Ioh. Drus. ad voc. N. T. tom. 2. Jerome de loc. Act.* which, *Derbe civitas Lycaonia provincia*, which the first verse seemeth to intimate: but that may be interpreted, they fled *unto the cities of Lycaonia*, to *Lystra* and *Derbe*, and *unto the region that lyeth round about*: and that not reckoning *Lystra* and *Derbe* as cities of *Lycaonia*, but shewing that the Apostles did not onely flye to the cities of *Lycaonia*, but also to *Lystra* and *Derbe*, and other places in the adjacent region: the Syriac seemeth to favour this interpretation, which saith, they *fled into the cities of Lycaonia*, לרסטרא ודרבא *velystera vedarbi*, and *Lystra*, and *Derbe*, they fled into the cities of *Lycaonia*, and into *Lystra*, and into *Derbe*.

v. 21. *and when they had preached the gospel, &c.*] This was their undaunted courage and unwearied industry to preach the Gospel, notwithstanding so many dangers.

and had taught many] μαθητεύσαντες ἱκανοὺς, and had taught a sufficient number: that is, had by teaching brought many to the faith of Christ.

to Antioch] Of *Pisidia*, c. 13. 14.

v. 22. *confirming the soules*] That is, the minds of the believers, which was their care to strengthen and comfort them: it is not enough to sowe good seed, it must be watered and fenced. So in Gods field.

through much tribulation, &c.] This they say, left the weak should doubt of the truth of the Word, by reason of the persecutions following the preaching thereof. See Matth. 7. 14. Luke 21. 19. afflictions are the *Marahs* in the way to our promised rest. See 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11. 2 Tim. 3. 11, 13. It is Gods great mercy, *Nequitiæ impunitatem non relinquere*, not to leave wickednesse unpunished, and now to correct with the rod, that he may not condemn in Hell for ever. *Augustine de verb. Dom. Luc. serm.* 37.

v. 23. *ordained them elders*] χειροτονήσαντες: this word signifieth making of such a choice, as was made or confirmed by lifting up of hands, to signifie *Suffragies*, or consents: it is also used to appoint or ordain in general, as c. 10. 41. the Syriac readeth, and they appointed unto them Elders in every congregation. It seemeth that *Paul* and *Barnabas* did not all alone in ordinations and *Church* government; other Christians shewed their consent, or approbation of the persons who were ordained elders, by lifting up their hands; as very well knowing of what behaviour they had been among them: so χειροτονία signifieth, to disallow of some act, election, or decree: *Suidas* interpreteth the word χειροτονία, by ἐκλογὴ: his interpreter giveth it, *electio, delectus, per suffragia confirmatio, populi totius consensus*, an election, choosing, by voices, a confirmation or consent of all the people. See on c. 11. 30. and Tit. 1. 5. &c. 1 Tim. 3. 7. 1 Pet. 5. 1. 2 John 1. 3 John 1.

commended them to the Lord, &c.] They prayed for their safety and happy successe, under Gods blessed protection.

on whom they believed] Which sheweth, as their confidence, so our comfort in God who never forsakes them that believe and truly seek him. See Psal. 9. 10.

v. 24. *Pisidia*] c. 13. 14.

Pamphilia] c. 13. 13.

v. 25. *in Perge*] c. 13. 13.

Attalia] A town in *Pamphilia*.

v. 26. *had been recommended*] c. 13. 1, 4. Recommended in their prayers, to the power and free assistance of Gods holy Spirit, enabling them to the work of their ministery, and to convert the Gentiles unto whom they went from *Antioch*, c. 13. 3, 4.

the work which they fulfilled] Herein is set out the industry and fidelity of these men in the ministery.

v. 27. *opened the door of faith*] By the preaching of the Gospel and power of the holy Spirit he gave them entrance into the communion of faith in Christ. See Rev. 3. 7, 8.

v. 28. *there they abode long time*] To edifie those Christians, and to rest and refresh themselves, as Christ sometimes retired with his Disciples from the multitudes.

CHAP. XV.

Verse 1. *Certain men that came down*] *Epiphanius* here (*haer.* 28. 2.) *faith, Ebionitas* and others: this policy of Satan whereby he assaulted the Church by civil dissension, was concerning the office of Christ; whether we are justified onely by faith in Christs righteousnesse, or must therewith joyn the works of the law.

except ye be circumcised] Gal. 5. 2.

v. 2. *no small dissension*] στάσεως, for δεσμεύουσι: the Syriac giveth it *commotion*: it was an eager contention, Satan (as his manner is) stirring up factious men, to trouble the peace of the Church, and to corrupt the doctrine thereof, *Paul* and *Barnabas* like constant champions of Christ defending the truth.

they determined to send] To wit, the brethren of *Antioch* (for a remedy against this emergent mischief) determined to send *Paul* and *Barnabas* with some others, to the Apostles and Elders then being at *Jerusalem*, to desire them to decide this controversie; to this *Paul* willingly subscribed, though he were nothing inferior to the *very chief Apostles*, 2 Cor. 12. 1. (for as *Cyprian de simpl. prælat.* saith well, *Hoc erant utique cæteri Apostoli, quod fuit Petrus, pari consortio præditi & honoris & potestatis*, the rest of the Apostles were as Peter, endued with equal partnership of honour and authority) that he might thereby satisfie the believers concerning those false Apostles, who pretended the authority of the Church at *Jerusalem* for the maintenance of their Heresie: he knew his doctrine was of God, and not to be subjected to the judgement of men: yet for the satisfaction and confirmation of the weak, he willingly submitted to their judgement who were at *Jerusalem*.

v. 3. *brought on their way by the church*] That is, by the believers. Some of them being appointed to accompany *Paul* and *Barnabas* on their way, least they should seem to have gone of their own accord, or to have dissented from the Church of *Antioch*.

Phenice] c. 11. 19.

declaring the conversion] To all the Churches as they passed along they shewed the brethren for their comfort and confirmation, what God had done in the conversion of the Gentiles to the faith of Christ: it is a joy of heart to all good men to hear the Gospels flourishing.

v. 4. *they were received of the church*] Of all the Church they were acknowledged for singular instruments of Gods glory and mens salvation by the propagation of the Gospel.

they declared all things] That they might understand by the success of their ministery, that the calling of the Gentiles (which the adversaries laboured by their false doctrines, and mixture of antiquated ceremonies to annul and overthrow) pleased God.

v. 5. *but there rose up*] Some understand this, as if these (according with the seducers who came to *Antioch*,) rose up to trouble them at *Jerusalem* also: but others more probably refer these words to the relation which *Paul* and *Barnabas* made to the brethren at *Jerusalem*, concerning those things which were agitated at *Antioch*; for the decision whereof they were come up to advise with them at *Jerusalem*.

sect of Pharisees] See on Luke 14. 1. τῶν αἱρετικῶν, of the heresie of the *Pharisees*: these had given their names to Christ, but yet retained some relriques of the antiquated ceremonies

remonies; *Corinthus* and *Ebion* were condemned for the same, that they endeavoured to mingle the ceremonies of the Law, with the Gospel of Christ: so while they would be Jews and Christians they became neither: these being hypocrites, and therefore too intent to external rites, whereby they might appear more conspicuous to men, would pervert the truth of Christ, for their own vain-glory sake.

v. 6. *Apostles and elders came together.*] To these appertained the decision of all controversies of faith; these being conformed of the present business, came together to consider what course to take therein; they being by the influence of the holy Ghost, both qualified and authorized to be the most competent judges in such cases; possibly they discussed this question the Laity being present (as v.12.22.) but left any should dream that the vulgar were admitted to judge of this controversie, the Apostles and Elders which were ministers are here named.

of this matter.] περὶ τοῦ λόγου τούτου of this word: it is a common *Hebraisme*; word put for the business spoken of.

v. 7. *much disputation.*] συζήτησις here used, signifieth among other things, a conferring of reasons pro and con: for the finding out a truth, by stating the question and allegation of arguments thereto serving. See Chap. 9. 29. and Mark 1.27.

men and brethren.] Chap. 10.20. and 11,13.

a good while ago.] At our beginning to preach the Gospel to the Gentiles.

should hear the word of the gospel.] His purpose is here to shew that Christ is sufficient to the believing Gentiles: and that there needed no legal ceremonies to perfect them: this God revealed to him, that they should receive the Gospel and believe to salvation, not that they should be circumcised or charged with any legal ceremonies.

v. 8. *giving them the holy Ghost.*] As if he said, when I had accordingly preached the Gospel to them, presently God gave them the holy Ghost, as he had done to us; when they were not circumcised, neither observed the ceremonial law. Seeing then God looketh principally on the purity of the heart, and hath sufficiently testified his reception of the Gentiles, by equalling the uncircumcision with us of the circumcision, in the same gifts and graces of the holy Ghost; why should we force upon them who are begun in the Spirit, to be perfected in the flesh? See Gal.3.3.

v. 9. *put no difference.*] Touching adoption and eternal life.

purifying their hearts by faith.] Chap.10.43. 1 Cor.1.2. He opposeth to legal purifications, the substance thereby figured, purification of the heart, and whole man, by the blood of Christ and the spirit of regeneration, Heb.9.14.

v. 10. *why tempt ye God.*] He calleth it a tempting of God to lay more upon mens consciences then either God hath laid on them, or they are able to perform: as here by imposing circumcision; they would binde them to that which God commanded not the Gentiles, and lay a necessity of their keeping the whole law upon them, which none can do. Therefore to wave the means of salvation by the free grace of God in Christ, and to put salvation on terms (o impossible, as is our perfect obedience to the whole law, is to tempt God.

to put a yoke upon the neck.] Mat.23.4. Gal.5.1.

were able to bear.] For every one that is circumcised, is bound to keep the whole law, Gal.5.3. under a severe curse, Gal.3.10. If he fail in any thing, he is guilty of the breach of all, James 2. 10. this none of the Fathers could bear; it were mere tempting of God to profesie it, seeing Christ bare it for us, 1 Pet.2.24.

v. 11. *we believe that through the grace, &c.*] The elect Jews were not saved by their works of the law (Gal.3.11. Rom.3.20.) but by grace in Christ; therefore he equalleth them herein with the Gentiles, and professeth his hope of salvation, by no other means: Seeing then we cannot obtain salvation by grace, except the yoke and curse of the law be taken off; neither can salvation be by the works of the law. And lastly, because they cannot be subject to the curse of the law who believe in Christ, therefore it is vain to go back from the fountain of salvation, unto those beggerly rudiments, which were but a School-master to bring us to Christ, Gal.3.24.

v. 12. *all the multitude kept silence.*] As entertaining his discourse with a reverend silence: this sheweth the part which the people have to act in counsels concerning controversies in religion, which is a modest silence, that they may hear and learn of those whom God hath assigned to the ministery of his Word.

and gave audience to Paul, &c.] They relating what signes and wonders God had done by them among the Gentiles, confirm the sentence of *Peter*: for those their works concluded, that God was pleased with their ministration to the Gentiles.

v. 13. *after that they held their peace.*] *James* would not interrupt the discourse of *Paul* and *Barnabas*, but when they had spoken, then he also speaketh: This a *Babel* and confusion of tongues where many speaking at once, none are distinctly heard.

James.] Son of *Alpheus*. See on Chap.12.17.

v. 14. *Simeon.*] That is, *Peter*, 2 Pet. 1. 1. It seemeth the Gr. said Σίμων, (as reading שמעון instead of שמעון because they could not pronounce the letter ע) for so he is commonly named *Simon*, not *Simeon*. So *Irenæus*, *l.*3.c.12.

for his name.] To bear his Name, to acknowledge and worship him for their onely God.

v. 15. *to this agree the words of the prophets.*] Concerning the calling of the Gentiles the Prophets in many places spake, though here be but one cited, v. 16. Note here the rule by which the Apostles themselves proceeded, the written Word of God; they equal not any humane traditions with it, they take not on them to judge the Scriptures, much lesse to determine any thing against them: for there is but one truth, and one Spirit of God, speaking both in the Prophets and Apostles.

v. 16. *after this will I return.*] Amos 9.11.

tabernacle of David.] Meaning the *Church of God* to be repaired, and restored by the *Messiah*.

v. 17. *that the residue of men might seek after the Lord.*] Respecting the general sentence of the Prophets concerning the calling of the Gentiles, he speaketh the same sense with the Prophet Amos 9.12. in words somewhat varying, instancing first in the residue of *Edom*: but *James* here more generally, in the residue of men, that is, as he expresseth, *all the Gentiles*, as the Prophet also saith כל-הגוים col haggoim, *all the nations upon whom my Name is called.*

who doth all these things.] Do not think much that God calleth the Gentiles, whom ye count unclean, *God hath done it*, who doth all things well. See Psal. 118.23. Mat.21.42.

v. 18. *known unto God are all his works.*] Thus he strengthneth weak minds against suspicion of novelty: indeed this calling of the Gentiles is sudden to men; but God knew this from the beginning, determining in eternity whatsoever he would, being to passe in time: he it is, who both revealed these things to the Prophets, and fulfilled the same in the appointed time.

v. 19. *my sentence is, that we trouble not them.*] Out of Scripture he concludeth with *Peter*, that the yoke of the law was not to be put upon the Gentiles; it had been a wretched perplexity to their consciences to put them vainly to seek any other means of justification, then faith in Christ.

v. 20. *pollutions.*] 1 Cor. 8. 1. &c. Pollutions of Idols, are things polluted by Idols to whom they were offered.

of idols.] Because some thought it no offence to be present at the Idols temples, and there to feast with Idolaters, which the Apostle faith is to drink the cup of the Devils, 1 Cor.10.21. The Syriac giveth it, *from the pollution of things offered, à vanitatibus idolorum*, the interpreter of *Irenæus*, *l.* 3. c.12. See in chap.14,15.

and from blood.] He sheweth that these ceremonies to which they were accustomed many yeers, could not without great distraction be suddenly abolished, until they could better learn their liberty in Christ. Therefore though they were dead in Christs passion, no more to be revived (as Gal.5.) yet they did not presently drag them out of doors, but gave them time, as it were, for a decent burial of them.

v. 21. *for Moses of old time.*] He signifieth hereby that the Jews could not so suddenly bear the abolition of the legal ceremonies, to which they had been long accustomed by the continual hearing of the law read in every Synagogue; and that therefore they ought to purchase unity with a charitable compliance, until they could be more fully enformed concerning Christian liberty.

v. 22. *then pleased it the Apostles, &c.*] Here was an holy, and no lesse happy unity: here neither *John*, *Andrew*, or any of the Apostles, contradicted; but, as the matter was referred, and judged, so all rested satisfied, and the people modestly consented. So *Clemens Romanus* (who lived in this time, Phil. 4. 3.) speaking of Ordinations by the Apostles, and their successours, intimateth that it was done συνευδοκησάντων τῆς ἐκκλησίας πάσης--the whole Church thereto willingly consenting.

to send chosen men.] That the adversaries at *Antioch* might not caluminate *Paul* and *Barnabas*, as dissenters from the rest of the *Apostles*, they send with them *Barsabas* and *Silas*, chief among the brethren at *Jerusalem*, to testifie that they were of the same judgement with *Paul* and *Barnabas*.

v. 23. *and wrote letters, &c.*] This they did, that by the testimony of the commissioners, and the letters of the counsel the false Apostles might be silenced, and the believers confirmed in the truth and unity of their profession.

v. 24. *which went from us.*] They went out from us, they

they were not of us: see 1 Joh.2.19. it is a mischievous artifice of Satan, to divide Christians: he knows where there is holy unity, there God is, and therefore he can never prevail: therefore he laboureth to leave a party in us, against us: he can never so dangerously wound religion, as by the seeming religious, therefore raiseth he up men among our selves to speak perverse things. See Chap. 20. 30.

subverting your souls.] ἀνασκευάζοντες, it cometh from the word among other things signifying to demolish, and cast down: ficly here used, seeing that the false Apostles by their superstitions, or laying other foundations for salvation besides the free mercy of God in Christ, destroyed souls: he builds to ruine, who builds his salvation on any means, but the role merits of Christ; *other foundation can no man lay, then that which is laid, which is Christ Jesus.* See 1 Cor. 3. 11, 12. Ephes. 2. 20. Gal. 1. 8. he subvertech and casteth down, who buildeth not on Christ alone.

to whom we gave no such command.] Thus pull they off the vizards of those pretenders to the authoritie of the Apostles, and possibly commission from them to to teach; whereas indeed they taught that which rased the foundation of the truth of the gospel: for the righteousnesse of Christ, and the righteousnesse of the law, grace and merit, legal ceremonies intimating an expectation of Christ to come, and Christian liberties, declaring and professing a discharge from the duties of the ceremonial law, and the curse of the moral, by Christ already come, are utterly incompatible. See Rom. 9. 30, 31. Rom. 10. 4, 5, 6. Rom. 4. 4, 5. Gal. 2. 2. & 5. 2,3. therefore the Apostles in this first council thus seriously dissavow that doctrine which teacheth to mingle the legal ceremonies, and the observation thereof with the gospel.

v. 25. *it seemed good unto us, &c.*] All the true members of Christ agree in the fundamentals of religion (though there sometimes fall out varieties of judgements and differences in things subordinate) because the Spirit of God is ever with them, uniting them, if not with infallibility, as here, yet with a sufficient measure of grace: compare verf. 28. 39. and see Matth. 28. 20.

to send chosen men.] Such as are fit to interpose, and be imployed in this so weighty a business.

with our beloved Barnabas and Paul.] This they oppose to the calumnies of those false Apostles whereby they vilified *Paul* and *Barnabas*: and for their confirmation who were stumbled thereat; hereby they declare their consent with *Paul* & *Barnabas*, commending them for their singular zeal in that they had ventured their lives for the truth and testimony of the Lord Jesus; daring and suffering for the name of Christ is commendable. See 1 Pet.4. 14. 16. it is the cause, not the punishment which makes the Martyr.

v. 27. *We have therefore sent Judas and Silas.*] They express their names, to acquaint the Church of Antioch with them. See on verf.22. this *Silas* proved an excellent assistant to Paul in preaching the Gospel, and confirmed the same endured. verse 40.

v. 28. *It seemed good to the holy Ghost, &c.*] Herein they render a reason of their decree concerning the causes of justification; because so it pleased the holy Ghost, whose truth and guidance they followed. This they say, left the *Antiochians* should think this decree humane, they cite their authority, as if they had said, we have determined as we were guided by the Spirit of God: in that they say (*and to us*) appeareth the authority of the faithful Ministers in controversies of faith. See Rom.1.5. Mal.2.7.

necessary things.] *Necessary* is not here to be referred to the ceremonies themselves here mentioned; but to the present occasion and person, whose unity and salvation was necessarily to be advanced by all means: it was therefore an accidental and temporary necessity: laws concerning things simply necessary, ought to be perpetual; so was not this: for when this tumultuous dissension was over, and the brethren better enformed, *Paul* sheweth that nothing is unclean, which God hath made for mans use. See 1 Cor. 8. 8. & 10. 29. 1 Tim. 4. 4. Tit. 1. 15.

v. 29. *that they abstain from meats &c.*] This did they, that they might hold the unity in the faith of Christ, between the beleeving Jews and new converted Gentiles: in things of their own nature indifferent (such as were the three first things here prohibited for the time) we ought to hold charity and by no means to break the sacred band of unity, in things which God neither commandeth nor forbiddeth, we ought to have a tender care, first of the Churches unity, and next of their consciences who are infirme brethren. See Col.3. 14. 1 Tim. 1. 5. Rom. 15. 2. Rom. 14. 1, &c.

and from fornication.] This part of the moral Law (which is indispensable, and continually, and universally binding) is here inserted for the Gentiles sake, who before their conversion were shamelessly given to fornication, and all uncleannesse of lust.

v. 30. *when they were dismissed.*] From the council at Jerusalem.

gathered the multitude.] Though the determination in controversies of faith, be properly in men of learning and integrity of life, yet all having equal interest in the common salvation, there was good reason why the whole multitude of believers should be acquainted with (and their consent had to) all the proceeding and the issue thereof.

v. 31. *they rejoyced, &c.*] As the truly religious cannot chuse but be grieved at the divisions of that body, whereof they are members; so must it be great joy to see all sweetly composed to Gods honour: nor could there be any more comfortable news, then their assurance by the testimony of the holy Ghost, and the Apostles of Christ, that they are freely justified by faith in him, without the works of the law; for therein men have peace with God. See Rom. 5. 1.

consolation.] Or *exhortation*.

v. 32. *being prophets also.*] See 1 Cor. 14.29.32. and 12. 28. Ephes. 4. 11. that is men of singular gifts in teaching, and interpreting Scriptures. See 1 Cor. 14. 3.

v. 33. *let go in peace.*] With good love and blessing of the brethren.

v. 34. *it pleased Silas to abide.*] They were dismissed by the Church at Antioch, at their pleasure to depart, and returne to the Apostles at Jerusalem, but *Silas* to do that Church more service abode there a longer time.

v. 35. *with many others also.*] Without emulation they united in the work of Christ, as they who truly zealed Gods honour, not their own.

v. 36. *let us go again and visit, &c.*] Here was *Pauls* diligence, not onely to plant, but also to water: it was not enough once to preach the gospel to them, but in regard of mens frailties, it ought to be cherished and fomented with new exhortations and consolations: the rather, because Satan (the envious man) is ever ready to cast in his tares, wherever the servants of God have sowed the good wheat. See Matth. 13.

v. 37. *to take with them John.*] Whose surname was *Mark*, Chap. 12. 25. See Chap. 13. 13.

v. 38. *and went not with them to the work.*] That is, to that ministration assigned them, Chap. 13. 2.

v. 39. *the contention was so sharp.*] Such as prevailed to embittering their mindes, so that *Barnabas* were away with *John* to his own country Cyprus, Chap.4. So mischievously vigilant is Satan to take all occasions of dividing good men: he is contented and well pleased with the conferderacies and combinations of the wicked, for that is the strength of his kingdom; he envieth only the unity of the religious: the more cautious ought all good men be, left they be embarked in contentions.

v. 40. *Paul chose Silas.*] Though they differed about *John*; verf. 38, 39. yet neither forsook his office and ministry: this storm divided them in their persons, not in their faith: and by the providence of God to the Churches good, for their confirmation and further edification in the faith of Christ.

v. 41. *confirming the churches.*] Bringing to their mindes that which they had formerly taught, and further instructing them, as need required. Thus the invincible goodness of God bringeth good out of evil: their division was evil, but the edifying of the Churches good.

CHAP. XVI.

Verse 1. D*erbe and Lystra.*] Chap. 14. 6.

named Timotheus.] Rom. 16. 21. Phil. 2. 19. 1 Thes. 3. 2. to him the Apostle wrote two epistles.

certain women.] See 2 Tim. 1.5.

a Greek.] A Gentile proselyte, without having received circumcision, Chap. 14. 1.

v. 2. *Iconium.*] Chap. 14. 1.

v. 3. *circumcised him.*] That he might make the better use of him in his ministery among the Jews, who abhorred the uncircumcision: so far complied *Paul* with the weak to win them to Christ See 1 Cor. 9. 20, 21. his mother was a Jew; so on that part he belonged to the circumcision. See on verf. 20. 29.

v. 4. *they were ordained.*] Chap. 15. 28.

v. 5. *encreased in number.*] This sheweth the double effect of *Pauls* visiting those Churches: 1. in their confirmation who believed before. 2. In new accessions of many others unto the faith.

v. 6. *Phrygia.*] A countrey of the lesser Asia, which Asia is now called Anatolia, or Natolia *Atlas Min. G. Mercator.*

Galatia.] A countrey of the same joyning to Phrygia; to this Church *Paul* wrote his Epistle. See in Chap. 18. 23.

forbidden of the holy Ghost.] By a secret revelation: God chooseth not onely men, but also appointeth time and place when and where he will have his word preached.

in

in Asia] In Asia the lesse.

v. 7. *to Mysia*] A country by the Hellespont bordering on Troas: mentioned *Plin. lib. 5. cap.* 30.

Bithynia] A country in Asia neer Troas.

but the Spirit suffered them not] *Non negatâ illis populis gratiâ, sed retardatâ, Prosper de vocat. Gent. lib. 2. cap.* 3. his grace not being denied that people, but only retarded by a secret judgement, saith the same *contr. Collat. c.* 25.

v. 8. *Troas*] A city of Asia, called also Alexandria, and Antigonia, *Plin. lib. 5. cap.* 30. see on verse 11.

v. 9. *a man of Macedonia*] That is, an Angel in mans shape: Macedonia was a province of the kingdom of Greece.

v. 10. *immediatly we endeavoured*] This expresseth their ready minde to obey God, and to follow his calling. See Gen. 12. 4. & 22. 3.

assuredly gathering] By *Pauls* vision, and those things which happened unto them. See Chap. 9. 22.

v. 11. *loosing from Troas*] Going from thence: setting sail thence, for it was a maritime town, *Jerom de loc. Heb. Alt.*

Samothracia] An isle neer Thrace.

Neopolis] A city and part of Macedonia.

v. 12. *to Philippi*] A chief or first citie, and part of Macedonia.

and a colonie] A Roman colonie: whose inhabitants came from Rome to dwell there.

v. 13. *prayer was wont to be made*] It appeareth not who they were, who here prayed; but it is probable that the Jews and Proselytes there prayed for fear of the infidels, not daring to to do elsewhere.

v. 14. *of the city of Thyatira*] Mentioned also, *Plin. lib.* 5. *cap.* 30. a city of Asia, *Jerom. de loc. Heb. Alt.* here dwelt Lydia, that devout servant of God.

whose heart the Lord] God who elected her to salvation, made the means thereto effectual, by preparing her heart and affections to receive the gospel: where God, who hath the key of *David* opens not, there the gospel though never so powerfully preached) is hid, and nothing affecteth the stupid drouzy hearer: see 2 Cor. 4. 4. see here chap. 13. 48.

v. 15. *and her houshold*] Gods covenant is with us and our children, Gen. 17. 9, 10. and therefore the seal thereof ought so to be: whole families were baptized, whereof children were commonly a part: if any say there were no children in *Lydias*, and the Goalers houshold, or other like families, we require their proof: if any desire our proof (that children ought to be baptized who are born of believing parents) by some expresse place of Scripture; we that are in 1600 years possession and prescription, more reasonably require them to prove by any expresse place of Scripture, that children were not baptized by the Apostles (when they baptized housholds, and nations, as they were commanded Matth. 28. 19.) or ought not to be, by us.

v. 16. *a spirit*] This was the spirit of Satan, who would restitie the truth, that he might discredit the truth of the Gospel, and bring it into some suspect. See Mark 1. 25. 34.

of divination] Πύθωνος: this is an epithete of *Apollo*, who was wont to give answers to them that enquired. He was named *Pythius*, which Deut. 11. 18. is called אוב *Ob*; so 1 Sam. 28. 7. See *Henry Ainsworth* on Deut. 18. 11.

v. 17. *these are the servants of the most High*] When he speaketh a lie he speaketh of his owne; here he spake truth, that he might make the hearers jealous of the truth of that which so impure a spirit professed: some do good in show, that they may thereby be enabled to do real mischief. See Phil. 1. 18. the more cautious must we be lest we be seduced under shews of truth and sanctity: Satan can transforme his ministers into Angels of light, 2 Cor. 11.

v. 18. I *command thee in the name, &c.*] This spake he by the motion of the holy Ghost informing him both of the dangerous effects of Satans encreasing rage, and also of the power he would give him to cast out Satan. See Mark 1. 34. Luke 4. 41. Mark 16. 17.

v. 19. *hope of their gain was gone*] It seemeth the used to receive a price of her divination and telling things to come.

market-place] Or Court.

v. 20. *to the magistrates*] Or principle governours of the Roman Colonie.

being Jews do exceedingly trouble] The truth of the Gospel ever seemeth troublesome to the wicked, in whom Satan reigneth, because it overthroweth him and his kingdom: they mention their being Jews, because their name was now odious to the Romans.

v. 21. *Customes which are not lawful*] ἔθη, *rites or manners*: in this they discover, that whereas any errour, or impious practise in their superstitions, and abominations was tolerated, if not favoured among them, only truth and sanctity were despicable: they were Romans, see verse 12.

v. 22. *the multitude rose up together*] Any pretence enrageth the vulgar against the truth of Christ. See Revel. 12. 15.

rent off their clothes] That is, rent *Pauls* and *Silas* clothes.

commanded to beat them] As malefactors: this was Satans fury against the members of Christ. See Revel. 2. 10. 2 Cor. 11. 25. 1 Thes. 2. 2.

v. 23. *when they had laid many stripes upon them*] See 2 Cor. 11. 24.

v. 24. *made their feet fast in the flocks*] ἀσφαλίζεσθε, properly signifieth to confirm or strengthen. *Budaus* giveth it *munio, protego, &c.* and *idoneis sponsoribus cavere*: which we say, *to take good security*; and so ἀσφαλισμὸς is *security*, they put them here *εἰς τὸ ξύλον, into the wood*: Latine *numella*: *machina lignea, in quâ caput & collum immittebantur, Schindler. Penteg.* in תאר *flocks* or *pillary*, into which prisoners feet or heads were put, to secure their keepers, that they should not make any escape: such hath been the worlds entertainment of the saints. See Gen. 39. 20. Psal. 105. 18. Mark 6. 17. 1 Kings 22. 27. Jer. 20. 2.

v. 25. *prayed and sang praises unto God*] Satans purpose was to make them blasphemes, or to desert or suspect their cause and calling into Macedon as inauspicious: but the more they are afflicted the more they rejoyce and praise the Lord. See chap. 5. 41. Rom. 5. 3. Colos. 1. 11. 1 Pet. 4. 13. *why do the heathens rage and the people imagine a vain thing?* Psal. 2. 1. there is nothing more vain then violence, or counsel against the truth of Christ: the more you labour to suppresse it the more it shineth, *florescit vulnere*, it flourisheth in it wound.

and the prisoners heard them] they did not pray as the Pharises, ambitious of the praises of men, but to testifie the confidence they had in a good cause, and in a good conscience.

v. 26. *suddenly there was a great earth-quake, &c.*] Thus God assured them that their prayers were heard. See Chap. 4. 31. he could without an earthquake have delivered them, as Chap. 12. 10. but thus the Lord of the creatures would manifest his power and presence, lest any should think that they had by some endeavours attempted to break prison, or that it had been only some fortuitous escape: and thus would he manifest to posterities, that the sighing of his prisoners cometh before him, who can at his pleasure deliver those who are appointed to die. See Psal. 34. 16. 19. Psal. 145. 18.

v. 27. *would have killed himself*] Fearing that he must needs suffer for the escape of his prisoners (had he been enformed of all that now happened) to men unacquainted with the power and providence of God, it might seem a ridiculous plea, to say that the prison doors opened themselves, and that all his prisoners bands fell off: here we may see the miserable resolutions and comforts of the unregenerate in afflictions.

v. 28. *Do thy self no harm, &c.*] Hereby it may appear that these servants of God were not so solicitous for their own lives and liberties, as for the propagation of the gospel, and mens salvation: otherwise being loose, and the doors all open, they could have been silent; and they might easily have escaped: but they being enformed by the spirit that God therefore awaked the keeper that he might be converted and saved; *Paul* and *Silas* stare not, neither tempted they God, or lost the use of the miracle by their stay; it being the main end of all this; that God might appear on the part of that religion, which the world then so much condemned, and that this keeper and his familie might be saved.

v. 29. *called for a light*] Possibly to be brought into the place where the prisoners were; for prisons usually have light burning in some of their watches all night; and thereby he might see, or finde that the prison doors were open, verse 27.

he sprang in] εἰσεπήδησε, he leaped in (or came speedily in among them, as one that leaped) to see if the prisoners were all there. So εἰσπηδάω is interpreted, *saltu irruo, &c.* εἰσεπήδησεν εἰς τὴν οἰκίαν, *Demost.* he leaped or rushed into the house.

came trembling and fell down, &c.] He that a little before confidently put their feet into the flocks, now cometh trembling to their feet: mark how behoofful it is for some men to be humbled with fear and affliction: how securely before this hour would he have despised all that ever *Paul* and *Silas* could have said to him? this short fear hath made him docible: you may perceive the reason why God so often exercise: esteeth his dear children with fears: but why (may some say) did not *Paul* and *Silas* reprove him, and take him up from their feet, as *Peter* did *Cornelius*, c. 10. 26. because they knew this man did it not to adore them, but for present fear of Gods judgements to humble himself: And indeed it was a

Roman fashion of begging pardon to fall at his feet of whom they entreated it: had here been any thing prejudicial to Gods honour, *Paul* would not have forgotten his former zeal among the Lystrians, Chap. 14. 14. &c.

v. 30. *and brought them out*] Out of the inner prison, v. 24. into some more convenient room; possibly into his own lodgings, as is after expressed, verse 34.

What must I do to be saved?] Some being startled with fear and sense of afflictions return to their former purposes more obstinately. See Exod. 7. 3. Matth. 28. 5. 11. 15. but he so profited by his fear; that he desired to be enformed, what he must do to be saved, as Chap. 2. 37. this was Gods free mercy, (Rom. 9. 15.) for *Paul* had not yet preached Christ unto him since his imprisonment.

v. 31. *believe in the Lord Jesus Christ*] This brief answer containeth the sum of the gospel offering us salvation, and all blessednesse in Christ apprehended by faith.

v. 32. *and they spake unto him the word of God, &c.*] More largely expounding that which they proposed in brief.

to all that were in the house] So proved it an happy affliction to those prisoners also, who by this means came to faith and salvation.

v. 33. *took them in the same hour of the night*] See what admirable changes God can suddenly work: but now this keeper would have destroyed himself, presently he humbly beggeth information how he might be saved; which having received, he delayeth not to shew his thankfulnesse. See also Gen. 40. 23. and 41. 9, &c. Esther 6. 1, 2, 3. faith cannot be unfruitful of good works.

was baptized, he and all his] See on verse 15. this care of his family is exemplary. See Chap. 10. 7. 24. 48.

v. 34. *he had brought them into his house*] Into his own lodgings, where his self and family kept: see the admirable change of him and his in one night; now he observeth not the governours charge concerning the close and safe imprisonment of *Paul* and *Silas*, but useth them with all humanity: now he washeth their stripes, or wounds received by those stripes. They that have true faith, and assurance of their interest in Christ, will obey God in being charitable, rather then men who command them to be cruel.

he set meat before them] παρέθετο, a table: thus faith worketh by love and charity. See Gal. 5. 6.

and rejoyced believing, &c.] They *rejoyced in the faith of God*, the Syriack hath it: it is true which *Ambrose* faith, *l. 5. ep.* 18. *nullus major dolor quam si peccati morsu vulneratus confitentem*, there is no greater sorrow, then that which with the sword of sin wounded the conscience; therefore the sinner feeling a sweet calm within him, in peace of conscience by his justification by faith, (Rom. 5. 1.) must needs rejoyce in spirit: here was now no exaction of fees, imperious and cruel usage of the prisoners, after the keeper once believed in Christ, but the true fruits of charity, and fo true joy to him and his whole family: what joy or peace of conscience others are like to have at last, may not obscurely be gathered from Christs words, Matth. 25. 43. 45. who speaking of the form of judgement to come, among other arguments of condemnation recieveth this, *I was sick, and in prison, and ye visited me not*; in as much as ye did it not to one of the least of these, *ye did it not to me*: where note, first that Christ taketh some things as his own account, as due to his proper person, which are done to his elect. Secondly, that if neglecting to visit, relieve and comfort the imprisoned, be a just cause of damnation; then most sad and fearful must be the condition of those keepers, who as much as they could, have taken away the relief and comfort of their prisoners by unreasonable exactions, and hard usage of them. But they have warrant and cottome for that they do: indeed might possibly secure them from men here, but who can give them indemnity from the sentence of Christ already foretold them? Doth any of them so much love his own soul, as to cry with this happy convert, verse 30. *what must I do to be saved?* you see what followeth, verse 31. but left thy fruitlesse faith should at last fail thee, go learn of *Zacheus*, Luke 19. 8. to restore the damage, that Jesus may say to thy conscience, *This day is salvation come to this house*.

v. 35. *and when it was day*] Remembring, and possibly being terrified with the earthquake.

sent the Sergeants] Syr. *duces gestantes virgas*, according to the Greek, ῥαβδοῦχοι: so called of the staves or rods which they carried. Some say that these were messengers, known by their staff of office which they were to carry, as apparitors to cite, and bear out processe of judges and magistrates: and that the *Lictores* were distinguished from these, by the axes and rods which they carried.

v. 36. *Keeper of the prison told this saying*] Being glad for their enlargement, he cheerfully brought them news of this new clemency.

v. 37. *but Paul said unto them*] That is, unto the Serjeants.

uncondemned] ἀκατακρίτους, as they say *indicta causa*, without cause alleadged; without any legal tryal, or hearing of us: Syr. *infontes*, guiltelesse men.

being Romans] Not because he was born at Rome, or of Roman parents (he was an hebrew born at *Tarsus*) but because the citizens thereof were by their priviledge free men of Rome; and so by their *Valerian* Law might not be bound, and by their *Sempronian* Law, they might not be beaten or executed without the Romans consent: thus *Paul* pleaded his priviledge for the defence of the gospel, left the word of God should be despised with their persons.

v. 38. *they feared when*] Because the punishment was great for any man that injured a citizen or free man of Rome.

v. 39. *and they came and besought them*] This can God do for all his servants, who have been disgracefully and despitefully vided: in this entreating and leading them out of prison, they sufficiently confesse their precipitate fury in abusing them who were innocent: this was for fear of the Romans, left they should punish their city, or them for violating their priviledges; therefore they desire them to depart from them.

v. 40. *and entred into the house of Lydia*] Verse 14. doubtlesse to confirm them in the faith which they had preached to them, and probably they would have stayed longer, but that the imperious and armed entreaty of the wicked Magistrates awed them: *Lydia* and hers hearing of their marvellous deliverance, could not but be comforted, and confirmed in the truth: and though *Paul* now left them, yet he after visiteth the Philippians with an Epistle to contain and confirm them in the faith.

CHAP. XVII.

Verse 1. A*Mphipolis*] A city of Macedonia, now called Chrysopolis: there was another of the same name in Syria, as faith *Jerom de loc. Hebr. Alt.*

Apollonia] Another city in Macedonia: there is also another of the same name in Africa, which was called Pentapolis. *Jerom. ibid.*

Thessalonica] A chief city of Macedonia: so called of *Philips* victory over the Thessalonians: to the Church hereof the Apostle wrote two Epistles.

v. 2. *as his manner was*] He was constant in preaching the truth of Christ, and the adversaries were constant in opposing it: by that which men use to do you may know to which party they belong.

went in unto them] Into their synagogue: he was none of them who crept into houses, to lead captive silly women, 2 Tim. 3. 2, &c. truth seeks no corners, the good feed is sowed in the day time, but the tares while men slept, Matth. 13. 25. truth knoweth it self a stranger on earth, and that it easily findes enemies; the kinred, feat, hope, favour and dignity thereof are in heaven: onely it rejoyceth in this one thing, as *Tertullian Apol. cap.* 1. faith, *ne ignota damnetur*, left it be condemned unknown: therefore *edito gaudet & aperto*, it joyeth to be publikely seen: *dum conventicula sibi diversa constituunt veritatis caput, atque originem reliquerunt, Cyprian. de simpl. prælat.* while men appoint them divers conventicles, they left the author & fountain of truth.

out of the Scripture] This showeth whence all found knowledge of God, and religion must be derived: in things humane, humane reasons have place; but in matters of religion, onely the word of God (without traditions of men) must determine, fo as that in that we must rest. Faith can be grounded on nothing but infallible truth; and that can be found onely in the word of God, in which there can be no fallhood, because God, the author thereof 2 Tim. 3. 16. cannot lie, Tit. 1. 2. Well faid *Ambrose* in his answer to *Valentinian* the Emperour, *l. 5. ep.* 31. *Cæli mysterium doceat nos Deus ipse qui condidit, non homo qui seipsum ignoravit: Cui magis de Deo, quam Deo credam?* let God his self teach me the mystery of heaven, who made heaven, not man who knoweth not himself; concerning God, whom shall I rather believe then God himself?

v. 3. *opening and alledging*] That is, as the Syriack hath it, *expounding and shewing*: indeed παρατιθέμενος, imports a making things as manifest, as that which is set before our eyes. The sum of his sermon was, that Christ for our redemption ought so to die, and rise again (Rom. 4. 25.) and that this Jesus (whom *Paul* preached) is indeed the Christ and long expected Messias.

v. 4. *consorted with Paul*] προσεκληρώθησαν, as it were chosen by lot, they joyned: it importeth a neer and firme conjunction. *devout Greeks*] Chap. 11. 20.

v. 5. *which believed not*] See Chap. 14. 2.

certain lewd fellows] τῶν ἀγοραίων τινὰς, &c. idle fellows, who having no employment at home, use to walk lazily up and down markets and publick places; the dregges of

cities mercenary, worthless burdens of the earth; commonly watching opportunities of moving sedition, in hope of finding some advantages in change.

the house of Jason] Who was Paul and Silas host.

sought to bring them out] To bring out Paul and Silas, that they might stone them.

v. 6. *they drew Jason*] In an illegall and tumultuous way violently pulled him out of his house, as a delinquent; as if hospitality, and harbouring the servants of Christ had been a sin.

and certain brethren] Some other believers. See verse 4.

these have turned the world upside-down] Or, *who have stirred up the world to insurrection and sedition:* a grievous crime of Christians, had it been true; but being false, the greater was the accusers sin, who charged them with such untruth: So odeous is sin, that the very wicked are ashamed of it, which is the reason why they commonly call others by names proper to themselves, that they may transmit unto, or charge their sins upon others. (See chap. 24. 5. Gene. 3. 12. 13. 1 Sam. 15. 15. 21. 1 Kings 18. 17.) they would, the guilt also, if they could: so in the Primitive Church, what ever calamity came upon the people, or common weal (though never so impious) it was presently imputed to the Christians.

are come hither also] Meaning, they are ill-affected to the state, and trouble this city as they have done others.

v. 7. *whom Jason hath received*] He hath harboured them: see on verse 6.

contrary to the decrees of Cesar] An odeous crime, but impudently call on Christians: Paul and Silas endeavoured to advance the Spiritual kingdom of Christ, without any injury to the Roman Empire; which the Jews well knew, but cast this aspersion upon them, only to render them odeous to the people: therefore they pretend *Cesars* right, that they might abuse the decrees of *Cesar*, to the destruction of Gods servants: the ancient Christians were no disturbers of States: *rogamus Augustè, non pugnamus*, said *Ambrose lib. 5. epist. 33. ad Marcellin*, we entreat, ô *Cesar*, we fight not; therefore *Theodosius* had rather to binde men to him, *religione quam timore*, with religion rather then fear. *Ambr. de exit. Theodos. orat.* the Christian (said *Tertullian. ad scap. cap. 2.*) is no mans enemy, much less the Emperours, whom knowing to be appointed of God, he must needs, love, reverence, honour and with fase—therefore, faith the same, we honour the Emperour so far as it is lawfull for us, and expedient for him, *ut hominem à Deo secundum — & solo Deo minorem* — they prayed for the Emperours—long life, prosperous reign—valiant armies, faithfull Senate, or Councell, good people, and a quiet world: *ib. Apol. cap. 30.* yet these men could never be secure from calumney, as if they had been enemies to peace.

v. 8. *They troubled the people, &c.*] This people, not knowing the business, and hearing something pretended against the Roman state, (having formely smarted under their power) were troubled, for fear they might again deal severely with them as disturbers of peace; and probably the Roman commanders there being, might also be troubled at the appearance, or fear of some insurrection.

v. 9. *When they had taken security of Jason*] λαβόντες τὸ ἱκανὸν, *Syr. and had taken sureties*: that is, bail, for their appearance. So *Budæus* interpreteth it, *cum satis accepissent, ab Jasone, & ab aliis judicio stitendi sponsionis*, &c. here they being partly satisfied with their answer (as is most probable) and a legall security taken, they appease the people.

v. 10. *Berea*] Another City of *Macedonia*: hither they sent (Paul and Silas, that they might keep them from the rage of the Jews, and reserve them to the greater good of the Church.

went into the Synagogue] Here was his invincible love towards: after so many violent outrages of theirs against his life, he ceaseth not to venture again for their salvation. See Rom. 9. 2. 3.

v. 11. *These were more noble*] That is, then the *Thessalonian Jews*, for this τῶν Θεσσαλονικέων, is *elliptical*: *then those (Jews) in Thessalonica*: which their dayly searching of the Scriptures confirms, the Jews had the writings of the Prophets, but rarely the Gentiles before their conversion: see verse 13.

they received the word] Herein they were more excellent then others. See 1 Thess. 2. 13.

searched the Scriptures dayly, &c.] For they testifie of Christ. John 5. 39. there Christ is learned; there shineth an heavenly light, which like that Eastern star, (Matth. 2. 2. &c.) leads the wise men to Christ: these *Bereans* diligence, is exemplary to us.

v. 12. *Therefore many of them believed*] By the testimony of Scripures, and example of other believers.

v. 13. *When the Jews of Thessalonica, &c.*] These unbelievers being of restless and implacable malice envied those who believed, therefore came they over to *Berea*, to hinder the preaching of the Gospel there, by stirring up new troubles. See 2 Thes. 1. 5. &c.

v. 14. *to go as it were to Sea*] To take shipping as if he meant to go quite away out of those parts; which they did that the Jews might give over their pursuit.

but Silas and Timotheus abode, &c.] They being not so much known nor maliced as Paul, stayed a little while, further to edifie the believers there.

v. 15. *to Athens*] A City and famous University of *Greece*: so did the providence of God bring to pass that Satans malicious endeavours to suppress the Gospel, caused it more to spread abroad; as here it did, at *Athens*, the *Greece* of *Greece*, See *Atlas. min. G. Mercat. in. Achaia.*

v. 16. *His spirit was stirred in him*] παρῳξύνετο—was embittered in him. So chap. 15. 39. ἐγένετο δὲ παροξυσμὸς—So the interpreter of *Chrysostome* giveth it *exacerbabat spiritus illius—Occumenius* interpreteth here, as we διηρέετο, was *stirred up*. So bitternesse of Spirit moved him, that hee could not bear it, but brake out into reproof.

v. 17. *with the devout persons*] With the Proselytes. *Syr. with them that feared God.* See chap. 13. 43.

v. 18. *Epicureans*] A sect of Philosophers, as also were the *Stoicks*, of the errours of the *Epicureans*, See Epiphan. *hæres. 6. Gent. hæresford.* 8. of the Stoicks, see *ib. Epiphan. hæres.* 5. *D. laert. lib.* 10. *ib. lib.* 7. *zenon.*

v. 19. *Areopagus*] Or *Mars-hill*, it was the highest court in *Athens*, a court where the Judges called *Areopagites* fate, concerning the highest titles and causes, specially religion: hither they brought Paul as a violater of their religion, to be judged, as *Socrates* was, for that he brought their idols to be Gods, and because he would, as they said bring in ἕτερα καινὰ δαιμόνια, other new Gods. *D. Laert. lib. 2. Socrat.*

what this new doctrine, &c.] Thus Godless men think of truth: whereas truth is more ancient then any errour: the gospel was in the old testament, as the wheat in the blade, in time, and by degrees ripening, and shewing it self. Heathenish superstitions, are but imitations of Gods truth and holy worship, inventions of Satan to beguile ignorant souls with shews of truth.

v. 20. *Thou bringest certain strange things, &c.*] It was strange to them who were aliens from the coven-nt of God: this they would know, so fatisfie their own curiosity.

v. 21. *either to tell or hear*] This is the fruit of idlenesse, and levity of misgoverned minds. See 1 Tim. 5. 13. these two things go together, inquisitivenesse, and talkativenesse: the Grecian histories shew the disposition of this people: the meanest mechanick among them, would be medling and discourfing of States matter; insomuch as in that dangerous liberty of tongues, that republike (though the *Mistress* of knowledge to all *Greece*) could never be well, or long settled; nor free from tumults, and dangerous concutions of state; fo discomposing and disjointing the members thereof, that they were long before they could grow together again, recover their ancient strength, or be free from some mischievous gangrens, untill they loft themselves and all *Greece* with them: such popular liberty, being a dangerous symptom, of a disaffected Commonwealth, it were to be wished that those who sit at the helm would seriously, and timely consider how this disease hath crept upon us, now some years together, left once — flourishing *England* come to the like misery.

v. 22. *Mars-hell*] See verse 19.

and said ye men of Athens] So was he ready to give account of the hope which was in him. See 1 Pet. 3. 15.

too superstitious] δεισιδαιμονεστέρους: the word is used somtimes in the good part; but here as commonly in the evil: so *Clem. Alexandr. adm. ad Gent, &c.* δεισιδαίμων, is *metuens numen*, or a superstitious man: one who by fear is driven to believe a deity, or worshippeth for fear, as the superstitious usually do. *Lactantius* describeth such to be, *qui superstitem memoriam defunctorum colunt, &c.* who worship the images of their Ancestors, as their *penates*, and houshold Gods: they who devised to themselves new rites of adoring the dead (in stead of God) whom they imagined to be received into heaven and Deified. *l. 4. c. 28.* and also they who worshipped many, or any false God, he had excellently well said before. *l. 2. c. 18.* that such had not the reason of men left in them; and that there is no doubt, but that, *Religio nulla est, ubicunq, simulachrum est*, there is no Religion, where there is an image.

v. 23. *your devotions*] σεβάσματα; *your adorations* (of σεβάζομαι, to adore with religious worship. *Budæus*) or the gods which ye worship: the Syriac give it בית דולחאי *beth dachalathcun: the house of your religions*; your idol temple.

TO THE UNKNOWN GOD] Syriac ܐܠܗܐ ܓܢܝܐ *dalaho geniyo*; *of or to the hidden God*: he dwelleth in the thick darknesse. 1 Kings 8. 12. Hebr. גנב *ganac*, is *texit, velavit, &c.* the same which ἀπόκρυφον with the Greeks: God is indeed, as *Lactantius* saith *l. 1. c. 8. inexcogitabilis, ineffabilis, & nulli alii satis notus quam sibi*; incomprehensible, ineffable, not very much known to any but himself: Some heathen authours mention this altar, as *Pausanias Attic. Laert. in Epimenid. Lucian. Philopatride*: but something differing, in their relation of the *inscription*, and occasion of the same: *Occumenius*, saith that the whole inscription was, Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ to the Gods of Asia, *Europe* and *Lybia*, to the unknown and strange God: hereby *Paul* taketh occasion to bring them to the true God, whom yet they knew not.

v. 24. *God that made the world*] Chap. 7. 48.

v. 25. *with mens hands*] His worship consisteth not in things external, humane traditions, or the works of mens hands, idols, images, &c. but in spirit and truth (See John 4. 24.) according to the holy prescript of his own word: he is independently and self blessed, wanting nothing of ours (Psal. 50. 8.) he gives all creatures what they have and are: when he blesseth us with ability to give (which is acceptable service to him. Phil. 4. 18. Hebr. 13. 16.) and rewardeth that which we do herein, in faith and obedience to him, he onely crowneth his own grace: in us: but here he intendeth not these things, but external ceremonies, &c.

v. 26. *hath made of one blood*] Of one *Adam*: herein he admonisheth the Athenians, to consider the end for which God gave them lifeand being: it is a brutish *stupor*, not to minde why God made us reasonable creatures.

determined the times before] Job 7. 1. & 14. 5, 6. For the birth and life of every man, as also the places of their habitations: this he faith to confute the *Epicures*, who denyed Gods providence, dreaming that all things were made by a fortuitous concourse of their imaginary *Atoms*: (*Clem. Alexandrinus strom. l. 1. Greg. Nazianzen orat. 33. fine. Epiphanius hæref. 6. Athanas. de incarn. verb. Augustin de C. D. l. 6. cap. 5. &c.*) God in his eternall counsell ordained all these things, and changes which we see in their appointed time: he divideth the earth to the sons of men, and his providence governeth all things, which his wisedom not onely foresaw, but disposeth of. See Psal. 115. 3.

v. 27. *that they should seek the Lord*] It is not as *Anaxagoras* faied, man was born to see the sun and the heavens (*Laban. l. 3. cap. 9.*) but to seek, know, and serve the Lord their Maker: he not onely gave us life, but also means by which we may come to know him, in the great volume of nature, and the book of grace, the holy Scripture.

if happily they might feel after him] ψηλαφήσειεν αὐτὸν *might feel* and finde, here intimate that God, though he be incorporeall, yet in his works which are corporeall and obvious to sense, fo complieth with their infirmity as that he feeneth himself before them (as *Occumenius* saith) ὥσπερ ἐν ἐσκότει τῇ ψηλαφήσεων) as it were something *palpable*: the Syriac hath it, *that they might finde him by his creatures*: in them indeed, that which may be known of him, as his wisedom, power, and goodnesse, may and do evidently appear. Rom. 1. 20.

not farre from every one of us] We are not to seek the knowledge of God in things farre remote from us; we need not go out of our selves to finde him; he filleth all things. Jer. 23. 24. indeed the carnal eye cannot see him, nor the eat hear him: fo *he geeth by me, and I see him not*. Job 9. 11. yet the effects of his present goodnesse, are obvious to every sense. See *Augustin Paulina. ep. 112. cap. 11.*

v. 28. *in him we live, &c.*] That is by his power, by which he continually preserveth the creature in his being. Col. 1. 17. Hebr. 1. 3.

your own Poets have faid] As *Aratus*, a Greek; this he citeth, not to derive any proof from his authority who was an heathen, and alien, but to shame the *Athenians*, with whom he had now to do. See also 1 Cor. 15. 33. Tit. 1. 12.

v. 29. *we ought not to think*] Isaiah 40. 18.

v. 30. *times of this ignorance*] Chap. 14. 16.

God winked at] ὑπεριδὼν ὁ Θεός, may here signifie the same which ἀμελεῖν. Hebr. 8. 9. not to regard, or to contemn, contrary to ἐπιλέκτειν. *Luk.* 1. 48. God did not manifest himself unto them, as unto the Jews. Psal. 147. 19, 20. and this sheweth God patience, in that he did not presently destroy them, not their impunity for the life to come: herein he prepossesseth an objection which they might possibly have made: if the religion which we professe, be false and errone-

ous; why did God suffer the world so long to erre: he faith God bare with that in his long-suffering; but now he requireth you to repent: be not you so curious to examine what became of others before you, as carefull for your own salvation; the onely means whereto is now presented you: that was a fevere judgement, when God gave you up to your own lusts, and blindenesse of minde (as Rom. 1. 24. Heb. 8, 9.) this is a gracious mercy which he offereth you in the Gospel and covenant of grace.

but now he commandeth all men] Now he causeth the Gospel to be preached to all nations, to draw them from their horrible sins: and now if they refuse to do the known will of their Master, they must expect more severe judgements.

v. 31. *righteousnesse*] ἐν δικαιοσύνῃ in justice and equity: as 2 Cor. 5. 10. he mentioneth the judgement to come, to terrifie the *Epicures*, that they might no longer beguile their own souls, in hope of future impunity. See Psal. 96. 13. 8. 98. 9.

by that man whom he hath ordained] Rom. 2. 16. Christ Jesus: possibly *Paul* nameth his humanity, in respect of the Gentiles ignorance of the mystery of the blessed Trinity, and Christs incarnation: and left they should fo mistake that facred mystery, as thereby to confirm their opinion concerning plurality of gods.

given assurance] Or *offered faith*; the meaning is, that God confirmed and declared, as it were by a most evident testimony, that Christ should judge the world, in raising him from the dead; wherein he was with power, declared to be the Son of God. Rom. 1. 4.

v. 32. *some mocked*] Some were like stony ground, some like thorny, and some like the good. Matth. 13. they who tasted the truth and mercy of God therein, desired to hear more. See Chap. 13. 42.

v. 33. *So Paul departed*] He dismissed his auditors, having performed his part in sowing the seed of the Gospel among them.

v. 34. *certain men clave unto him*] To wit, those whose hearts God had opened, so that the word might be a savour of life unto them.

Dionysius the Areopagite] A Senator or Judge in that court of *Mars-hill* in Athens, whom *Luke* names, because he was no vulgar auditor, but an eminent man, and of great authority with the Athenians.

Damaris] It seemeth that she was some honourable woman. See verse 11.

CHAP. XVIII.

Verse 1. *Corinth*] A chief city of Achaia, situate between the Egean and Ionian seas.

v. 2. *Aquila*] A Jew converted to the faith of Christ. See Rom. 16. 3.

Pontus] A province in Asia.

Claudius] The Emperour of Rome.

v. 3. *and wrought*] This he did in respect of the present necessity, that he might not disadvantage the Gospel by being burdensome to any, (chap. 20. 34. 2 Thes. 3. 8.

tent makers] Their trade was to make tents of skins, then much in use in those hot countreys.

v. 4. *a Greek*] See chap. 11. 20.

v. 5. *when Silas and Timotheus were come*] See chap. 16. 1. &c. and 17. 15.

was pressed in spirit] He had an extraordinary and vehement motion of the spirit, by a divine inspiration, to testifie to the Jews, that Jesus was that Christ, the Messias, whom they so long expected.

v. 6. *he shook his raiment*] Matth. 10. 14.

your blood be upon your own heads] This is an Hebrew manner of speaking. So Josh. 2. 19. דמיכם בראשינו *damo beroshinu Gre.* ἐπὶ κεφαλὴν ἔσται; *he shall be guilty to himself*: that is, of his own destruction. So 2 Sam. 1. 16. *thy blood shall be upon thine own head*: So the Jews cryed, Matth. 27. 25. *his blood be upon our heads &c.* that is, the guilt and punishment thereof; this *phrase* seemeth taken from the Jews custome of laying their hands on the head of the guilty person; by which they intimated, that the witnesses laid that crime, concerning which they testified on the head, or to the charge of the person accused, and so devoted him to punishment; as their sacrifices were destinated to death, by the laying the sacrificers hand on the head of the beast to be offered: See Levit. 1. 4. 3. 2. 2. Exod. 29. 10. So that blood is faid to be laid on the head, when one is guilty of the sin which deserveth death: the sense of *Pauls* speech is, be you, or you are guilty of your own destructions.

I am clean &c.] καθαρὸς ἐγὼ that is, ἀθῶος, innocent, guiltlesse, or ἀναίτιος, unblameable, not in the fault; οὐκ ἐκοινώνησα τῇ κακίᾳ: *I have no share in this evil*: it is none of my fault, if ye perish.

henceforth I will go unto the Gentiles] This he said, that emulation of the Gentiles might incite them to beleeve: but their obstinacy made an evil use of every thing, and so rendred them incureable. chap. 13. 46.

v. 7. *named Justus*] This was a Proselyte: the Syriac calleth him מטיראס *Titus*; whether *Justus* were here a sirname; as, chap. 1. 23. and Col. 4. 11. it is uncertain, the vulgar readeth *Titi Justi*.

one that feared God] So chap. 10. 2. *Cornelius* was said to be a devout man, and one that *feared* God: a religious and good man.

v. 8. *and Crispus a chief ruler*] See 1 Cor. 1. 14. ἀρχισυνάγωγος a *chief*, or *one of the chief rulers of the synagogue*, for verse 17. *Sosthenes* is mentioned (as his colleague, or one in the same office) a *chief ruler of the synagogue*. See on Mark. 5. 22. Matth. 9. 18. and on Luk. 13, 14.

v. 9. *be not afraid, but speak, &c.*] Be not afraid to speak boldly: because the ingratitude and perversenesse of hearers, often discourageth Ministers, thus God animateth them to their duety. See Isaiah 58. 1. Jer. 1. 17, 18, 19. Ezek. 3, 4, 5, 8, 9. 11. we may not, for fear of the invincible malice of some neglect the salvation of others. See chap. 20. 27.

v. 10. *for I am with thee*] I will take thy part and assist thee. See Matth. 28. Rom. 8. 31. however God often permitteth his Ministers to the violence of enemies, yet he is with them in life and death; yea, then most, when they are most destitute of mans assistance. See 2 Tim. 4. 16, 17, 18. but here God promised a more evident and peculiar protection to *Paul* by making void all the mischievous endeavours of the adversaries.

I have much people in this city] This is a second argument, whereby he encourageth *Paul* to speak confidently: there were many in Corinth whom God had ordained to salvation, so that his labour should be blessed with happy successe: here is an argument of industry and patience to Ministers: God hath his Elect, whom in his appointed time he will effectually call to Christ by the word preached, though he suffer them for a season to lie like the pure wheat among the perishing chaff.

v. 11. *continued there*] ἐκάθισεν *he sate there*, that is, at Corinth.

a year and six moneths] So full of labour and difficulty was the planting of Churches, that *Paul*, so extraordinarily gifted, was so long in this one, yet had he assistants. See 1 Cor. 2. 3. 1 Cor. 3. 10.

v. 12. *Gallio was Deputy*] Affliction commonly followeth preaching of the Gospel: malice is restlesse as the devil, whose influence it is: the Jews, as it seems by their change of their Deputy, were animated to attempt against *Paul*; hoping that a new Judge would favour them against the Christians.

of Achaia] *Gallio* is called *proconsul*, or Deputy *Consul* of Achaia, that is of all Greece, of which Achaia was but a part: So *Suidas* interpreteth Ἀχαΐαν, ἡ Ἑλλάς: *Achaia*, that is *Greece*: So the Romans (saith he) seem to call Achaia Greece, transferring the name of the then chief and ruling part thereof, to the whole conquered nation: some say it was because they subdued the rest of the Greeians through the aid of the Achaians *Pausanias*, *&c.* Sure it is that Greece was made a *Consularie province*: some write that *Gallio* obtained this Deputtship of *Claudius* the Roman Emperour, by the favour of *Nero*, *Claudius* adopted son.

with one accord] So unanimous, and industrious are the wicked to do mischief: it is a wretched shame for Christians to divide, when Satans kingdom can be of one consent.

v. 13. *contrary to the law*] They mean the law of *Moses*; according to which the Romans had permitted them to live: this they said, not being able to look to the end of the Law Christ Jesus. 2 Corinthians 3. 13.

v. 14. *if it were a matter of wrong*] Between party and party: it is as if he said; I will meddle onely with civil government, and not with your religion.

v. 15. *and names*] The profane man thought the Jews worshipped one name, and the Christians another, as the heathens, who upon the matter, adored bare names, and fancies of men.

v. 16. *drave them from the judgment seat*] He *superseded* the cause, and therefore would not have them stay there longer to trouble the court, with controversies (as he thought) unnecessary.

v. 17. *the Greeks*] The Greeians which were not converted: the Syriac readeth it, *the profane*.

none of those things] Neither for that which concerned religion, to defend Gods servants: nor for the states interest, to maintain peace and defend the oppressed.

v. 18. *having sworn*] As Nazarites did at the end of their vow, Numb. 5. 18. the meaning is, that *Paul* shore his head. See chap. 21. 24.

in Cenchrea] A port of the Corinthians.

v. 19. *came to Ephesus*] A city of Ionia, and Metropolis or chief city of Asia the lesse.

left them there] That is, he left *Aquila* and *Priscilla* at Ephesus.

reasoned with the Jews] So zealous was he still for their salvation, so often did he expose his life for them.

v. 20. *he consented not*] Not that he was not willing to spend his time, and do his uttermost endeavour for their salvation who were willing to hear; for he ventured often to preach to the obstinate, and he promiseth to come again unto them; but it seemeth some secret instinct of Gods spirit now led him to Jerusalem.

v. 21. *keep this feast*] Not that he now observed dayes, or the antiquated ceremonies of the law (See Gal. 4. 10.) but because he might in that solemnity, and concourse of people, more advance the Gospel.

if God will] 1 Cor. 4. 19. Jam. 4. 15.

v. 22. *Cesarea*] Called *Cesarea stratonis*: a port by which they came to Jerusalem; some say built by *Herod*.

v. 23. *Galatia, and Phrygia*] Chap. 16. 6. Galatia, or Gallogrœcia; so named of the *Galli qui Græcis mixti olim loca ea coluere. Atlas min. Amstel.* 1634. *pag.* 600. *c.* 2.

v. 24. *a certain Jew*] 1 Cor. 1. 12.

named Apollos] See 1 Cor. 3. 6. and 1 Cor. 4. 6. he was born at Alexandria, a city in Egypt.

an eloquent man] Though the kingdom of God be not in word, but in power. 1 Cor. 4. 20. nor eloquence of speech, or the enticing words of mans wisedom, but in the evidence of the spirit. 1 Cor. 2. 1. 4. yet is eloquence used, onely to the setting forth of the truth of God, and edification of his Church, as an *Egyptian jewel* to adorne the tabernacle, and here commended in *Apollos*, by the holy Ghost, whose gift it is: *Lactantius* noted well that the Philosophers, Oratours, and Poets, were therefore very pernicious, in that they easily enfnared incautious minds: *suavitate sermonis*, with sweetnesse of speech; therefore his advice is, even in delivering the truth of Christ, to sweeten the speech for the winning of them to Christ, who will neither hear nor read any thing, *nisi expolitum, ac disertum*, except it be polished, and eloquent; and where *nemo rem veritate ponderat, sed ornatu*, *l.* 5. *cap.* 1. no man valueth the matter by the truth, but politure and trimme thereof.

mighty in the Scriptures] Much versed and learned in them, which enabled him to convince the adversaries, Titus 1. 9. Syriack, *argutus erat in Scripturis*: this is added that none might think it to be the vaine and frothy eloquence of profane men: it was a divine and powerfull eloquence.

v. 25. *instructed in the way of the Lord*] κατηχημένος instructed κατὰ once, the Syriack hath it, *he was taught*. Some *Interpret*, he was *initiated*, *&c.* See Luke 1. 4. the word signifieth one that is entred into religion, or catechized, as those who were taught the rudiments and principles thereof.

fervent in spirit] Zealous to teach and to winne men to Christ: See Rom. 12. 11. 1 Kings 19. 14. Zeal is the life of religion, without which it is inactive (See Rev. 3. 15, 16.) but it must be zeal with the true knowledge of God. See Rom. 10. 2. Acts 21. 20. and 22. 3. Tit. 2. 14. Rev. 3. 19.

taught diligently] His zeal and diligence is here commendable, though he had not yet much knowledge of the doctrine of the Gospel, as appeareth by the next clause: how ever, he well used his talent, being faithfull in a little.

the baptism of John] That is the doctrine of John.

v. 26. *they took him unto them and expounded*] If *Priscilla*, the woman here mentioned, contributed ought to this work, it was where her husband, *Apollos*, and her self were private: such institution *Paul* commendeth in *Timothies* grandmother *Lois*, and his mother *Eunice*, of whom (most likely) he had learned the holy Scriptures. (See 2 Tim. 1. 5. and 3. 15.) though otherwise in the Church, (or other place made publike by the company) he suffered not a woman to teach, but to be in silence. See 1 Tim. 2. 11, 12. possibly the man and wife hearing *Apollos*, both joyned in the invitation of him unto them, but that *Aquila* performed the part of interpreation, and instruction in the way of God, though it be attributed to both, because both equally affected it; there is no patronage here for that late revived practice of the old exploded heresie of the *Pepuzians*, or *Quintilians*, who as *Augustin Tom. 6. de hæres.* saith *mulieres sacerdotio*

sacerdotio honorant, we may more safely say that the most excellent of mere men know not all, and that those who are inferiour in gifts may adde somthing to them.

the way of God] The doctrine of the Gospel.

v. 27. *to passe to Achaia*] See verse 12. why he would go thither is not here expressed, but certainly it was to advance the Gospel there.

the brethren wrote] Letters of recommendation for him who was not much known to the Churches.

helped them much] Confirming them who believed, and refuting the adversaries through the grace of God thereto enabling him.

v. 28. *That Jesus was Christ*] The Jews had no controversie with Christians concerning a Christ to come; the whol dispute was, whether Jesus the Son of Mary were he; this now *Apollos* proved by Scriptures accommodated to him: and thus *Apollos* watered, 1 Cor. 3. 6. herein the Scripture is sufficient to accomplish and make the man of God absolute 2 Tim. 3. 16. we cannot learn Christ in any humane traditions, or inventions of men: the sun can be discerned by no light but his own, because that excells all other worldly lights: neither can Christ the sun of righteousnesse be known by any, but his own light, which shineth in the Scriptures: these testifie of him, and discover him unto us. John 5. 39.

CHAP. XIX.

Verse 1. THrough the upper coasts] In the upper parts of *Asia*, are *Phrygia, Galatia, Lydia, Livonia, Jonia*, in which was *Ephesus*.

v. 2. *have ye received, &c.*] They are demanded concerning the visible gifts of the Holy Ghost, as speaking tongues, healing, &c. Which then flourished in the Church, though they were not then common to all that believed, and were baptized.

whether there be any Holy Ghost] Or *whether the holy Ghost be* (as Joh. 7. 39.) they meant whether there be any such gifts of the Holy Ghost, given to any: they answered according to Pauls question; which being concerning the gifts and graces (not the infinite and eternall essence of the deity) they reply according to the same. (See chap. 8. 16.) for it were very absurd to say that they had not heard of the holy Ghost, being baptized of Johns Disciples, John seeing him descending on Christ in his baptisme, in a visible form. Matt. 3. John 1. concerning this, neither did the Apostle ask, nor they answer, but concerning those gifts which then flourished in the Church, of which they said, they had not heard.

v. 3. *unto what then were ye baptized?*] That is, what religion, what doctrine professed you, in your baptisme? or the question was not here, of baptizing, but *de primordiis* concerning their beginning, and constitution of the Church of *Ephesus*, where appeared not yet any publike form of a Church in discipline and other Ecclesiastical rites, and conventions: so that he enquireth, how they were grounded, whether by imposition of hands, or the gifts of the holy Ghost, whereby it might appear, that they were divinely called, as the gifts of tongues, prophesie, &c.

unto Johns Baptisme] That is, we professed the same doctrine, which John Baptist taught: and we received baptism, as a seal of our professing the same, and of our dedication unto Christ.

v. 4. *John verily baptized*] Matth. 3. 11.

that is, on Christ Jesus] Theophylact on Luk. 24. expresseth that wells as not excluding the other persons of the holy Trinity, but in contradistinction to the Jewish baptizings or washings; that was faith he ἀνοδυναμοῦν ὑπὸ Ἰουδαίων, spiritual, not Judaicall. See on chap. 2. 38. and on 10. 48.

v. 5 *When they heard this*] That is, when they heard the doctrine of John, they were baptized by some of Johns disciples who had so preached unto them the doctrine of repentance, and salvation by Christ: not that Paul did rebaptize them: for otherwise it would follow, that Christ whom John baptized, and we, are not baptized with the same baptism: whereas he bare the same circumcision with the Jews, and the same baptisme with us Gentiles, that he might declare himself the Saviour of both. So that these words (*when they heard this*) relate not unto the words of Paul, but unto their hearing of Johns doctrine: and therefore Paul is not said to have baptized them, but to have laid his hands on them: that is a posture and action of confirmation, not initiation, and baptizing, verse 6. against rebaptizing them who were baptized by heretics (except of those who raised the foundation of faith, and used not the Catholick form of baptisme) See the Councell of *Carthage*, 1. *Anno* 258. and the other Councells concerning the same. *Severin. Bin. To.* 1. *Concil. fol.* 175. *cap.* 1. *&c. Paris.* 1636. *ib. To.* 5. 482. *cap.* 2. *A. B. ibid* 455. *cap.* 2. *E. ibid. To.* 1. 99. *cap.* 1. *A. B. & 158.* 2. *E. ibid. To.* 9. 368. 1. *cap. & Bart. Carranza Summ. Concil. Rothomag.* 1633. *pag.* 673. *Augustin. To.* 4. *expos. ep. ad Rom. inchat. prope. fin. ibid To.* 3. *de fide ad Petr.* (*si fit ejus liber*) *ibid de verb. Domini in Math. serm.* 11. *Epiphan. exposit. fidei. Catbol.* 12. *Justin. Martyr. Quæst. & resp. ad Orthod. quæst.* 14. *Chrysostoms* words on Hebr. 6. 6. are remarkable: when he had said τὸ βαπτίσμα σωμᾶς ἔδει, &c. Baptisme is the crosse, in which our old man is Crucified with Christ, being made conformable to his death, &c. ὁ τοίνυν σταυρὸς ἐκείνος ἐκείνῳ σὺν ἡμῖν σωμᾶς, therefore he that rebaptizeth himself, crucifieth him (the Lord of life) again. *Auxentius* the heretick rebaptized. *Ambrose* said, he (therein) despised the Counsell of God. *epist.* 32. *fin.* Baptism is a new birth of the whole man: as we can be born but once in the flesh, so can we be born but once in the Spirit: therefore as there was but one circumcision (which signified the same) so ought there to be but one baptism.

v. 6. *Paul his hands upon them*] Chap. 6. 6. & 8. 17. he laid his hands upon them for confirmation, we read not that he rebaptized them.

they spake with tongues] Chap. 2. 4. & 10. 46. That is, they spake divers languages, which before they knew not.

and prophesied] By a divine and evident inspiration, they preached and expounded the word of God as able Ministers of Christ. See 1 Cor. 11. 4. & 14. 1.

v. 8. *the kingdom of God*] See on chap. 1. 3. and on 20. 25.

v. 9. *and spake evil of that way*] As chap. 18. 26. of that doctrine of the Gospel.

and seperated the Disciples] This warranteth not seperation from a true Church, or for any defects therein less then fundamentall: it is true that when the nations are drunken with the cups of *Babylonish* fornication, then the Lord calleth from heaven, *come out of her, my people*, &c. (Reve. 17. 2. and 18. 4. See Ephes. 5. 7. 11. 2 Thes. 3. 14. 2 Cor. 6. 14. 15. Tit. 3. 10.) and that in case of scandall, we must not company with the incorrigible wicked: but here we see, though Paul withdrew the weak Disciples from the blasphemers of Christianity and the Gospel, yet he made no schismes nor yet deserted the cause, for which he dayly disputed with the adversaries.

one Tyrannus] This seemeth to have been some Philosopher, or publike professour of Rhetorick, converted by Paul: Syr. *in the school of a certain man whose name was Tyrannus.*

v. 10. *by the space of two years*] This commendeth Pauls great diligence for the planting of the gospel.

so that all they which dwelt in Asia, &c.] This was that admirable door, which Paul said was opened unto him, 1 Cor. 16. 9. not that all the people, but that all the Christians of *Asia* heard him, the sweet savour and report of the Gospel spreading it self abroad (like that odour of the precious ointment, which filled the house, Joh. 12. 3.) into all parts round about.

v. 11. *special miracles*] Great miracles, whereby he confirmed the authority of Pauls Apostleship, and ministry.

v. 12. *handkerchiefs*] This maketh nothing for the superstitious use of reliques: Gods providence did this that by such cures, he might prepare the absent, and those who had never seen the face of Paul, to a reverend esteem, and opinion of the Gospel and truth of Christ, in whose name they were so cured, and also, that in these means, so slender and improbable of themselves, the power of Jesus healing them might the more cleerly appear.

and the diseases departed from them] As Matth. 8. 15. Luk. 4. 39. John 4. 52. the diseases left them, that is, they were freed from their diseases, and the unclean Spirits departed from them, being forced so to do by the power of Christ.

v. 13. *Exorcists*] Syr. *Jews who wandred about, and adjured devils, or conjured devils*: these possibly, out of a foolish and impious emulation of the Apostles casting out devils, practiced such things, intending if they could have effected any thing herein, to have made men believe, that the like miracles done by the Apostles, were but *magicall exorcismes*, concerning *exorcists*, and *exorcismes*, yet in use in the *Church of Rome*, see *Durand. rational. To.* 1. *lib.* 2. *cap.* 6. *ib. lib.* 6. *c.* 63. n. 8. and the *Ritual Roman.* Paul 5. *jussu edit. de sacr. bapt.* where they use these words, *exorcizo te immunde Spiritus, in nomine Patris +, & Filii +, & Spiritus Sancti + ut exeas & recedas ab hoc famulo Dei, &c. So ibid. de benedictionibus — exorcizo te creatura salis per Deum + vivum, &c. exorcizo te creatura aqua, &c.* And *Benedict. ceremonia exorcizo te*

creatura olei, &c. See *ib. de exorcizand. obses. à dam.* Concerning the *Jewish Exorcists, Josephus writeth* some fabulous things. *Antiq. lib. 8. cap.* 2. The gift of casting out devils continued long in the primitive Church, *Justin. Martyr. dial. cum Try. Jud.*

v. 14. *Seven Sons of one Sheva*] He mentioneth these for the greater evidence of the history.

v. 15. *But who are ye?*] What are you that I should obey you? God commandeth me, Jesus (whom Paul preacheth commandeth me; but do not I know that you have no such commission? no power to cast me out?

v. 16. *leapt on them*] The possessed man fell violently upon them, and by the force of the evil spirit in him, mastered them, tearing their clothes, and wounding them: sometimes the devil willingly co-operateth with the conjurers, and witches, suffering himself to be commanded, and possibly, driven out also (probably the *Hebrews* might consider this in their calling a witch, *the mistris of a devil.* So 1 Sam. 28. 7. they call the witch of *Endor* בעלת-אוב *behalath ob. dominam Pythonis, a Pythonisse*, one having a familiar spirit. *Chalde, one who can draw out a devil*) this he doth where he can entice men or women to confederate with him for mischief, and hold them, and others by them in superstition: but here he had some other end, and God would thus defeat their mischievous practices; making all serve to the further advancement of the Gospel which Paul preached.

v. 17. *fear fell on them all*] Herein appeareth the fruit of this Divine revenge on them who impiously profaned the holy name of Jesus: first that by their example, others feared to contemn that doctrine, the patronage whereof God so severely undertook: secondly in that all turned to the magnifying the sacred name of Jesus, the rumour of this accident making all afraid, not only to blasphieme it as some of the Jews did, but even to take it in their profane mouthes, to abuse, as these Sons of *Sheva* did.

v. 18. *and confessed*] Terrified with this judgement on others, the remorse of their own consciences, and desiring some remedy, and comfort, they publikly confessed their errours, and detested those their sins. See Matth. 3. 6.

v. 19. *Curious arts*] That is *Magick*, as the *Syriac* expresseth it divinations by judicial astrologie, &c.

fifty thousand pieces of silver] Or, fifty thousand pences which the word also signifieth: what this cometh to of our *Sterling* mony is not agreed on by the writers, but the least estimate, bringeth it to about, eight hundred pound.

v. 20. *So mightily grew, &c.*] See chap. 12. 24. κατὰ κράτος, *vehemently* with great power, as the Syriac hath it, intimating a powerfull course of the word, casting down the kingdom of sin and Satan: so doth κράτος signifie victory also: the sum is, that these superstitious and impious things being taken away, the word of God so much prevailed in the affections and lives of men to faith and obedience, that many were daily added to the Church of Christ.

v. 21. *purposed in the Spirit*] That is, by the motion of the Holy Ghost: therefore he yeelded not to his friends importunity. chap. 20. 22.

Macedonia] chap. 16. 9.

Achaia] chap. 18. 12. Here it is taken for that territory of *Greece*, which bare that name, and not as, chap. 18. 12. for all *Greece*.

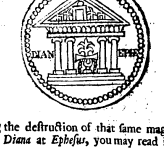
v. 22. *Timotheus and Erastus*] See Rom. 16. 23. 2 *Tim.* 4. 20. to prepare and expedite those things which concerned the confirmation of those Churches, so that he might in his passage make the more haft to Jerusalem.

in Asia for a season] That is, in *Ephesus*, which is in *Asia*.

v. 23. *the same time*] When *Paul* was preparing to go from *Ephesus*, and thought al things wel composed, upon a suddain Satan raised an unexpected storm.

about that way] *About the way of God. Syr.* That is, concerning the Gospel, and truth of God which Paul preached.

v. 24. *Silver shriner*] ναὸς ἀργυροῦς. *Silver temples*, as the *Syriac* interpreteth, which were made in some such like form.



Concerning the destruction of that same magnificent Idol Temple of *Diana* at *Ephesus*, you may read in the story of *Erostratus. Plin. lib.* 36. *cap.* 14. The silver shrins, or medals of silver with the form of their Idol *Diana's* Temple, impressed or wrought thereon, *Demetrius* sold to them who came to *Ephesus* either of superstition to worship, or curiosity to see the magnificent structure of that temple.

v. 25. *Whom he called together*] When he saw the esteem of this temple lessen by the light of the gospel, and so his trade growing dead, he called together all the *artificers*, whose living depended on that superstition, and made a seditious speech to them.

by this craft we have our wealth] This is all our trade: a dangerous argument to carnal men, whose wealth is the God they adore: such men will easily be perswaded for their private ends, to trouble the peace of a Church or State, and to defend their gains though never so impious with tumult and blood.

v. 26. *this Paul hath perswaded, &c.*] He truly confesseth the state of the cause: Paul had sheweed them that they were no Gods which are made with hands, yet *Demetrius* wickedly endeavoureth to suppresse that truth: this blindness putteth him and his fellows precipitately on to violent tumults.

v. 27. *not only our craft*] This our manufacture of making medals, is in danger to be reproved as impious and unprofitable.

is also the temple] It is a rare impiety of the vulgar which browseth no pretence from religion to countenance it self withall: and medling with Religion without some private interests, is as rare in carnall men, if Pauls preaching had nothing hindered *Demetrius* and his fellows profits, he would hardly have stirred out of doors about it.

whom all Asia and the world worshippeth] To the argument of profit, and pretended Religion, he added another reason, from the magnificence of the Temple, and greatness of their Idol *Diana*; now he inforces another leading motive, from universality, and consent of worshippers.

v. 28. *They were full of wrath*] This argument of profit, worketh strongly on worldly mens affections: therefore now guided by passion and hearing the cause of the impair and decay of their trade; they never examine the truth and effects of the gospel, but put it to popularity, and tumultuous outcries.

great is Diana of the Ephesians] They feigned *Diana* to be *Jupiters* daughter, and their *tutelary goddess*, in this fantastick opinion, they cry up her imaginary greatness, and their supposed interest.

v. 29. *the whole city was filled*] Such unconsiderable sparks fomented by the breath of an inconstant vulgar ostimes break out into outragious flames; when yet the cause of the impious tumult, is rumour of people ignorant of what they do, and desire of change. See Numb. 16. 1. 2 Samuel 15. 5. 11. 13.

Gaius and Aristarchus] See Rom. 16. 23. Colos. 4. 10.

the theatre] A publik place, to which the cultome was to resort in any trouble, or business about the Commonwealth.

v. 30. *suffered him not*] This was their care of his safety, who better knew the disposition of that people: it is an example to hearers, to love and preserve their ministers. See chap. 17. 10.

v. 31. *Chief of Asia*] Ἀσιάρχων. *Syr. primores Asiæ*: this was Gods providence over Paul, to fit up some chief men in this so great a danger to countenance and favour him, these send to him to desire him, not to venture himself to an enraged multitude.

v. 32. *the assembly was confused*] This company is here called ἐκκλησία: the *Syr.* giveth it well *turba quæ erant in theatro*; the multitude of the *Ephesians* now assembled in the theatre: this convention was very confused, some crying one thing and some another.

the more part knew not wherefore] The people like great waters are easily enraged, but seldom well enformed, why: false rumours fill their ears, and ungoverned passion their hearts with sodain and vehement desire of some new unconsidered undertakings, the end whereof, they neither prudently foresee, nor cautiously examin.

v. 33. *the Jews putting him foreward*] It seemeth that the heathens of *Ephesus* were equally enraged against the Jews and Christians; and that the Jews put him on, to justifie their nation and religion, that they might cast all the occasion of this discontent and tumult, on the Christians.

beckened with, &c.] See on chap. 12. 17.

v. 34. *That he was a Jew*] They knew that the Jews worshipped not their Idol, therefore would not hear him.

all with one voice] So many wicked men can Satan unite in mischief: consent and unanimity of multitudes is no universall and certain mark of truth.

Cryed out] The word here used is of κράζω, *to yall*, or *cry out*, κράζω or κράζειν, is spoken of Crows who in great flocks cry altogether: hence is this expression accommodated to the disturbed multitude.

v. 35. *what*

v. 35. *what man is there that knoweth not*] This speech of the Town-clerk favoureth only of carnal wisdom, whatever was pretended here contributeth no patronage to true religion.

a worshipper of, &c.] νεωκόρος, is that which the Latines called *adituus*, the *Temple keeper*, he that hath charge of the Church. It is interpreted by *Suidas*, ὁ τὸν νεὼν κοσμῶν καὶ θεραπεύων, one that adorneth and prepareth the Temple. His meaning is, that *Ephesus* was so established in their religion and worship of *Diana* their supposed tutelary goddess, that there was no such cause of fear, as *Demetrius* suggested, that they should be perswaded to forsake their religion for any other.

which fell down from Jupiter] Which descended from heaven, the Syriac hath it. Concerning *Canetias* the maker of this Idol, see *Plin. l.* 16. c. 40. But their covetous Priests perswaded them, that it came down, or was sent down from Heaven.

v. 36. *these things cannot be spoken against*] *Suidas* saith, ἀναντιῤῥήτου (the word here used) is ἀντιλογίαν καὶ ἔλεγχον, that which admitteth no contradiction; a certain and doubtless thing. So pronounceth he concerning their vain superstition, grounded on lying fables, impious prescriptions, and rash consent of multitudes; whereas it is neither in time, multitude, or power of men, to make falsehood truth.

ye ought to be quiet] Or appeased.

v. 37. *are neither robbers of churches, &c.*] That said he truly (would we could say as much of our impropriators) but though he thus said to appease the tumult, yet the doctrine which *Paul* preached, is unconsistent with Idols.

v. 38. *the law is open*] Or *the court dayes are kept*. The law is the best appeaser of tumults; and Justice the securest bond of peace, the nerves and sinewes of all common-wealths, without which the people must needs perish, if by no other means, in self-destruction: it is that same, *fœdeo combinans*, without which, all bodies compounded, end in present dissolution.

duttes appointed] That is, Judges appointed to determine personal controversies.

v. 39. *in a lawful assembly*] Or *ordinary* Courts, or course of justice (the sacred patron of right and propriety) not in unlawful tumults.

v. 40. *in danger to be called in question for, &c.*] Being under the Roman state, the city was in danger to be fined or other wayes punished, for that causless uproar: the Roman law was, that all factious and seditious persons under their government should lose their libertics, and Roman freedoms, fo that this sober man blamed *Demetrius* and his fellows for troubling the people.

v. 41. *he dismissed the assembly*] Perswading them, every man peaceably to repair home to his own house. So God used the carnal wisdom and eloquence of this heathen, to the preservation of his. This example is not unworthy of prudent *Christians* in authority: to establish law, and justice (without which no society of man can flourish, or indeed subsist) to preserve publick peace, and to appease all popular and unlawful out-rages.

CHAP. XX.

Ver. 1. *And embraced them*] The Greek word signifieth also *to salute*, (1 Cor. 16. 19. &c.) with wishes of happinesses. So *Suidas* saith, ἀσπασμὸς, ἡ εὐχὴ, &c. it is most likely that thus they took leave, praying for each others prosperity.

into Macedonia] See c. 19. 21, 22.

v. 2. *much exhortation*] Confirming them in the faith and truth of the Gospel.

v. 3. *the Jews laid wait for him*] When they could not prevail against him by open violence, they affail him by treachery, and fecrer plotting against him.

to return thorow Macedonia] And thence to go towards Syria: we may not tempt God, by running upon known dangers, but use the best means we can, to prevent and avoid them.

v. 4. *Berea*] Chap. 17. 10.

of Derbe] Chap. 14. 6.

Tychicus] Ephes. 6. 21. ... it 3. 12.

v. 5. *Troas*] Chap. 16. 8.

v. 6. *we sailed away from Philippi*] Chap. 16. 12. there they embarked.

dayes of unleavened bread] That is (seven dayes of) the *Passeover*, wherein no leaven might be eaten, or found in their houses, Exod. 12. 19. In these dayes he would not set forth to travel, probably that he might not give offence to the weak Jews.

v. 7. *first day of the week*] That is, the Lords day, 1 Cor. 16. 2. Rev. 1. 10. vulgarly called Sunday: on this day Christians used to have their solemn assemblies, for publick prayer, preaching, and administration of the Lords Supper.

to break bread] Chap. 2. 46.

v. 8. *were many lights*] Because many persons were there assembled: they would not be in darkness, left they should bring any suspition on their calling and profession.

v. 9. *and was taken up dead*] A remarkable example for Church-sleepers.

v. 10. *fell on him*] See 1 Kings 17. 21.

trouble not your selves] This he saith to comfort them: be not too much perplexed at this accident, God hath restored his life again.

v. 11. *until break of day*] This was upon an extraordinary occasion, he being straitned in time upon his departure thence, and zealous of their edification and confirmation in the faith: a singular example of *Paul* his unwearied diligence, and his auditories vigilancy, patience, and willingness to hear the Word: it will once rise in judgement to condemn negligent speakers, and drowzy, secure, and impatient hearers of these times, who might deservedly hear that which Christ once said to his infirm Disciples, Matth. 26. 40. *What could ye not watch with me one hour?*

v. 12. *were not a little comforted*] As it much afflicted them, that the preaching, which brought life and salvation to all believers, should be an occasion of death to the yong man; so were they exceeding glad of his recovery as for the yong mans sake, so specially for their own confirmation by this miracle.

v. 13. *we went before*] Namely *Luke* who wrote this history, and the rest mentioned, v. 4.

unto Assos] A chief city of *Mysia*, called also *Apollonia, Jerome de loc. Hebr. Atl. Plin.* l. 5. c. 30. on the *Assatick* shore.

to go a foot] Over land.

v. 14. *Mitylene*] An island of the *Cyclades* in the *Ægean Sea*: so named of the chief city thereof now called *Metelino, Jerome qu. f.* faith it is over against *Asia*. See *Plin. l.* 5. c. 31. See *Atlas min. G. Mercat. Amsterd.* 1634. *pag.* 604.

v. 15. *Chios*] Another island of the same, between *Samos* and *Sesbos, Plin. qu. f. Jerome* faith it lieth before *Bithynia*.

Samos] Or *Samus*, another isle over against *Ephesus*, in the *Ægean sea, Jerome qu. f. & Plin.* l. 5. c. 31.

Trogillium] Another little isle in the Bay neer *Ionia*.

Miletus.] A town on the *Ionie* shore, not far from *Ephesus, Plin. l.* 5. c. 29. *Jerome* faith it is a sea-town of *Asia* distant from the mouth of the river *Meander* ten furlongs; here *Paul* spake with the elders of the Church of *Ephesus*, v. 17. See *G. Mercator. Atl. min. Amsterd.* 1634. *pag.* 600. col. 2. *min.*

v. 16. *if it were possible, &c.*] See Chap. 18. 21.

v. 17. *called the elders of the Church*] That is, the governours and pastours thereof. See on Chap. 11. 30.

v. 18. *you know*] This he said, not ostenting his labours, but to propose an example to those whom he appointed to govern that Church: and inciting eye-witnesses, he secretly appealeth to their own consciences herein.

from the first day] Chap. 18. 1.

v. 19 *serving the Lord, &c.*] This he speaketh of his publick office and ministry.

with all humility] Or *modesty*. Humility is the bond of concord. *Ambr. ep.* 84. *l.* 10.

temptations which befel me] That is, afflictions, as 1 Pet. 1. 6.

v. 20. *I kept nothing back*] See v. 35. Neither for fear nor favour of men, concealed I any thing (necessary for your salvation) from you.

v. 21. *repentance toward God*] Earnestly preaching that they should turn unto God, by repentance and newness of life, and believe in Christ, who freely justifieth the sinner.

v. 22. *bound in the spirit*] The holy Ghost, and my conscience leading me, Chap. 21. 14.

v. 23. *abide me*] Or *wait for me*; Parata sunt — Syr. That is, by the Jews who waited to take and destroy him.

v. 24. *none of these things move me*] None of them deter me from the duty which God enjoyneth me, nor do I value my life, so that I may finish that work which God hath enjoyed me, with joyful success. See 2 Tim. 4. 7.

the gospel of the grace] That which testifieth of the grace and mercy of God in Christ.

v. 25. *the kingdom of God*] The Gospel, which is the Word of his kingdom.

shall see my face nomore] This he saith, to fasten his speech in their memories: we know what deep impression the last words of dying or departing friends take in our minds.

v. 26. *I take you to record*] μαρτύρομαι ὑμῖν, I witnesse to you: So Syr. *testor vobis*, and they were witnesses also.

I am pure from the blood, &c. I the fault is not in me, if any of you perish. See Chap. 18. 6. and Ezek. 3. 18.

v. 27. *all the counsel of God*] Which concerneth your salvation. See Luke 7. 30. John 15. 15.

v. 28. *overseers*] ἐπισκόπους] Bishops.

with his own blood] Which he that is Christ, hath purchased with his own blood, so the Syriac expresseth it: that which appertaineth to the humanity of Christ is here attributed to his divinity; because of the union of the two natures in one person, and communion of properties.

v. 29. *grievous wolves*] Mat.7.15. John 10. 12. false teachers and bloody persecutors, so Christ called them, Mat.10.16.

v. 30. *perverse things*] Breaching false and heretical doctrines, through their ambition to be singular and popular.

v. 31. *by the space of three years*] Three years current, not compleat: for he taught in their Synagogues six moneths, and in the school of *Tyrannus* two years, c.19.8, 10. To which reckon the time of his going from them, to his present return through *Macedonia* and *Achaia* (where he stayed three moneths, c.20.3.) and you have about three years time.

v. 32. *to the word of his grace*] That is, the Gospel which declareth his grace and free mercy.

to build you up] To increase you in grace and knowledge, to edifie and finish his work in you being grounded on Christ. See Ephes.2.20, &c. 1 Tim.4.16.

to give you an inheritance] The kingdom of Heaven, to which you have right, as sons by adoption in Christ, 1 Pet.1. 4,5. Rom.8.17.

v. 33. *I have coveted no mans silver*] Because covetousness is the root of all evil, 1 Tim 6 10. specially in Prelates, (as we may see John 12.6. Mat.26.15.) he fill ingeth his own example, not boastingly, as ambitious of their applause, but testifying his sincerity, for their imitation. See 1 Tim.3.3. Numb.16.15. 1 Sam.12.3. Luke 12.15.2 Pet.2.3. 1 Pet.5.2.

v. 34. *your selves know that these hands*] 1 Cor.4.12. 1 Thes. 2.9. 2 Thes.2.8. He doth not herein propose a law, or rule to Ministers (for he had not power to take away that which God had given them, Levit. 27.32. Mat.10.10. (see on Luke 11. 42.) & which himself had so often afferred, 1 Cor. 9.14. Gal. 6.6.) but in case of necessity to advance the Gospel.

v. 35. *it is more blessed to give*] It is likely this was spoken by Christ, and it may also be gathered out of the Scriptures though it be not expresly written.

v. 36. *he kneeled down*] Though the heart and inward affection in prayer, be the chief thing which God looketh on, yet is he the God of the body which he redeemed as well as the soul (1 Cor.6.20.) therefore such reverend gesture, as kneeling, lifting up the hands, &c. have these excellent uses. 1. Hereby we exercise body & soul in Gods service. 2. They stir up our own devotion and others, where they are present. Thirdly, thus we testifie the performance of our duty to God before men: as lifting up the hands is a signe of confidence to be heard, so is the bending our knees of humility, which two, are the wings of faithful prayer. See Ephes.3.4. Acts 21.5.

v. 37. *all wept sore*] as those who dearly love, use to do at parting.

v. 38. *sorrowing most of all, &c.*] In consideration of the losse their selves and all *Asia* should have of him.

they accompanied him unto the ship] As long as they could they would enjoy him; and as far as they could look after him. Thus are we pulled one from another here: we part weeping, but shall at last come together again with joy, never more to part.

CHAP. XXI.

Vers.1. AFter we were gotten from them] Σωσαντες δὲ ἡμᾶς ἀπ' αὐτῶν, *pulled from them*, as they who part unwillingly.

and had launched] Or put from the shore.

Choos] Or *Coos*, an island in the Ægean sea, one of the *Cyclades* mentioned, *Plin. l.6. c.34.*

Rhodes] Another island in the *Lycian* sea, neer the Continent of *Asia*; the most noble of all the *Cyclades*, saith *Jerome de loc. Hebr. Alt.* See *Atlas min. Gerard. Mercator. Amsterodam.* 1634. *pag.* 605.

Patara] A city of *Lycia*, a Province in *Asia*, *Jerome ib.*

v. 2. *Phenicia*] c.11.19. See *Plin. l.36. c.26. init.*

v. 3. *at Tyre*] Which was the Metropolis of *Phenicia*.

v. 4. *that he should not go up*] That is, they prophesied of his danger, if he went up; that they did by the spirit of prophesie; but through humane affection they dissuaded him from going, so this crosseth not that which is said, c.20.22.

v. 5. *they all brought us on our way*] This was their love to him that taught them, and a good testimony of their sincerity, who thus honoured him whom the world generally contemned and persecuted. See Gal.4.14. 2 Tim.1.15.

we kneeled down on the shore] See c.20.36. c.7.60. Probably, they prayed, as for the happy success of the Gospel to Gods glory, the encrease of the Church, and the kingdom of Christ, and those things which concerned their bodies and souls in general; so for *Paul* and those with him, and their good voyage in particular.

v. 6. *they returned home again*] Every one to his own affairs and calling.

v. 7. *Ptolemais*] A sea-town of *Phenicia*. See *Plin.l.5.c.5. & l.36.c.26.init.* The Syriac calleth it עכו (see *not. Tremel.*) So Judg. 1. 31. עכו. 70. Ἄκων. *Plin. l. 5. c. 19.* faith it was in time past called *Ace*. Here the Greek useth the latter name, and the Syriac retaineth the more ancient.

v. 8. *we that were of Pauls company*] See c.13.13.

Cesarea] c. 18.22.

of Philip the Evangelist] Who preached the Gospel to the *Samaritans*. This office seemeth to have been between an Apostle and a Pastour, Ephes.4.11.

which was one of the seven] c.6.5.

v. 9. *which did prophesie*] That is, by the instinct of the Spirit, tell things to come, not speak in the Church as teachers, that is prohibited, 1 Cor.14.34. 1 Tim.2.12.

v. 10. *named Agabus*] See c.11.28.

v. 11. *binde the man that oweth this girdle*] The effect see v.33. This said he, not so much for *Pauls* sake, as for others. *Paul* was not ignorant that bonds and afflictions abode him, c. 20.23. but hereby his constancy to testifie the truth of Christ appeared, to the great encouragement of the Believers. In taking *Pauls* girdle he imitated the Prophets who used to represent that which they foretold, by certain signes. See Isaiah 20. 2. Jer. 27. 2. Ezek.12.3. Jer.32.8. which manner the false Prophets also took up, 1 Kings 22.11. Jer.28.10,11. In that he alleageth the dictate of Gods Spirit, it sheweth, that the sufferings of Gods children, are neither fortuitous, nor in the power of persecutors, but in Gods providence. See John 19.11.

v. 12. *besought him not to go*] Out of their affection to him, and grief to lose so excellent a light, they importune him with tears to forbear going to *Jerusalem*.

v. 13 *to break mine heart*] Meaning, that it was bitterness of heart to him, to see them afflicted with grief for him, who was resolved, come life, come death, to be obedient to the guidance of Gods holy Spirit.

v. 14. *we ceased, saying, the will of the Lord, &c.*] When they saw he would not be perswaded, they committed him to God who was able to preserve him: this resolution is the only means to bridle extravagant affections, when we can patiently submit our selves, our desires, and counsels to the will of God, in assurance of his mercy who is able to make all things work together for good, to them that love him, Rom.8. See Mat.26.39.42.

v. 15. *took up our carriages, and went, &c.*] Σκευασάμενοι, putting up our carriages and necessaries. That which the Latines give by *camasio*, or *colligo necessaria aditer*, the Greeks expressed by σκευάζομαι, in the active signification; and σκευαζόμενα. *vasa aperto. Suidas* interpreteth σκευὴ — ἡ τῶν ἐπιπλέων κομιδή. carriage of necessaries for a voyage. So the Syriac here giveth it *prepared our selves*, putting all necessaries to carry with them. It sheweth *Pauls* admirable constancy, thus meeting with his foreseen afflictions, for the testimony of the Gospel; and that they who had dissuaded him from going up, did not therein so much regard their own interest, as the Churches losse; for they will also share with him, seeing he will needs go. True faith is not daunted by the cross, but resolutely follows Gods calling.

v. 16. *with whom we should lodge*] Meaning at *Jerusalem*, where now at the great solemnity of the feast of *Pentecost* lodgings used to be very scarce.

v. 17. *received us gladly*] Cheerfully and lovingly entertained us.

v. 18. *with us unto James*] c.15.13. It seemeth he was assigned to stay at *Jerusalem*, whereunto many believers referring, it was necessary that one of the Apostles should reside there, to advise those Christians, who upon any emergent controversies should repair thither; in which case, it seemeth the Elders were called together.

v. 19. *what things God had wrought*] Which he did not in ostentation of his own excellency, who elsewhere saith he was the least of the Apostles, 1 Cor. 15.9. but to set out the goodness of God in his reception of the Gentiles, and mercy shewed divers ways to them.

v. 20. *Thousands*] μυριάδες, *myriads*, or *ten thousands*, he meaneth a great number, he defineth it not.

all zealous of the law] He meaneth, the *major* part of them were zealous (though without knowledge Rom. 10. 2. Gal. 1. 14.) they were tenacious of legall ceremonies, in which they had been bred.

v. 21. *to forsake Moses*] which was an odious and false aspersion: for the doctrine of the Gospel which Paul preached, was according to Moses testimony of Christ: onely he taught, how wee must passe from shadows and representations to the substance which was in Christ the end of the law, (see Gal.5.1.) and how we must use all those things indifferently in wisdom, and charity, as knowing our freedom in Christ. See chap. 16. 3. and 18. 18. Gal. 2. 3. Rom. 14. 13. 15. 19. 21. 1 Cor. 8. 13.

v. 22. *the multitude must needs come together*] That is, it will be known that thou art here, and the unbelievers will persecute thee, as an enemy to their law.

v. 23. *we have four men*] Faithful brethren, who had a vow, as Chap. 18. 18. thus would they make present use of these mens legal obligations, in the knowledge of Christian liberty, for the advancement of the gospel and indeed, the end of this ceremony was thanksgiving, which is nothing contrary to Christian religion, but well agreeing with it.

v. 24. *them take*] The meaning is, for as much as thou didst shear thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, thew (now thou art at Jerusalem) the accomplishment thereof, by joyning in the charge with these four men, offering according to the law on that behalf, by which it may appear that thou art not a despiser of the law of *Moses*.

shave their heads] Numb. 6. 18. Chap. 18. 18.

v. 25. *we have written*] Chap. 15. 20. as if they had said, as concerning the Gentiles, they are to observe only the moral law, not the ceremonial, concerning the Jews we are so far indulgent, as we may by any means bring them to Christ, in whom they shall better understand their liberty, and learn to leave off these beggerly and antiquated rudiments.

v. 26. *then Paul took the men*] Obtemperating to the advice of *James* and the rest of the brethren, and to shew publickly that he was no enemie of the law.

to signifie the accomplishment] The day on which the vow of a Nazarite did end, he was to offer certain sacrifices, Numb. 6.13. and therefore it was necessary to acquaint the Priest herewith.

v. 27. *seven dayes were ended*] That is, a week after that *Paul* had performed this ceremonie: or the last of the seven weeks, for the Jews not contented with the celebration of Pentecost on the *sixt day*, according to the law, added a seventh or eight.

the Jews which were of Asia] Who dwelling in Asia, had former contests wich him there: these blood-hounds never give over their chase.

v. 28. *against the people and the law*] Thus falsly do they calumniate him, who indeed taught them the true end and use of the law.

Greeks also into the temple] Meaning, that he had brought the uncircumcised beyond the court of the Gentiles, which was death to do.

v. 29. *Trophimus an Ephesian*] See Chap. 20. 4.

and they supposed] The wicked are full of jealousie, and therfore conclude, that must be so, which they once dream of.

v. 30. *the city was moved*] So easily are multitudes engaged in sacred quarrels.

v. 31. *chief captain*] See on John 18. 12. The Roman Tribune, who was in the nature of a Colonel, and had Centurions, or captains of hundreds in his regiment, he had the command of the soldiers and therfore the addresse was made to him in this tumult: they purposed to kill *Paul*; and dragging him out of the temple, forthwith the doors were shut, least they should defile the temple with blood; they thought it great impiety to stain the pavements of the temple, but none to defile their souls with the guilt of blood: but God provided a timely rescue.

v. 32. *left beating of Paul*] For fear of the Roman power which came to keep peace: for the Jews had not power of life and death permitted them by the Romans: the fear of men awed these persecutors, which neither fear of God, respect of religion, reverence of the temple, nor regard of man could restrain; which sufficiently demonstrateth that malice, not zeal for them on set of these outrages.

v. 33. *to be bound with two chains*] Possibly he took him for the author of this tumult. See Chap. 23. 27. here appeareth Gods providence rescuing *Paul* by his hands who had no such intention.

and what he had done] However he bound him, yet had he to much justice, as not to condemn him unheard.

v. 34. *could not know the certainty*] In seditious tumults nothing is certainly understood, where all is acted by affection, not by reason, violence, not equity.

into the castle] Which joyned to the temple, that he might shut out the multitude, and understand the truth of the matter.

v. 35. *he was borne of the souldiers*] Whether by the throng, the people pressing on, or taken up by the souldiers to secure him from their fury, is not expressed; the Syriack seemeth to understand this latter: there was little favour intended him by them, who reserved him (as probably they conceived) to punishment.

v. 36. *away with him*] See Luke 23. 18. John 19. 15. αἶρε αὐτόν, that is, *kill him*: to *Bucleus* among other significations interpreteth *aipo, de medio tolle*. So they cryed against Christ.

v. 37. *may I speak &c.*] εἰ ἔξεστί μοι, *if it be lawful*; it is a Greek manner of speaking, to crave leave to speak or act: he desireth liberty to answer for himself, that being cleared he might suffer no scandal to rest upon Gods word and truth, which he preached; and also to shew his invincible zeal for the salvation of his kinsmen according to the flesh: amidst these hideous storms, their raging malice against his life; in chains, clamours, and votes presently to murder him, among armed troops apprehending him, he taketh care for their edification and salvation being desirous to speak that he might clear his innocency and satisfie them.

v. 38. *art not thou that Egyptian*] Specified Chap. 5. 36. of whom *Josephus antiq. lib. 20. cap. 11. & de bel. Jud. lib. 2. cap. 12.* he enquireth of an Egyptian who in *Tiberius Cesars* reign, made an insurrection, and after many of his followers were slain, escaped away.

that were murderers] φονεῖς, this was a word borrowed from the Latines, signifying men ready to murder; it seems they were so named of a short weapon which they did wear, called *sica*, a poniard, *sheiv*, pocket dagger, or stelletto, of the Chalde word סכין *sachin*, a knife, or the Hebr. שרן *sachan*, Prov. 23. 2. Gr. μαχαιρα, thy knife; Gen. 22. 10. *Abrahath* took המאכלת, τὴν μάχαιραν, Chald. סכינא his knife. See of these *Joseph. Ant. jud. lib. 20.*

v. 39. *of Tarsus*] Chap. 9. 32. See *Joseph. Antiq. l. 1. c. 17.* It was the Metropolis of Cilicia: it is now called Hama, *G. Mercat. Atl. min. Asia min.*

v. 40. *beckned with the hand*] See chap 12. 17. and 13. 16. and 19. 33.

in the Hebrew tongue] Whether in the pure Hebrew tongue (in use before their captivity, but in and before Christs time becoming a dead tongue) or in the Syriack, it is not certain: for that was called the Hebrew, both in respect of the derivation thereof from the Hebrew, and for as much as it was then the mother tongue of them who were Hebrews.

CHAP. XXII.

Verse 1. BRethren and Fathers] Thus he infinuateth to gain attention, wherein he respecteth the honour which God had given them, not what they now deserved.

v. 2. *in the Hebrew, &c.*] Chap. 21. 40.

they kept the more silence] Our mother tongue most affecteth us; therefore he thus could speak all tongues, used his own.

v. 3. *at the feet of Gamaliel*] Meaning that he was a continual and diligent hearer of that grave doctor of the Law, *Gamaliel*; he alludeth to the posture of teachers standing in high places, and auditers sitting below them. See Deut. 33. 3. Luke 10. 39.

according to the perfect manner] Syr. *perfectly taught in the law of the fathers*: which relateth not to the ceremonial law, as if he had attributed perfection to that which made nothing perfect, but the *bringing in of a better hope did.* See Heb. 7. 11. 19. it relateth to *Pauls* instruction, as if he had said, I was perfectly taught.

zealous towards God] I did as seriously and heartily endeavour to serve God, as any of you now do in that way.

v. 4. *I persecuted*] See Chap. 9. 1. &c. 1 Tim. 1. 13. &c. I was as violent against all Christians, as you now are.

v. 5. *as also the high Priest, &c.*] The things which I speak are well known to the high priest himself, and all the chief of the Sanhedrim.

unto the brethren] Of the Synagogue of the Jews at *Damascus*.

to be punished] To be beaten or imprisoned. Se on c. 9. 2.

v. 6. *come nigh unto Damascus*] See this whole passage, chap. 9. 1, 2. &c.

v. 9 *they heard not the voice*] Chap. 9. 7. it is said they herd, φωνὴν, a voice: that is the voice of *Saul* speaking to one whom they saw not; they heard not the voice of Christ: some think they heard only a cossued sound (that they might perceive it was from heaven) as the people did, John 12. 29. when some said it thundered, some said an Angel spake, but understood not what was said.

v. 10. *what shall I do*] Chap. 9. 6.

v. 11. *for the glory of that light*] Which strook him blinde for a time.

v. 12. *a devout man &c.* εὐσεβὴς, a pious or just man according to the Law, as all the Jews which knew him could testifie.

according to the Law] Which he inferreth to shew them that the gospel was not contrary to, nor destructive of the law, but only the accomplishment thereof: for, a man zealous of, and learned in the law, by Gods appointment, perswaded him to embrace the gospel. Thus he speak-

eth of *Ananias*, to distinguish him who was a believing Jew, from a proselyte or pious Gentile.

v. 13. *came unto me,* &c.] See Chap. 9. 17.

v. 14. *the God of our fathers,* &c.] No words founded so well in the ears of a Jew, as these of which that nation often boasted. See John 8. 41. but hereby *Paul* proveth his purpose; that he was no Apostate from the God of *Abraham*, or his holy worship; but he still adored, and served the same God, as he had learned in the Law, under whose shadows was veiled all that which more clearly shined in the Gospel.

hath chosen thee προχειρίσατό σε, hath designed or appointed thee, as Chap. 26. 16. אקיבך Syr. *akimach, constituit te, ordained* and made thee ready to his hand; προχειρος, that is saith *Suidas*, ὁ ἕτοιμος, one fitted, furnished, and prepared to some action.

and see that just one] That is Christ, whom all the Patriarchs, prophets, and believers before his coming desired to see, Matth. 13.17. Luke 2.29. See 1 Cor. 9. 1. and 15. 8. he saw Christ, either in some supernatural gifts, a rapt into heaven, or some apprehensible representation, as Chap. 7. 55.

v. 15. *thou shalt be a witness*] God doth not fit men with extraordinary knowledge for their own sakes only, but as finally to his own glory, so in that which is subordinate thereto, for others good: as trees bear not fruit for themselves; fountains run not for themselves, the sun shineth not for himself, but for others good: that good is best which is most communicable. You who have attained this honour of Christs disciples (Luke 24.48. Acts 1. 8. John 1. 7.) live not to your selves, but to the testimony of Gods truth, and others good, by communicating to them that which you have heard and seen of Christ.

what thou hast seen] That is, not only this precedent apparition, but principally in that vision described 2 Cor. 12. 2.

v. 16. *why tarrest thou?*] These were *Ananias* words to *Saul*, exhorting him to be baptized: we may suppose that he did further instruct him in the doctrine of the gospel, by larger discourses, which *Luke* for brevity sake here omitteth.

wash away thy sins] Chap 2. 38. by the Spirit of God giving the inward effect of baptisme by the application of the blood and merits of Christ, by purifying of thy soul by faith, regeneration, and newnesse of life. This sheweth the effect of baptisme; not that the water hath this power, but the blood of Christ thereby represented, 1 John 1. 7. yet we must know, that God proposeth not bare and fallacious signes in the Sacraments, but accompaineth his ordinance with the power of the holy Ghost, making them effectual for that which he promiseth and proposeth therein, which is remission of sins.

v. 17. *I was in a trance*] The circumstances of the time, place, and extasie, shew that God appeared to him, and assigned him to his office: whether this was that rapt, 2 Cor. 12. 4. it is uncertain.

v. 18. *and saw him*] Saw him in that trance, verse 17. the appearance of the Lord so speaking to me.

v. 19. *Lord they know that I imprisoned*] This intimateth *Pauls* unwillingnesse to have preached to the Gentiles, and the condition of carnal reason, ever opposing the motions of Gods Spirit, by objecting vain excuses against his commands. See Exod. 3. 11. and 4. 10. Acts 10. 14. Jonah 4. 1. Some interpret this, (*they know*) as relating to the Jews; and that *Paul* here intimated his hope rather of doing good at Jerusalem, where they knew how zealous he had been of the law, then of going to the Gentiles: which being admitted there is appeareth no reason, but that we may say, that others out of Jerusalem, yea and the Gentiles also might hear these things of him; and that *Paul* respected that which God had before said to *Ananias* concerning him, chap. 9. 15. *he is a chosen vessel unto me, to bear my name before the Gentiles,* &c. which doubtlesse *Ananias* would not conceal from him: fo that he may here intimate an improbability of his reception among the Gentiles, who would also be afraid of him, as he was Chap. 9. 13. all concludeth his declining his mission to the Gentiles, and Gods expresse command for the same.

v. 20. *and when the blood of thy Martyr Stephen*] Martyr is a Greek word signifying a witnesse: and is in a peculiar manner used to import him, who in his constant profession in grievous punishment, or violent death, given testimony to the truth of the gospel.

v. 21. *depart for I will send thee hence,* &c.] God pressed his own command, which against all vain pretences of man to the contrary, must be obeyed: he doth not here promise successe among the Gentiles, but expressely sendeth him to them; because he will have us learn to lay by all our own counsels, and simply and readily obey him in his commands.

v. 22. *and then lift up their voices,* &c.] They could not endure to hear of his going to the Gentiles, therefore here they interrupt him with tumultuous clamours: so proud a confidence had they of themselves, as that they were impatient that God should bestow his own favours upon any but themselves, and yet themselves refused them: we shall not be grieved to have sinners partners with us in repentance and mercy, if we belong to Christ, who for the redemption of his, refused not to be crucified between theeves and malefactors.

v. 23. *cast off their clothes*] To prepare themselves to do violence.

threw dust in the air] This is a description of a seditious, and enraged multitude.

v. 24. *by scourging*] To compell him to confesse something.

v. 25. *A Roman*] That is, which is a free man of Rome; not there borne, but by priviledge of that city where he was borne, that is, Tarsus (Chap. 16. 37.) where was a Roman colonie.

v. 26. *When the centurion heard it*] He being doubtful what to do herein, acquainteth his Colonel, that he might receive further order from him. (See on John 18. 12.) the reason why they would either so soon believe *Paul*, or did so much flatter at the naming of the Roman priviledge, was because it was death for any man to plead it falsly, and very criminal for any in publick authority to violate it.

v. 27. *Art thou a Roman?*] S. *Luke* fetteth down but the abridgement of the things: so that it is likely that *Paul* made it sufficiently appear to him, that he was thus priviledged, before he loosed him.

v. 28. I *was free borne*] The Colonel saith, he purchased πολλῷ κεφαλαίῳ, it is an Hebraisme: they say בסכום, *bechesphô sagjiio*, with much silver, much money; he saith he bought τῷ πολιτείαν, that is, *jus civitatis*, the freedom of the citie (of Rome) which *Paul* had freely, being a native of Tarsus; for it was the Roman custome to priviledge some cities who had well deserved of them in the wars or other weighty affairs assisting them.

v. 29. *examined him*] Or tortured him.

chief captain also was afraid] In respect of the severe punishments appointed to any that did abuse a free man of Rome, he feared being called in question for this businesse.

v. 30. *would have known the certainty*] Being ignorant of the Jewish religion, he referreth him to their council, but probably he would gladly have found fome fault in *Paul* worthy of bonds, that he might have excused his own fault in binding and scourging him.

brought Paul down] From the castle, verse 24.

CHAP. XXIII.

Verse 1. [*N all good conscience*] 2 Tim. 1. 3. this said he to meet with their calumnies who accused him of profanation.

v. 2. *the high priest*] So the surrogates were also called. See on Luke 3. 2. and possibly this was no more.

v. 3. *thou whited wall*] False hypocrite. See Ezek. 13. 10. Matth. 23. 27.

contrary to the Law] Levit. 19. 35. Deut. 25. 1, 2.

v. 4. *Reviledst thou Gods high priest*] These *Parasites* to ingratiate with *Ananias*, seem zealous of his honour, taxing *Pauls* just reproof, but cannot, or will not understand the high priests injustice and hypocrisie; this they dissemble, and censure *Pauls* just liberty of speaking, as he was more then a private man, but see not the unjust liberty which the priest took to injure the Apostle.

v. 5. *I wist not brethren*] I knew him not to be a lawfull High Priest, who thus violateth the law; and indeed he was but an usurper. See *Josephus ant.* 1. 20. c. 3. 5. *Chr. Helv. Theat. Hist. Anno Christi* 46.

thou shalt not speak evil] Exod. 22. 28.

v. 6. I *am a Pharisee*] Phil. 3. 5. Which he spake not to get favour of the Pharisees, or to approve all their traditions, but out of a prudent policy to set division among them, for his better escape.

of the hope, &c.] Chap. 24. 21. Not but that there were more points in question, but because for this chiefly the Sadducees hated and persecuted him.

v. 7. *there arose a dissention,* &c.] God by dividing these enemies, provided for *Pauls* safety: they dissering in their tenets, would not agree to condemn him, as otherwise they intended: the unity and conspiracy of the wicked, cannot be lasting: for God infatuateth their counsels, and divideth them, that they may not be so mischievous as they desire, and otherwise would be.

v. 8. *for the Sadducees*] Mat. 22. 23. Mark 12. 18. Seeing the writing

writings of *Moses* which they received, so expressly speak of *Angels*, it is probable that they did not absolutely deny them, but possibly might think them to be but a transitory apparition, created of God, onely to signifie his pleasure to men; or to execute some commands, and so to dissolve and cease again: whereas the Pharisees acknowledge both, that is, the resurrection from the dead, and the real subsistence of *Angels* and Spirits, in the state of separation.

v. 9. *but if a spirit,* or, &c.] If he have had any divine or extraordinary revelation.

v. 10. *when there arose great dissention*] When they grew hot in their contest, and possibly were falling from words to blows; then the Captain rescued *Paul*, to prevent violence and more tumult.

v. 11. *the Lord stood by him*] In a vision to comfort and encourage him.

v. 12. *banded together*] συνάντες συνωμοσίαν, making a combination. So c. 19. 40. *whereby we may give account* περὶ συνωμοσίας ταύτης of this concourse, *hujus conspiratæ coitionis, Budæus.* He sheweth that it cometh from the word which signifieth, *agmen cogere, & factionem ciere*, to gather a company together, and stir up a faction against some others. So *Suidas* interpreteth συνωμοσία, ἡ ἐπὶ κακῷ συμμαχία, a consent and agreement, to do some mischief.

under a curse] With an oath of execration; as wishing, that such or such a plague or mischief might befal them, if they did not that which they had combined in, ἀναθεματίσαντες ἑαυτοὺς, *extremis diris & execrationibus devovere. So Budæus* faith, the Apostle calleth ἀνάθεμα, *quasi quotum caput devotum inferis est.* See Matth. 26. 74. Rom 9. 3.

v. 13. *more then forty*] This sheweth how great a party Satan hath ever ready to oppose the Gospel, and how prone men are to combine for any mischief.

v. 14. *to the chief priests*] Being confident of their assistance, otherwise they might have expected sharp reproof, and discovery of their intended murder, had their Priests been any better then impious murderers their selves.

we have bound our selves under a great curse] ἀνεθεματίσαμεν ἑαυτοὺς—it is an usual Hebraism—with a curse we have cursed, that is, grievously cursed, or bound our selves with direful curses; that they would eat nothing until they had killed *Paul*, was their agreement and condition; the curse was the bond, whereby they obliged themselves.

v. 15. *ye with the council*] That is, with the consent, or in the name of the Council.

signifie to the chief captain, that he bring down, &c.] Signifie the cause or end of your request, for they had no power to command the Captain.

are all ready to kill him] Here appeareth unto how desperate a condition religion was now come among them, when bloody conspirators durst come to the chief Priests, not only to acquaint them with a designe so mischievous, but also to implore their assistance therein.

v. 16. *when Pauls sisters son heard,* &c.] God suffereth the wicked to plot, and to be neer the execution, and then defeateth their counsels. There is no wisdom against God. See Prov. 21. 30. Isai. 8. 10. & 33. 9, 10, 11. Ester 9. 1, &c. Acts 12. 6. 1 Sam. 20. 35.

v. 17. *called one of the Centurians*] That is, as the Syriac interpreteth שׂרי *shaddar, sending he called*; he sent to intreat that he might speak with him; and that he would do so much as bring the yong man to *Lysias* their chief Commander. So v. 18. and *prayed me to bring,* &c.

v. 18. *Paul the prisoner*] ὁ δέσμιος, &c. *Paul*, who is bound, for they used to put bonds on prisoners.

v. 19. *went with him aside*] Supposing he had fome secret to impart unto him, as indeed he had: in both these Commanders we have an example of curtesie: in the one readily bringing the yong man to be heard; in the other, as readily giving him audience and dispatch: in both, of Gods good providence enclining their hearts to the preservation of the Apostle.

v. 20. *the Jews have agreed*] That is, fome of them, or the chief of them, have conspired; Syriac, *have consulted.*

v. 21. *but do not thou yeeld unto them*] I beseech thee let them not by any pretences, or persuasions prevail with thee; μὴ πεισθῇς, be not thou persuaded by them: fo the word is used, c. 21. 14.

for there lye in wait] Herein he sheweth the conspiracy of the Jews, the ground and cause of his requeft.

now are they ready, looking for a promise from thee] Expecting what answer thou wilt make them.

v. 22. *see thou tell no man*] Which charge he might give him, in respect of his own purpose, left the matter being revealed, the enraged Jews fhould attempt fome other mischief: or in respect of the safety of the young man, upon whom probably they would turn their malice, because he defeated their plot on *Paul.*

v. 23. *called unto him*] Knowing the malice of that Nation, and their implacable fury fhewed in former actions, he easily believed the yong mans relation, and provided accordingly.

and spear-men two hundred] δεξιολάβους, such as held and carried javelins or darts in their right hands, and were of Life-guards to Princes or Commanders; δεξιολάβος is *satrapes, qui alicui latus munit, Jo. Drus. Suidas* interpreteth it πεζοφύλαξ, a keeper or garder of a side. The Syriac here Paraphraseth, *qui mittentes jaculantur dextra, or spiculatores a dextra*, as reading δεξιοβόλους, dart-men.

v. 24. *and bring him safe to Felix*] Left the Jews fhould way-lay and murder him: thus God accomplisheth his will in the preservation of his servants; many times by their hands, who intend only their own ends.

v. 25. *a letter after this manner*] Either in this form, or the contents thereof were as followeth.

v. 26. *sendeth greeting*] Wisheth much health and happinesse; or as the Syriac, *peace.* So the Greeks used χαίρειν, to greet or salute, as *Suidas* noteth in the beginning of their Epistles. Some wrote εὖ πράττειν or εὖ διάγειν to the same purpose, *well to do*, or *well to live.* This worldly-wise-man, adoring the rising-Sun, giveth this unworthy *Felix*, the title, of *Most excellent Governour*; whereas he was indeed, but an obscure fellow thus advanced (by the abused favour of *Claudius Cæsar*) to great wealth and honour. *Paul* giveth the same to *Festus*, c. 26. 25. in order to Gods command for honouring superiours, Prov. 24. 21.

v. 27. *this man was taken of the Jews*] This he writeth in favour of *Paul*, who being by priviledge a Roman, was illegally and evilly intreated of the Jews: God guideth the tongues and pens of unbelievers to the advantage of his.

with an army] That is, a party, or fome companies of souldiers, c. 21. 32.

v. 28. *and when I would have known the cause*] He concealeth what he first did to *Paul*, and possibly touched in conscience, laboured to make him amends, or at least to free himself from blame and danger, for so using an uncondemned Roman. See c. 22. 29.

I brought him forth into their council] Who were to judge concerning matters of Religion. See c. 22. 30.

v. 29. *to be accused of questions of their law*] Matters concerning the Jewish religion.

worthy of death, or bonds] Nothing, but that what was worthy of favour; but he writeth according to the sense of the Romans; as if he had said, nothing by our laws and Imperial constitutions, criminal.

v. 30. *that the Jews laid wait,* &c.] This probably he writeth, as to condemn the Jews tumultuous practises illegal and mischievous conventions against *Pauls* life, and the Empires peace; so also to give account of his intention in sending him with such a guard to *Felix.*

v. 31. *brought him by night*] To avoid all further insurrections, and attempts, which the Jews would probably have made in *Jerusalem.*

to Antipatris] A city in the tribe of *Manasseh*, between *Jerusalem* and *Cesarea*, formerly called *Capharsarama*, or *Capharsalama* (*Adricom. ter. sanct. Manas. 8.*) *Herod* building or repairing it, called it by his father *Antipater's* name, *Jerome de loc. Hebr. Adr.* See 1 Mac. 7.

v. 32. *they left the horsmen to go with him*] Probably they were so commanded to do by their Colonel *Lysias.* And *Paul* was at that distance from *Jerusalem*, secure from the present pursuit of his enemies.

v. 33. *to Cesarea*] See on Mat. 16. 13. and *Jer. de loc. heb. adl.*

v. 34. *of what province he was*] By this name the Romans called the countreys by them subdued, & this was a common custom of examination of strangers, to ask, what countrey-man, or whence they were. See 2 Sam. 1. 13. John 19. 9. Probably *Felix* did it, that he might be satisfied whether *Paul* belonged to his jurisdiction. *Of Cilicia*] chap. 6. 9.

v. 35. *when thy accusers are also come*] Left the Jews fhould complain of an undue course of justice, that they had not audience: Thefe very Heathens knew it was not just to judge, before both parties Complainant and Defendant were lawfully heard: if it be enough to accuse, who shall be innocent? and if it be enough to deny, who would be guilty?

in Herods judgement hall] Or *Herods* Palace, *Pretory*, or place which he built, or appointed to keep Courts, and hear causes in: a fair prison, if any could be so.

CHAP. XXIIII.

V. 1. A*Nanias the high priest*] Chap. 23. 2

descended] From *Jerusalem* to *Cesarea.*

with the elders] Thefe came to countenance the Jews cause against *Paul* with fhew of great reverence, but indeed, as *Ambrose* faid to *Valentinian* the Emperour, *ep.* 5. 31. *non annuunt canicies sed laudenda sed morum*, it is probable that all thefe came down, as to accuse *Paul*, fo principally to present their

own danger: for understanding that *Lysias* had sent away *Paul*, and written Letters concerning the busines, they might well fear some informations against themselves who had been so tumultuous.

a certain orator] An Advocate, or Lawyer.

v. 2. *by thee we enjoy*] To gain favour against *Paul* this flatterer thus begins with applauding *Felix*, whereas Histories shew, how cruelly and impiously he behaved himself against their Nation.

v. 3. *most noble Felix*] *Felix* was of obscure parentage, but *Claudius Cæsar* promoted him to honours; he had by his diligence suppressed the sedition under *Eleazarus*: otherwise he was covetous and a cruel man. See *Josephus Ant. Jud. l. 20. c. 11. & de bel. Jud. l. 2. c. 12.* See also on c.23.26.

v. 4. *that I be not further tedious*] He intimateth that he would not long detain him from other his weighty affairs.

v. 5. *a pestilent fellow*] λοιμὸν, a plague. As the Latines put *pestes* in the abstract, *pro scelerato*, wickednes for a wicked fellow.

sect of the Nazarens] αἵρεσιν, of the heresie: this name they gave the Christians in those dayes, from *Jesus* of *Nazareth*, according to which they called him in contempt *Jesus* of *Nazareth*, from the city where he was brought up; afterward it was peculiarly attributed to the sect of Heretickes, of which *Epiph. har.* 29. See on c.26.5. See on v.14. of this chap.

a mover of sedition] This aspersion he cast on *Paul*, probably because he knew how odious sedition was to the Romans.

v. 6. *profane the temple*] c.21.28.

according to our law] That is, to examine the quality of the offence, which the Romans permitted them to do; but not to execute sentence of death.

v. 7. *chief captain Lysias*] The Colonel *Lysias*. This they object as a secret accusation of *Lysias*, in hope to balance his information hereby, intimating that he restrained them of that liberty contrary to the Roman grant.

v. 8. *accuse him*] That is, *Paul*.

v. 9. *saying, that these things were so*] These false witnesses were ready to avow and confirm *Tertullus* lie.

v. 10. *a judge*] A Governour. Therefore thou art experienced in their customes, & canst more equally & readily judge.

v. 11. *yet but twelve*] Meaning, he wanted not time, had he been so minded, to stir up sedition: seven dayes were spent in the performance of that ceremony, which he undertook, that he might gain the weaker Jews to Christ, and five were spent fince.

v. 12. *disputing with any man*] Though he might lawfully have spoken in the Temple, as being an Apostle of Christ the Lord of the Temple; yet he denieth that he then and there used any such liberty.

v. 13. *neither can they prove the things*] being false calumnies.

v. 14. *which they call heresie*] Or a sect, as v.5. the Scribes and Pharisees called the doctrine of Christ so in the worst acceptation, as the enemies thereof still do; this word αἵρεσις was then sometimes taken in the good part, as c.26.5. Some mens misunderstanding prejudiceth not truth.

believing all things which are written in the law, &c.] Herein he sheweth his consent with the Church of God: and that Christians have the same faith which the Patriarchs and Prophets had. See 1 Cor.10.1.2, &c.

v. 15. *which they themselves also allow*] That is, the more prudent party, the Pharisees: the Sadducees denyed it.

just, and unjust] Dan.12.2. John 5.28.29.

v. 16. *a conscience void of offence*] Because I know, I must stand before Gods tribunal, I always endeavour to keep a good conscience, without which no man truly believeth. 1 Tim.1.19.

v. 17. *after many years*] It was a long time since he had been at *Jerusalem*, which was when he brought them.

alms, chap. 11.30. *certain Jews*] c.21.27.

28. *whereupon*] Alms, chap. 11.30.

v. 19. *who ought to have, &c.*] For his present accusers spake but by heresay, or that which themselves invented to hurt and disadvantage him: as if he had said; if there had been any such thing whereof they accuse me; or if any man could affirm such things against me; why are they not here present? why appear they not against me.

v. 20. *while I stood before the council*] That is, at *Jerusalem* let them say, if any can, what evil they found in me then, c.23.9.

v. 21. *touching the resurrection*, c. 23.6.

v. 22. *having more perfect knowledge of that way*] Syr. *because he plainly knew that way*: because he perceived that the Jews had of malice accused him: well knowing their qualities, and how falsely and frivolously they had calumniated him, loading him with foul words, not matters.

v. 23. *let him have liberty*] Let him not be kept close prisoner, but under a Keeper with some chain on him. See c.26. 29.& 28.20. though he be acquitted him from all crimes, yet he detaineth him, to gratifie the Jews or expecting a bribe. *Chryf.*

v. 24. *Drusilla*] This was *Agrippa*'s sister, a vitious woman. See *Joseph. Ant. Jud.* l.20. c.5.

v. 25. *Felix trembled*] Out of horrour of conscience, being a wicked man.

v. 26. *that money should have been given him*] Either he supposed *Paul* to be no vulgar man whom the Jews so violently prosecuted, but of some great concealed estate, (knowing that their forms of envy rarely trouble the low things) or that his friends and Disciples would have redeemed him with some considerable bribe. Here is an example of a mercenary and corrupt Judge who will be hired to do justice.

v. 27. *to shew the Jews a pleasure*] To do the Jews some pleasure, and after the many injuries he had done them, so pacifie them, that they might not follow him with complaints. He was careful to please the Jews, though with displeasing *God*, because he low'd himself, not *God*, nor good men.

CHAP. XXV.

V.1. *When Festus was come into the province*] After *Felix* was removed from that government, and *Portius Festus* made President of *Judea*, reduced into the form of a Province by the Romans.

v. 2. *informed him against Paul*] Being thus precipitated by the spirit of Satan to persecute the Gospel, they could not rest; and the leading actors were they who should have protected and taught the truth: so dangerous is the corruption of those who are in authority.

v. 3. *and desired favour against him*] To wit, against *Paul*; that he would send for him to *Jerusalem*, that they might kill him by the way.

v. 4. *that Paul should be kept*] Probably, *Felix* had informed him of the Jews malice and designe against *Paul*; certainly this was Gods providence so to preserve *Paul*.

v. 5. *are able*] That can conveniently come.

if there be any wickednesse in him] εἴ τι ἔστιν ἄτοπον here (as Luke 23.41.) importeth not some foolish or absurd thing, but something wickedly done. So 2 Thes.3.2. So the Syriac expresseth it here by סכלא *fachlu, sin, wickednesse*. Mat.18.35. Indeed, all wickednes is folly: the Hebrews well expressed it, as Josh.7.15. *because he hath wrought* נבלה *nebala, folly*, (that is, *wickednesse*) *in Israel*. 70. ἀνόμημα ἐν Ἰσραὴλ. See Judg. 20.10. 2 Sam.13.12. Job 42.8.

v. 6. *more then ten dayes*] Syr. *eight or ten dayes*. Some Greek copies have ὀκτὼ ἢ δέκα, *not more then ten, &c.*

v. 7. *many and grievous complaints, &c.*] αἰτιώματα, criminations, or enditements: this is the condition of Gods servants, to be loaded with calumnies and slanders. See 2 Cor. 6.4.8. yet happy are they in their innocency, while their enemies make themselves so much the more unhappy, by how much more they belye them, and are injurious to them.

v. 8. *neither against the law of the Jews*] Neither against the law of God professed by the Jews, nor against the Temple (though they charged him with the profanation thereof; neither against *Cæsar*, had he practised any thing.

v. 9. *to do the Jews a pleasure*] To gain the peoples good word, and opinion of him.

v. 10. *where I ought to be judged*] Doubting the fincerity of the Judge, whose warping towards popularity he possibly perceived, and also the wait-laying of the Jews.

v. 11. *I refuse not to die*] As if he had said, I beg no favour.

no man may deliver me] No man justly can.

I appeal unto Cæsar] Syr. *protectionem Cesaris appello*, I appeal to *Cæsars* protections. I require to be judged by *Cæsar* himself. Thus claimeth he his Roman privilege.

v. 12. *with the council*] Without whose consent he could do nothing.

v. 13. *king Agrippa*] Son of *Herod Agrippa*, whose death is mentioned, c.12. See *Ioseph. Ant.* l.18.11. & l.19. c.5.

and Bernice] Sister to the same *Agrippa*, with whom he lived in publick infamy, and vehement suspiticion of incest.

v. 14. *Festus declared Paul's cause*] Possibly, discourring of many things, at last he fell on *Paul's* busines: how ever, Gods providence so disposed it for *Pauls* deliverance from the Jews: he will never be wanting to his; where it shall make for his honour and their good, he will raise up some *Festus* to declare the oppressed mans cause. See Genesis 41.9, &c. 1 Sam.18.3. &c. 1 Sam. 19.2. &c.

v. 15. *to have judgement against him*] δίκην. Syr. *that I would judge him*. The word signifieth, an Action entred, or to be entred into a Court of justice: so they said, δίκην ἐπέγραψεν, *Budæus*. Which the Latins expressed by, *dicam impingere, scribere, or diem dicere*, that is, *deferre, criminis postulare*, to implicate, or to indite one of some crime; or to enter an action against one, that they may have judgement against the impleaded. Sometimes it signified the penalty or punishment, the proceed and result of the judgement. Likely enough, here they desired to have him condemned, *inditâ causâ*, without hearing the cause, as they had done against Christ, and that might be the cause of *Festus*'s reply, v. 16. concerning the Roman custome.

v. 16. *To deliver any man to die*] χαρίζεσθαι signifieth to give freely, without cause or merit: he means for any mans pleasure, or favour to execute men without lawfull hearing of both parties, he is an unjust judge, who giveth (though the most just) sentence, before a legall hearing, the heathens gave leave, even to *the sacrilegious, traitorous, witches*, or any malefactors to defend themselves in judgment, *nec pro damnari quemquam incognitâ causâ licet. Lactant. l.5.c.* 1, yet such hatel ever been the devils malice against the servants of Christ, to thrust on impious Judges to condemn them without hearing them; because he knows the power of truth; if that come to be canned, his kingdom falleth: see John 7. 51.

v. 17. *without any delay*] He commendeth his own justice herein: long-delayed justice often proveth more heavy, then speedy injustice.

on the judgement seat] Where they used to hear the weighty matters.

v. 18. *no accusation of such things*] They accused him of sedition, but he took it for a meer calunny; because as *Chrysostom* saith λοιδορίας, οὐκ ἀδικίας ἔφασκον alleaged, but convinced not: objected much, but proved nothing.

v. 19. *of their own superstition*] See on ch.p.17.22. *Syr. concerning their religion*, to profanely did heathens think and speak of religion.

of one Jesus] By this it appeareth how little Pauls preaching had wrought upon Festus; and that many things were controverted between Paul and the Jews, which Luke, for brevity sake omitted. See 1 Cor. 1. 23.

v. 20. *Because I doubted, &c.*] Or, *I was doubtfull how to enquire hereof*: this was his pretence; but the truth was; he would fain get favour with the Jews. verse 9. here he bewraieth his own injustice: for why did not he acquit him against whom nothing was proved?

v. 21. *to the hearing of Augustus*] Or, *to the judgement*.

Augustus] *Nero* was at that time Emperour of Rome, but for the honour of their former Emperour *Augustus*, they stiled his successours after his name.

v. 22. *I would also hear the man*] *So Herod* desired to see Christ. Luke 23. 8. and to hear John Baptist, Mark 6. 20. not to be convetted, but to satisfie his own curiosity: *Agrippa* being born and bred among the Jews, had, doubtless heard of Christian religion, and perhaps of Paul also: therefore he might happily desire to see and hear him. See here the providence of God: by all these injuries, accusations, layings of wait, as *Chrysostom* speaketh, Paul becometh λαμπρότερος, *more eminent*: but for such his sufferings, none of these Princes would have vouchsafed him audience with so much felence and patience

v. 23. *into the place of hearing*] εἰς τὸ ἀκροατήριον, *into the place of audience, or hearing causes. Syr. into the house of judgement*, this being publike, hither came *Agrippa* and *Bernice* with great pompe, that is, in a princely manner, and great state.

v. 24. *See this man*] Thus God pleaseth to suffer his dear children to be made a spectacle unto the world, to men and Angels. See 1 Cor. 4. 9.

v. 25. *That he had committed nothing*] Thus the more malitious the Jews were in accusing Paul, the more (by Gods providence) was he justified by his Judges. See chap. 23. 29. & 24. 24. truth and innocency shine more cleerly by their opposition.

v. 26. *unto my Lord*] Unto *Cæsar*, whose deputy I am in this place: this high title, *Augustus*, *Tiberius* & some others would not have given unto them; it being, what they thought too great, and something newer then the *Roman Empire*: but, as אדני *adoni*, was a civil title among the Hebrews, Gen.32.18.&c. and κύριος among the Greeks, so became *Dominus* to be among the *Latines*.

v. 27. *It seemeth to me unreasonable, &c.*] All this made for Pauls justification, and the Jews just blame, that the Judge openly professed, that (notwithstanding their turbulent clamours, and frequent calumnies) there appeared no crime of Pauls where of the deputy could enform *Cæsar*, he thought it unreasonable to send any prisoner under the general notion of a delinquent, whereas, no particular thereof could be proved against him.

CHAP. XXVI.

Verse 1. *Paul stretched forth the hand*] This was with them an usuall gesture of those who began to speak in publike. See Prov. 1. 24. Isai. 65. 2.

v. 2. *I think my selfe happy*] I take it for my advantage, that I may now speak before thee, who knowest the law and the Scriptures; and art therefore a more competent Judge, then he that is a stranger to all.

v. 3. *I beseech thee hear me patiently*] As he commended his knowledge; so he entreateth his patience, they that know most ought to be most attentive, where matters of religion are controverted impatience in hearing matters of so high concernment, concludeth ignorance, or impiety.

v. 4. *my manner of life*] Because the calumnies cast on him by the Jewes, might otherwise have prejudiced the cause of Christ, he first waiteth them off, by appealing to his accusers own conciences, who knew his conversation from his youth up.

v. 5. *Seeing*] Here ἀφεστὼς is taken in good part, or as least according to the vulgar opinion, and supposition of his adversaries, as if he had faid, the Jews their selves account the sect of Pharisees to be the most holy and religious; and they well know that I was trained up in the same and zealoully professed the same; therefore ought they not to reprove my former course of life, if they will be constant to their own principles: he calleth it ἀκριβεστάτην αἵρεσιν the strairest: or most exquisite, or exact sect: there were then three sects among the Jews, Pharisees, Sadducees and Essenes: see *Jos. Antiq.*l.18.c.2. *Epiphan. adversus haref.l.1.haer.16.1.2.& ib.haer.14. ib.haer.* 10. *D. Godwin. Moses & Aaron.* l.1.c.10.11.12. these were the principall, and among them the sect of Pharisees was the most strict, the *Syr.* here interpreteth ἀφεστὼς, the principall doctrine of the Pharisees.

v. 6. *of the promise*] Concerning the Messias, and his kingdom.

v. 7. *twelve tribes*] Meaning the remnant of the twelve tribes, as they returned from the Captivity. 2 King. 17. 6.

serving God] According to the Discipline of the law.

v. 8. *Why should it be thought incredible*] He that gave life and being, to that which before, was not, cannot he restore life to the dead? *Cyril. cat.* 18. πῶς ὁ τοῦτο κτίσας ἐν οὐκ ὄντι, οὐ δυνατὸς ἐν ὄντι ἐστὶ τὸν ἀδύνατον; thinke which are in being and fallen, can he not raise again? *idoneus est reficere, qui fecit*; *Tertul.* he is best able to repair us who made us, and indeed we may behold τῶν ἀφανῶς κρυπτόμενον ἀνάστασιν. a continuall resurrection (*Clem. Romanus. ad. Cor.ep.*1. In the several creatures; from the death — like winter, unto the life of spring, the severall seeds buried under the winter clods, arise up in their severall kindes, much more glorious. See 1 Cor.15.37.38.

v. 9. *verily I thought with my self*] He prepossesseth an objection: some might say, were you brought up a Pharisee? you never learned of them to believe, that Jesus was the Messias: true indeed (saith he) I was an adversary to Christianism, as much as any of them and thought my self bound in conscience to endeavour their suppression; neither did any man perswade me to the contrary, but God revealed to me from heaven, the truth of Christ, and diverted my course: therefore here he interteth the history of his admirable conversion.

v. 10. *which thing, &c.*] Chap. 8. 3.

v. 11. *Compelled them*] Either he effected this by the cruelty he used, or gave them occasion so to do by his own example 1 Tim.1.13

v. 12. *as I went to Damascus*] Chap. 9. 2.

v. 13. *at midday*] The saith to declare that it was no dream fantasie, or vision of the night; but the certain knowledge, of waking and attentive mindes.

v. 14. *I heard a voice*] Chap. 9. 4.

v. 15. *who art thou Lord?*] Chap. 9. 5.

v. 16. *but rise, &c.*] Chap. 9. 6.

v. 17. *from the people*] Of the Jews, they shall ingratefully handle thee (as mad-men use their Physitians) but I will deliver thee.

v. 18. *to open their eyes*] This is attributed unto Ministers, as instruments and ordinary means, the effect whereof is only in the Spirit of God, working thereon. See 1 Cor. 3. 5. 6.

v. 19. *The heavenly vision*] Gal. 1. 16. 17.

v. 20. *unto them of Damascus*] Chap. 9. 20.

v. 21. *about to kill me*] Chap. 21. 27. 28. &c.

v. 22. *obtained help of God*] God assisting me, it were high ingratitude not to do this work cheerfully, and to live to him, by whom I live and am preserved.

witnessing both to small and great] To all sorts of hearers, noble and obscure, without exception of persons. So Rev. 13. 16. Reve. 19. 18. So the Hebrews used to speak, as we read. 1 Sam. 30. 19. מן־הקטן ועד־הגדול *min hakkaton vehad haggadol*, from the little one, and unto the great one; by which Paul intimateth here to *Agrippa*, that the things which he spake as much concerned the King in his own person, as the poorest hearer: the Gospel is a generall doctrine, which Christ would have communicated to all forts of people. See Psal. 49. 1. 2. Math.28.19.Mark 16.15. See Rom.1.14. for all are one in Christ. See 1 Cor. 12.13. Gal. 3. 28. Col. 3. 11.

the Prophets and Moses] Whose general authority the Jews durst not deny.

v. 23. *Christ should suffer*] That Christ should not be a temporal king, as the Jews dreamed, but a spiritual and eternall; redeeming and saving us, by suffering that which was due to us.

the first] As head of his Church, to give them a spiritual life. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.

shew light] The knowledge of the gospel. Luk.2. 32. Mat. 4. 16.

unto the people] meaning the Jews.

v. 24. *with a loud voyce*] *Chrysostom* understandeth this as an effect of Festus anger.

Paul thou art beside thy self] μαίνῃ *Thou art, distrafted*, or *mad*. Here note the profane censure of carnall men, concerning the mysteries of eternall life and salvation by Christ. See 2 King.9.11.fee on Mark 3.21.

much learning doth make thee mad] Thou overstudiest thy self; or medlest with matters too deep for thy apprehension, such estimates do the ignorant fee on knowledge: so do they blasphemously conceive the Gospel to be the foolishnes of preaching. 1 Cor. 1.18. It seemeth to to them that perish: to them that shall be saved, it is the power and wisdom of God, fee Rom. 1. 16. 2. Cor. 4. 3. 4. it is a dangerous symptom to distast the Gospel of Christ.

v. 25. *I am not mad, most noble Festus*] Paul is not transported with

anger for *Festus* censure of him, but being more solicitous to free them, by whom he was bound, from the bonds of sin and Satan, then himself from their chains, he repleyth meekly, and as it be came him to speak to a governor: though *Festus* were unworthy, yet for Gods ordinance sake, and left the cause of religion might otherwise have suffered, he regardeth him: neither was *Paul* so much careful for the defence of his own reputation (See 1 Cor. 4. 3. 2 Cor. 5. 13.) as for the truth of God, which indeed is of the highest and most serious concernments: it is truly the greatest madneſſe of the world, willingly and willingly to neglect that, in which is our eternal weal or woe: a soft answer turneth away wrath, Prov. 15. 1. meekneſſe and patience of teachers much advanceth the truth of Christ. See 2 Tim. 2. 24, 25, 26 for it is any weighty undertaking, to be master of ones self, subject onely to right reason, not to disturbed affections.

v. 26. *for the king knoweth.*] Being a Jew, and always conversant in Judea, he might know the prophesies, & those things wch were there done and suffered by Christ, in his life, death & resurrection.

v. 27. *that thou believest.*] Meaning that the king was perswaded of the truth of those things which were written by the prophets.

v. 28. *almost.*] ἐν ὀλίγῳ, *in a little*, or *within a little*: this he speaketh being forced to acknowledge the power of the gospel, which secular respects would not suffer to be fruitful in him.

v. 29. *both almost.*] As verse 28.

altogether.] ἐν πολλῷ, *in much*, in every thing which concerneth the accomplishment of a true Christian.

except these bonds.] He acknowledgeth his speech to them, who yet knew not that bonds, and suffering for the truth of Christ was an high honour, whereof elsewhere he glorieth and rejoyceth, Ephes. 6. 20. 2 Tim. 2. 9. See also c. 5. 41. The Romans used thus to produce their prisoners with a souldier guardian, and some chain on the prisoner, c. 28. 20. 2 Tim. 1. 16.

v. 30. *the King rose up.*] Having dismissed the company who attended or came to hear; the King, President and *Bernice* with many others, depart nothing better then they came hither. So goeth the *black Moor* into the Bath, coming out from washing, of the same complexion: they whose hearts are filled with love of the world, and secular businesses, impatiently hear the gospel, it is presently tedious to them.

v. 31. *nothing worthy of death.*] Thus the very heathen Judges, still acquitted him in their opinions to the condemnation of the malitious Jews.

v. 32. *then Agrippa said.*] *Agrippa* (of their governours most verſed in these things) also justifies *Paul*; what got he Jews by their travel and importunity, but their own just condemnation, in the manifestation of *Pauls* innocency: the enemies of the gospel and of the Ministers thereof, do but justifie, and to the ferrans of Christ undoubted advantage, honour them the more.

CHAP. XXVII.

Verse 1. PAul *and certain other prisoners.*] Thus do the saints share with the wicked in things secular, and external. God the righteous judge will at last set them in conditions very different, Matth. 25. 34. 41. 46. Luke 16. 25.

a centurion.] A captain of an hundred footmen.

Augustus band.] The band or *cohort* was the tenth part of a Roman legion: and these bands or *cohorts* were of several numbers, names, and uses: the first, wherein the *Standard* was, consisted of 1105. footmen, and 132. horsemen, &c. they used to have a *Prætorian* band, or *cohort*, to guard the Magistrate or governour in his province; this here mentioned, seems to be such as *Augustus* appointed to some the like offices. See *Vegetius de re militar. l. 2. c. 7.*

v. 2. *Adramyttium.*] A famous city and port of *Mysia*, *Plin. l. 5. c. 30.* it was formerly called *Pedasus*. *Mysia* was by the *Hellespont* neer *Troas*, *Orr. Mercat. Atl. Asia min.*

Aristarchus.] It seemeth he onely and *Luke* accompanied *Paul* in this journey of all his disciples.

v. 3. *at Sidon.*] A city of *Phœnicia*: in times past it was a frontier town of the *Canaanites* to the North-ward, neer the mount *Libanus*, *Jerome de locis Hebr. Atl.*

curteously entreated Paul.] Thus God raiseth up friends to the afflicted, for his sake with them according to his promise. See chap. 7. 9. 10. Hebr. 13. 5, 6. Joſh. 1. 5.

v. 4. *under Cyprus.*] Sailing by it, v. 19. a great island in the mediterranean sea. See *G. Mercat. Atl. Plin. l. 5. c. 31.*

v. 5. *Cilicia.*] See on chap. 6. 9. and *Plin. l. 5. c. 27.*

Pamphylia.] Chap. 13. 13. *Plin. l. 5. c. 27.*

Myra a citie.] A chief city of *Lysia*, as *Strabo* reckoneth it. See *Plin. lib. 5. cap. 27.*

of Lysia.] A province of *Asia*. *Jerom. de loc. Hebr. Atl.* *Plinie* saith it had once fixty towns, *lib. 5. cap. 27.*

v. 6. *of Alexandria.*] A city of Egypt, which was anciently called *No*, Jer. 46. 25, &c. between Egypt and Africa, where the Evangelist *Mark* was buried, *Jerom de loc. Hebr. Atl.* and *de scriptor. eccl. G. Mercator. Atl.* saith, it was in times past a noble and beautiful city, built by *Alexander* the great, in the bottom of the ſtraights, or end of the Mediterranean sea. The Turks now call it *Standeria*.

v. 7. *slowly many dayes.*] The winde being against them, as v. 4. or very bare.

Gnidus.] A little Island over against *Caria*.

Crete.] Since named *Candie*: is a Grecian island, once abounding in wealth, and glorious for the number of an hundred town. *Jerom. de loc. Hebr. Atl. Sec G. Mercat. Atl. Crete, & Plin. l. 4. c. 12.*

Salmone.] This was an eastern promontory of high ſtrife of *Crete*. See *Strab. l. 2.*

v. 8. *the fair havens.*] It seemeth so called of the safety and commodiousneſse of the haven, or road, as we call a road of ours, the Downs.

Lasea.] A sea-town and city of *Crete*, *Jerome de lo. Hebr. Atl.*

v. 9. *the fast was.*] Hereby seemeth the time of the yeer, after the custom of the Jews, which the Syriack expresseth, the fast which the Jews were wont to observe: hereof see Levit. 16. 29. and 23. 27. Numb. 29. 7. this was about October: so that *Paul* advised them to winter there, rather then to passe on in the deep of winter then at hand; wherein (as *Vegetius noteth de re militar. l. 4. c. 39.*) there is little light, and tedious nights, thick clouds, dark weather, rages of winde, and floods, hinding travel by sea and land: the heathen said well, — καὶ ἐν πόνῳ ἀεὶ θεός, *Hesiod. op. & di. opportunity is best in all things.*

v. 10. *but and &c.*] μετὰ ὕβρεως, *with injury*: the interpreter of the Syriack giveth it, *with trouble*.

but also of our lives.] With much danger of our lives: it had been with loſſe of their lives, had not God (*as Oecumenius* saith) for *Pauls* sake preserved all the rest τῶν συμπλεόντων πολλῶν, of our souls, that is, our lives, a Metonymie of the *efficient* for the *effect*, usual among the Hebrews.

v. 11. *the centurion believed the master.*] Not knowing *Paul* to be inspired by the holy Ghost, but conceiving him to be no sea man, he believed, the master of the ship in his own faculty; also the haven was not commodious: this man had at least some apearance of reason for this his belief; what reason have they, who in danger of their soils shipwrack, will most believe them who have left skil, & experience in preaching the word, for saving of soils?

v. 12. *Phenice.*] A port in *Crete*, not *Phenicia* as again in Syria.

v. 13. *loosing thence.*] Weighing anchor, and seeming fair thence, ὑφαιρεθέντες ἄγκυρας πλησίον, the word ἄγκυρα is not here a name of a place, but is put for ἄγκυραι, or ἀγκυροβολία, *near on neerer*: as if we said close aboard the shore of *Crete*, or *Candie*. See c. 20. 13, 14.

they failed.] παρελέγοντο, which the Latines give, *legebam, on praeterlegebant*, *Vatg. Arin. 3. Estor. 3. Epist. legimus*, it hath many significations, as *Lyranus* noteth in this Dilisch.

For every sailor skilled, more nautica libros
Clericus, aquivoci singula quisque legit. In the Dialect of English marriners, they went close aboard the shore.

v. 14. *there arose.*] On beas.

against it.] Against *Crete*, so that, it carried them off to sea from *Crete* (which was now a windward shore) to *Melita*, which is between *Africa* and *Sicilie*.

Euroclydon.] A North-eastwinde, furious and stormy, usual about those places, in the beginning of winter: *some call it the sea mans plague.*

v. 15. *when the ship was caught.*] With this sudden storme, so they (not having time to take in their sails) were in danger of overseeing: *could not bear up into the winde.*] A ship is said εἰς τὸν ἄνεμον ἀντοφθαλμεῖν, to wrestle with the winde (say the interpreters) which must needs be, when the hath the winde against her, so that her prow must encounter with adverse billows, and head-seas, or meet the sea right a-head, some think the original of the phrase was from that part of the prow which was called ὀφθαλμὸς, an eye: we have in use with us, *to make up into the eye of the wind*. (which here is *ἀντοφθαλμεῖν*) by divers racks, and making sundry boards, to turn to the windward: that is, by standing sometimes one way, and sometimes another for the gaining a place to windward, which here this ship could not do, the violence of the storm and great head-seas driving them still to the lee-ward, and hindring her way.

we let her drive.] A ship is said to drive, when the anchor cannot hold her, but that she falleth away with the winde or tyde. So also when a ship is at hull, or at trie, that is, hath taken in all her sails, and tyed down the helm to the lee-side of the ship, going as winde and tide carry her: we say the drives, &c. or is a drift to leeward.

v. 16. *Clauda.*] At little island. *Plinie lib. 4. cap. 12.* called it *Gaudos*: *Ptolome* and others *Claudes*.

to come by the boat.] To recover, take up, or save the boat.

v. 17. *undergirding the ship.*] This undergirding is by truſſes, which are ropes made fast to the yards; used either to binde fast the yard to the mast, when the ship rows a hull, or at an anchor, or to hale down the yards in a gust or storm.

into the quicke sands.] Germin saith banks or mountains of sands in the sea, which swallow up ships that stick fast and sit upon them a little times, and sowill the *Goodwin* sands, &c.

v. 18. *they lightened this ship.*] By casting the goods overboard.

v. 19. *the tacking of the ship.*] The Greek ἀκόντια, signifieth store, munition and and necessary furniture, and provision for ships. So Joh. 1. 5. they cast overboard כלים *kelim* or כלי אניה *kelim onijah*: the very word here used: So Syr. interpret. ומשלדין *ומשלדין נוכיא*, *navis &c.* See 2 Kings 11. 8. 11.

v. 20. *all hope that we should be saved.*] Meaning in respect of second causes, and mans reason; κατὰ τὸν φόβον, as *Oecumenius* speaks, it must have been so in the course of nature, that they had perished.

v. 21. *have gained this harm.*] That is, prevented it; as the Syr. interpreteth it, avoided it, in the conclusion, it will ever appear a gain, to hearken to Christs Ministers.

v. 22. *of any man life.*] ψυχῆς, soul, for life, as verse 10. with this admirable confidence in the truth of God, who had revealed this unto him, verse 20. he comforteth them, left in despair of life they should neglect the means of their preservation.

but of the ship.] This he declareth to them, that when they saw all this, truely come to passe, they might have the more reverend esteem of the gospel, which he preached, & for which he now suffered.

v. 23. *the Angel of God.*] Whom he sent to comfort and assume me; left they should think he vainly promised them security. he confirmeth that which he said by alledging a divine authority.

whom I serve.] He professeth to profane men, that he served God, who was able to deliver, and would deliver him and them: they know that he was now in bonds for his religion sake: now hearing that God had a care of him, sent his Angel to him, and after seeing that he and themselves were according to his word delivered from the (otherwise inevitable) danger, they might easily gather, that God justified his religion, and that he served the true God.

v. 24. *God hath given thee all them that sail with thee.*] Or, *given thee a favour*; thou hast prayed for them, I have heard thee, and will for thy sake save their lives. So God heard Lot for Zoar, Gen. 19. 20. &c. God preserved the wicked from temporall destruction, for the righteous sake, who are among them, & interceded for them.

v. 25. *for I believe God.*] I am confident out of good experience, that God will certainly perform his promise.

v. 26. *we must be cast.*] That they might not doubt of the truth of Gods promise, he foretelleth them, the manner and means by which they shall be preserved: thus it will fall out that we shall be cast upon an Island: this he telleth them that they might ascribe their deliverys to God, not chance.

v. 27. *in the Adria sea.*] In the Adriatick sea which divideth Italy from Dalmatia, and reacheth up to Venice.

v. 28. *and sounded.*] To finde the depth of the waters by casting out a plummet of lead fastened to a line many fathoms long.

v. 29. *out of the stern.*] Or hinder part of the ship.

v. 30. *out of the fore-ship.*] The prow, or foremost part of the ship.

v. 31. *except these abide in the ship.*] Not because the will of God, or his power to save, or the effect of his promise depended on second causes; but because he that had ordained the end, ordained the means also; and that he would not have them tempt him, by dividing that which he had united.

v. 32. *Cut off the ropes.*] The *Centurion* and souldiers following *Pauls* counsel, cut off all hope of the sea mens going away from the ship, and deserting them; they cut the boat-rope, and let her drive away.

v. 33. *continued fasting.*] He meaneth, they eat no set meales; or fo little for in their perpetuall danger and fear of being cast away, that it was in a manner, a fasting.

v. 34. *hair fall from the head.*] By this Hebrew phrase is meant, that they should all come safe and sound ashore (See 1 Sam. 14. 45. 1 Kings 1. 52. Matth. 10. 30.) without the loſſe of a man.

v. 35. *he took, bread and gave thanks.*] Not onely praying God to give a blessing, & to sanctifie those creatures to their nourishment, to present their thanks to him for the same, and to acknowledge his good providence in bestowing them upon them; but also for their preservation from the great danger which they had run: and exhorting them to refresh themselves, in confidence of Gods future providence according to his word, he sheweth them his own example; we must not in dangers and afflictions, measure our conditions by present sense, but consider Gods power, and promises to deliver us; it is an happy teaching, where Ministers own actions, exemplifie their doctrine.

v. 36. *all of good cheer &c.*] So great a comfort and blessing is one, on a few good men in a company: while they were affaire, and one of fear, *Paul* lay aboard like a poor despised prisoner, but now in the danger God maketh him the onely counseller, and comforter of all the company; common dangers and afflictions, make the Saints more evidently shine.

v. 37. *two hundred threeſore and ſixteen, &c.*] This ſetteth off the good providence of God, that of so many men, none perished in their tumultuous ſwimming ashore: it must teach men in midst of dangers to call themselves upon the providence of God.

v. 38. *they lightened the ship.*] By casting her lading overboard: they resolved with the *Philisophers* in the like caſe, *better these perish for us, then with us.*

v. 39. *they knew not the land.*] They could keep no good reckoning, by reason of the violent storme, dark weather, variable fets of tydes, and possibly many shifts of windes: fo discovering the land, knew not where they were.

to thrust in the ship.] They would there run her ashore, that they might save their lives.

v. 40. *taken up the anchors.*] Or cut the cables (to which the anchors were fastned) in the hawse: for in a storm, and such wrought seas, they could not weigh anchor: Syr. ומשקיר *וסלקון*, and they cut off the anchors; the same word is given verse 20. all hope that we should be saved, אתהפך *אתהפך was cut off*; Greek ἀπορέω, *was taken away*.

loosed the rudder-bands.] The rudder, is that piece of timber, which hanging at the stern-post of the ship, is as a bridle to direct the course; this they had bound when they would drive (verse 15.) or let the ship go whither winde and tyde would carry her; but now, because they would have it to direct the ship, that they might with the best advantage for their lives, run her ashore, they loose it again.

and hoised up the main-sail.] Which before they had struck, by reason of the violence of the storm; now they hoise it, that the ship might feel the winde, and work for their running ashore.

v. 42. *broken with the violence &c.*] So that nothing now remained, but that every one should shift for his life, and swimme ashore: thus God shewed his delivering power in extream hazards.

v. 42. *the souldiers counsell was to kill &c.*] They shew their cruelli, ingratitude to *Paul*, who had comforted them and for whose sake their lives were saved: this hath been the common lot of the Prophets, Apostles, Ministers, and generally the saints of God: let it trouble no good man to receive evil for the good he hath done, it is a vulgar disease, let them know that when men require evil for good, that yet their labour is with the Lord. See Luk. 14. 13, 14.

v. 43. *But the Centurion willing to save Paul.*] God put into his heart, to defeat this more then barbarous counsell of the souldiers: thus God saveth *Paul* by the Centurion, who was preserved for *Pauls* sake: piety never doyeth unrewarded: it is an happy thing to doall the good we can: here again mark the present benefit which the other prisoners had for *Pauls* sake: it is a sufficiene motive to make men ambitious of the acquaintance and society of Gods children.

cast themselves first into the sea.] That they might be the more helpfull to get the rest ashore; also to avoid the danger of one drowning another, if the multitude should all have leaped overboard together.

v. 44. *some on boards &c.*] Who could not swimme without.

they escaped all safe.] Thus God ever fulfilleth his promises: thus his goodneſse overcometh mans malice, and impious counsels; referring the wicked to other times, whose unbelief and ingratefull cruelty, willing to ſtill blood, deferred that they should never have come to shore again: The long-suffering and goodneſse of God should lead men to repentance, and teach them *Davids* use of Gods favours: Psall. 107. 15. *Oh that men would praise the Lord for his goodneſse, &c.*

CHAP. XXVIII.

Verse 1. ANd *Alled Melita.*] Now called Malta; an Island between Africa and Sicilie: there is another of the same name in the Adriatick bay, between Italy and Epidaurus. *Ste D. Hyllin.* Μελίκοκορα: *mediterran.* Illes. 448. &c. *& Plin. l. 3. c. 9. & 4. 26.*

v. 2. *barbarous people.*] They were so called who spake neither Greek nor Latine, and where more readed by freedom of furore and evil manners: inciviliy, uncodly, immane and cruel. *Cic. ad Q. fr. l. 1. quod sit se fore. Afric. aut Hispanis, aut Galli. peafecisse, immanibus ac barbaris nationibus: so Virg. barbarus hos fugites?* See 1 Cor. 14. 11.

shewed us no little kindneſse.] φιλανθρωπίαν, humanity: So *Skidot* interpreter giveth φιλανθρωπεῖν, *humanitier exceptus*: and *Budaeus* φιλανθρωπεύειν, *in contuitum benignitatemque compositus*: Some despise the needy and calamitous, adding affliction to affliction, but these men (whereof barbarous) were more humane to those who had loſt ship and goods in the sea: Christians should not be ashamed to imitate their mercy, but to come short of it. See Hebr. 12. 3. it is no more honour to those who are barbarous to be called humane, then dishonour to the humane to be called barbarous: it is leſſe evil to be ſtiled evil, then to be so: be better then thy name, then thy self good indeed, and thou mayest ſecurely despise fame. See James 2. 16.

v. 3. *a viper out of the heat.*] Thus God pleased by a new miracle to confirm *Pauls* authority, thereby to prepare the Barbarous to receive the Gospel.

v. 4. *a murderer.*] This was rash judgement; according to the common custom of the world; who usually accompt the afflicted wicked.

yet vengeance suffereth not to live.] Vengeance they took to be a goddesse, named δίκη; the same with *Nemesis*, which they called, τὴν ἀλαὸν γὰρ τιμωρὸν, the revenger of the proud *Suid. Νέμεσις*.

v. 5. *shook off the beast &c.*] That is, the viper; which hung on his hand: the Phyſitians called all such creatures, which leave their venome in a wound which they bite or ſting, *ἀφέλεια*, ſpecially the viper.

felt no harm.] The power of God, the Lord of nature and all creatures, restraining the venome; so that it could not hurt *Paul*: here Christs promise to beleevers in the Primitive Church. Mark 16. 18. was fulfilled in *Paul*.

v. 6. *swollen and fallen down dead.*] So deadly is their poison, ſpecially in those hot countries, that it presently invades the heart and vitall parts, and those that are bitten presently die: the more evident was this miracle in *Pauls* preservation.

v. 7. *Publius*] By this name he seemed to be a Roman, and that he entertaining the Centurion, *Paul* and his company were invited with him: thus God hath every where a care of his.

v. 8. *prayed and layd his hands on him*] Praying, he shewed that not his power, but Gods, restored this man: laying on his hands was a form of blessing; hospitality is commended by many examples, Gen. 18. 2. Gen. 19. 1. 1 King. 17. 9. 2 King 4. 8. Exod. 2. 20. Luk. 10. 38. and here by a speciall reward thereof.

v. 9. *others also came and were healed*] For very probably the fame hereof quickly spread about the Iland. But why did not he who shook off the viper, and cured diseases, shake off his own bonds? we must know that *Paul* was not the authour, but minister in the miracle, acting onely where, when, how, and on whom the Spirit of God would: and miracles were not wrought for the ease of their persons, who did them; so much as for the confirmation of their ministry; for which he sometimes miraculously delivered them. chap. 5. 19. chap. 12. 7. sometimes he left them in bonds, where those bonds might advance the Gospel. Phil. 1. 12.

v. 10. *laded us with such things &c.*] Furnished them with victuals, and other necessaries for the voyage.

v. 11. *whose signe was*] Such as ships usually have whereby they may be the better known, and according to which sometimes they are named, and their bils of lading, or other commissions to them appertaining are formed.

Castor and Pollux] The Painims feigned these to be gods of the sea.

v. 12. *at Syracuse*] A famous city of Sicilia.

v. 13. *to Rhegium*] A city in Italy over against Messana of Sicilia.

to Puteoli] A sea-town in the kingdom of Naples.

v. 14 *we found brethren*] Some that were Christians: Gods Church is fixed to no place.

v. 15. *Appii forum*] A market-town upon a long high-way to the sea-ward, which *Appius* caused his souldiers to make good; by the which there stood 4 taverns, about a dayes journey from Rome.

v. 16. *the Centurion*] Or governor of the *pretory* or judgment-hall.

suffered to dwell] *Paul* was not put into the common prison; which favour God gave him for his comfort, and the advancement of the Gospel.

v. 17. *Paul called the chief of the Jews*] Who dwelt then at Rome; here again appeared the constant love of *Paul* to Israel; who notwithstanding their many grievous injuries done him, would yet again adventure to preach Christ unto them, that they might be saved.

v. 18. *when they had examined &c.*] That is, when the Romane Deputies and governours of Judea had examined *Paul*: thus he endeavoureth to present the truth unto them, and for their better reception of himself, and it, to prevent the prejudicate opinion concerning his own person, lest that should disadvantage the Gospel.

v. 19. *not that I had ought to accuse &c.*] That is, I appealed to *Cæsar*, onely to defend my innocency: nor purpose I to make any use of this accusation, to exasperate *Cæsars* former evil opinion of the Jews.

v. 20. *for the hope*] That is, for Jesus Christ his cause, whom they had long looked for, and who had now shewed himself their Redeemer.

v. 21. *we neither received letters &c.*] The high priests had little hope that they could reach him there at Rome, therefore probably they were silent.

v. 22. *concerning this sect*] See on chap. 26. 5. meaning, this profession of Christianity.

every where it is spoken against] By the governours and people, Jews and Gentiles: here appeareth the truth and power of God, in the propagation of that Gospel, which had the multitude, power, authority and wisedom, yea, and the seeming sanctity of the world, every where against it: what naturall man would not at least have suspected that which all condemned? that must therefore be the truth of God, which so much, so universally, so constantly flourisheth in spite of men.

v. 23. *kingdom of God*] That the kingdom spoken of by the Prophets, now was offered unto them by Christ.

v. 24. *some believed*] The Gospel, like the seed, Mat. 13. findeth divers soils, and bringeth forth according to the receiver; the same fun hardeneth the clay, & softneth the wax. See 2 Thes. 3. 2. Heb 4. 2.

v. 25. *when they agreed not &c.*] Here is the fruit of dissention, but accidentall to the Gospel, which causeth not, but sheweth the secret wickednesse of mens hearts, as the sun, sheweth, but causeth not the diversities of colours which lay concealed and undistinct in the dark. See Luke. 2. 34. Matth. 10. 34. John 10. 19.

well spake the holy Ghost] When he could by no fair means win them, he denounceth the judgement which God had threatned them. Isaiah 6. 9. which the authority of the holy Ghost declared to be most certain. 2 Pet. 1. 21.

v. 26. *go unto this people*] Isaiah 6. 9. Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 14. Rom. 11. 8.

v. 27. *they have closed*] They are in wilfull ignorance, and willingly know not; as, 2 Pet. 3. 5. therefore God giveth them over to strong delusions, to beleeve lies, to their own destruction. 2 Thes. 2. 11, 12.

v. 28. *the salvation of God*] Τὸ σωτήριον τοῦ θεοῦ. So Luke 2. 30. which is revealed in the Gospel by God, shewing his counsel therein, & the powerful effect thereof by his holy spirit, to every beleever.

v. 29. *the Jews departed*] So hypocrites and self-flatterers beguile their own souls, being impatient of all wholsome reproof, and offended at the truth. Gal. 4. 16.

had great reasonings] This sheweth that some beleeved, in that they gainsayed the unbeleevers.

v. 30. *received all &c.*] He was not ignorant, how much silence would have secured him from the malice of the Jews; but he valued not his life, so that he might finish his charge which was committed to him. See chap. 21. 13. 1 Cor. 9. 16.

v. 31 *preaching the kingdom of God*] That is, as the Syr. hath it, concerning the kingdom of God: and how we are interessed therein by the free grace and mercy of God in Christ Jesus; in whom we receive remission of sins, regeneration, reconciliation, adoption of sons, faith, sanctification, patience, perseverance, obsignation and sealing up to redemption; and shall have the end of our hopes, the salvation of our bodies and souls in his kingdom of glory.

with all confidence, no man forbidding him] Not because the Jews had lost their malice, but because God who shut the greedy lyons mouthes. Dan. 6. had now shut theirs: and he who brought our Israel from the incensed Egypt, in such a calm, that not a dog mooved his tongue against them, now at present gave *Paul* freedom from the strife of tongues: well might he say, *the word of God is non bound*. 2 Tim. 2. 9. if thou shouldst endeavour to binde up the sunbeams, or silence the whispering windes, thou couldst not prevail; nor can any creature, against that spirit of God which breathes when, and where it list. John 3. 8.

Now unto the King Eternall, Immortall, Invisible, the onely wise God, be honour and glory for ever and ever, to his Church peace, truth, and salvation, to all Eternity, through Jesus Christ our Lord and onely Saviour. Amen.

The ARGUMENT and ANALYSIS of the Epistle to the *ROMANES*.

THE main scope and end of the Apostle, in this Epistle to the Romanes, *is, to convince both* Jew and Gentile *of their corrupt and deplorate estate by Nature, and how impossible it is to obtain Righteousnesse and Salvation by the works of the Law; and consequently to draw all men to embrace the doctrine of the Gospel; wherein Grace and Mercy, in the Remission of sins, peace of Conscience, and Joy in the holy Ghost, Comfort in Affliction, and Conquest in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleevers:*

It containeth in it,
- 1. Theologicall *Doctrines and Conclusions.*
  - 1 *Concerning Justification, which he proveth to be by Faith, without the works of the Law, from the* sixteenth verse of the first Chapter, *to the* sixth Chapter.
  - 2 *Concerning Sanctification, which he proveth to be imperfect, yet true and sincere, from the* sixth Chapter *to the* ninth.
  - 3 *Concerning Predestination, which he proveth to be of the mere love of God, and not upon any merit in us*, Chapter 9, 10, 11.
- 2 Morall *Exhortations to holinesse of Conversation, subjection to Magistrates, and charity towards all, especially our weak brethren*, Chapter 12, 13, 14, 15.
- 3 *Christian Salutations and Prayers, with a promise shortly to see them*, Chapter 16.

ANNOT-

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE ROMANES.

CHAP. I.

Vers. 1. PAul] Paul, the holy Apostle, who wrote this Epistle and the rest, either had two names given him formerly, (at his circumcision) Saul and Paul, as the first Evangelist in order, had two names, Matthew and Levi, which the words of Saint Luke (Act. 13. 9.) seem to import; (Saul which also is called Paul) or, after his separation to the work of the ministery, and his converting Paul the proconsul, his former name Saul was changed into Paul, either by the proconsul Sergius Paulus, who graced him with the name of his illustrious Family among the Romanes, as Titus did Josephus the Jew with the name of Flavius; or by himself in memory of that great work God wrought by him, as well in the conversion of the proconsul as the confusion of Elymas the Sorcerer: so Saint Augustine and St. Jerome, *victoria exexit vexillum ut Paulus diceretur a Saulo.*

servant] The word is not here taken as opposed to a free man, but signifieth a minister, or a man wholly addicted to Christs service, whose service is perfect freedome: in which sense Moses Deut. 34. 5.) and Joshuah (Chap. 24. 29.) and David (Psal. 18. 1.) and other holy men are called the servants of the Lord.

called] He expresseth here his calling, partly because it was extraordinary; not of man, nor by man, but immediately by Jesus Christ (Gal. 1. 1.): partly to shew the Romanes presently in the beginning that what he wrote to them in this Epistle was done according to the duty of his calling, and that he had good warrant and commission for it.

Apostle] The word Apostle is derived from ἀποστέλλω, and signifieth a Legat or Ambassadour of Christ sent to declare the Gospel to all nations, and such a one was Saint Paul, who had a generall Commission to preach both to Jew and Gentile, though specially by the appointment of God with the consent of both parties the Gospel of the uncircumcision was committed to Paul, as the Gospel of circumcision to Peter, Galat. 2. 7.

separated] See Acts 13. 2. Or, *set apart for*. From his mothers wombe in Gods appointment (Gal. 1. 15.); but actually set apart by the command of the holy Ghost to preach the Gospel among the Gentiles (Act. 13. 2.) In the word separate he seemeth to allude to the name of Pharisee, which signifieth a man separate; of which Sect he was before his conversion: and hereby he implyeth that he is still a separated man, but to a better purpose, namely, to the preaching of the Gospel of Christ.

V. 2. *promised*] Or, *foreshewed*. Shewed before in the types of the Law, and promised before in the words of the Prophets which were since the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature assumed by the Sonne of God in the unity of his person. He useth the word *made* here and Gal. 4. 4. rather then *born*, to intimate his miraculous incarnation whereby he took flesh of a pure virgin.

seed] That is, of the substance of the Virgin Mary, who was of Davids posteritie.

flesh] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) flesh being a part, is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined*. Not made the Sonne of God as he was truly made the sonne of man; but declared to be the Sonne of God. The word in the original signifieth more then a bare declaration, namely, a declaration by a solemn sentence, or definitive judgement. Psal. 2. 7. I will declare the decree: the Lord hath said unto me, Thou art my Sonne.

with power] Gr. *in power*.

spirit] That is, according to his Divine nature called Spirit. 1 Tim. 1. 16. Heb. 9. 14.

holinesse] Or sanctification; that is, holy in himself, and maketh us holy by his merit and vertue. Heb. 2. 11.

resurrection from the dead] Gr. *resurrection of the dead*. The godhead was formerly veiled under the infirmity of the flesh, but in the resurrection, and after it was manifested in Christ in the glory of divine power, and by effects most admirable. 2 Cor. 13. 4.

V. 5. *grace and apostleship*] Either he useth here a figure, ἐν δυοῖν, and meaneth the grace and eminent gift of being an Apostle: or by grace he meaneth the favour of God, and pardon for his former offence in persecuting the Church; or supernaturall gifts to qualifie him for an Apostle, or grace for his own conversion and Apostleship for the conversion of others.

for obedience to the faith] Or, *to the obedience of faith*. To bring the Gentiles to the obedience of Christ and faith, Act. 26. 16. or to make the Gentiles to submit by faith to receive the Gospel, whereby Christ raigneth over men. Act. 6. 7.

name] That his name might be known and glorified by them; or for him in his name, by his authoritie and commission.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next verse he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he understands all spirituall and supernaturall; and by Peace, all temporall blessings, agreeable to the signification of the Hebrew Shalom; which implies happinesse, or prosperous successe in all things: or by Grace, Gods free will and favour; and by Peace, the fruit and enjoying of the same; which brings peace of conscience, yearned Christs peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. Tec. Or, *concerning you all*.

whole world] That is, spread and made known to the Churches of the world. A figurative expression, yet thus farre it hath ground in the letter; that there was a refort to Rome from all parts of the world, and every one might relate of it in his own countrey.

V. 9. *With my spirit*] Or, *in my spirit*. That is, from my heart and inward affection; or in my spirit, that is, in my soul, which is as the spirituall temple, wherein God is worshipped, and served by the faithfull.

that] Or, *how*.

V. 10. *will of God*] This he addeth, for that in the publishing of the Gospel, he still followed the order, which God prescribed him by his Spirit.

V. 12. *comforted*] Or, admonished, as Heb. 12. 5. For the Greek beareth both alike; and though Paul were never so excellent, yet he might be instructed, or at least admonished by the Church: for the Angels themselves received more particular knowledge by the Church of the manifold wisdome of God; Ephes. 3. 10. 1 Pet. 1. 12.

with you] Or, *in you*.

V. 13. *but was*] Or, *and was*.

let hitherto] Sometimes by accidentall difficulties, sometimes by the expresse commandement of God, Act. 16. 7.

fruit among you] Or, *in you*. Of my ministery and calling to be an Apostle of Christ among the Gentiles to convert them unto him; or at least to confirme them more and more in their faith, or that I might make my ministery to fructifie among you Romanes to the advancement of the glory of Christ, and salvation of his Church.

among] Or, *in*.

V. 14. *I am debtor*] That is, obliged by my Apostolicall charge to seek the salvation of All, and to communicate the talent unto them, which I received from God to that purpose, to the utmost of my power, without distinction of either nation, or condition of men, 1 Cor. 9. 16, 17.

V. 16. *ashamed*] I am not faint-hearted; I do not seek to withdraw my selfe or shrink back from the publishing of the Gospel, as men are wont to do in things whereof they are ashamed.

power of God] That is, the onely and most effectuall means to save men by faith in Christ set forth in the same; whereas man of his own nature was voyd of strength thereunto, Rom. 5. 6. and the law was weak through the flesh, Rom. 8. 3. 1 Cor. 1. 14. 24.

Jew first] As unto that nation to which it was requisite the Gospel should be first preached, Act. 13. 46.

to the Greek] This word Greek is sometimes set in Saint Paul against the word Jew, for it signifies the Gentiles in generall, the greater part whereof and the neereft and best known to the Jews were in those dayes Grecians both by nation and language; sometimes as it is set against the word Barbarian, Colos. 3. 11. and so it signifieth the civiller and learneder sort of Greeks; and in this sense Athens was tearmed ἑλλὰς ἑλλάδος; that is, the Greece of Greece.

V. 17. *righteousnesse of God*] Of Christ given to us by God, and received by faith; or it is called the righteousnesse of God, because

because God ordained his Sonne true God, to fulfill and procure the same, imparting it of meer grace to his elect; and receiving it for their absolution: for this is that everlasting righteousnesse which is able to subsist before Gods judgement, Dan.9. 24. Or lastly, because it is the accomplishment of all his promises; for so is the righteousnesse of God sometimes taken for his faithfulnesse and mercy, Rom.3.26.

from faith to faith] Or, *out of faith to faith.*

faith to faith] That is, from one degree to another, so that according as faith doth more and more encrease and get strength, the more likewise it is assured of that righteousnesse: or the revelation of the righteousnesse is received by a continuall act of faith which must never cease till it arrive to its accomplishment, to wit, in the life eternall, Psal.84.7.

The just shall live by faith] Or, *the just by faith shall live.* See Hab.2.4. Gal.3.11. Heb.10.38. Either the just shall live by his faith; or he that is just by faith shall live; which well agrees with the Hebrew. Habak.2.4. and likewise with the principall drift of the Apostle. Here he proveth that man obtaineth life and salvation by the Gospell; forasmuch as the Gospell offereth unto us the onely cause of life; namely, the true righteousnesse, which is that of Christ imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakkuk is pertinent: for the Prophet attributing unto faith the obtaining and possessing spirituall life, doth consequently attribute unto the same the meanes of getting that righteousnesse which is the onely cause of life, Gal.3.25.

V. 18. *ungodlinesse and unrighteousnesse*] Under ungodlinesse are comprehended all sinnes repugnant to the first Table; under unrighteousnesse all sinnes against the second Table.

who hold] The Greek word signifieth a forcible holding; and we may render it an enslaving the truth by their perversenesse and malice; whereby she is so let and hindered that she cannot exercise her command over their actions.

the truth] By truth, he meaneth all the light which is left in man since the fall; especially those common notions of God, his nature, power and will, imprinted in man by nature; as also the knowledge of morall good and evill.

in unrighteousnesse] That is, unjustly smothering the truth; or that do contrary to all justice and equitie, which requireth that we give unto God that belongeth unto him. And they may be said truely to withhold the truth in unrighteousnesse, who suppresse it, forcing their own minds as knowing better then they do; like Medea in the Poet, *video meliora proboq, deteriora sequor.*

V. 19. *manifest in them*] Or, *to them.* That is, in the inwards of their mind or conscience; or else in them, that is, among them; namely, their wise and learned ones, who did leave a number of cleare and judicious Essayes and Sentences hereof in their writings, although they did contrary to the same.

hath shewed] Partly by the light of nature in their consciences, partly by the consideration of the creature of God, whereby his attributes are evidently notified, and after a sort tasted and felt, Psal.34.8. Psal.19.2. Psal.148.4,5,6. Act.14.17. Act.17.27.

V. 20. *so that they are*] Or, *that they may be.*

without excuse] The Apostles meaning is not, that God gave them that knowledge to that end and purpose to make them unexcusable: for they might catch even at that for an excuse: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reason did condemn them of wickednesse both against God and men: Or, he so farre revealed the truth unto them that they cannot be excused, viz. before the righteous judgement of God, as if they had not knowne that which either they did, or might have knowne.

V. 21. *as God*] As it belonged to the divine Majestie, according to that very knowledge they had of him.

vain] By the curiositie of their conceits, being fallen off to vaine apprehensions of God, and of his worship, which they framed not according to the knowledge they had of God; but suitable to the dispositions of their perverted minds, in devising so many strange and different worships; and in setting up so many fabulous and idle deities, whereby the knowledge of God became still more and more obscured.

imaginations] Or, *disputes*, or *reasonings.*

darkened] Ephes.4.18.

V. 22. *professing*] He speaketh of the Philosophers and Wisards among the heathen, who carried a semblance of wisdome in their discourses, and seemed to be much better minded then others; but yet did still follow the perversenesse and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God, &c.* Psal. 106.20. Ezek.8.10.

V. 24. *Wherefore*] The contempt of Religion is the fountain of all mischief.

God] For their superstitions, and the dishonour they offered to him, he abandoned them, and did not bridle their fwarving desires; but let them have their full swinge: and moreover by his just judgement more and more deprived them of those gifts of nature which they abused and slighted.

gave them up] As a just Judge, eaving them over to Satan who tempted and led them to all iniquitie: as they dishonoured God by their Idolatrie so God made them ignominious; delivering them up to the unclean spirit and their own naturall corruption.

uncleanneſſe] Idolatrie being spirituall uncleanneſſe, is commonly followed with corporall; as you shall see thefe two sinnes joyned together, Numb.25. 1,2. Revel. 17.1,2,10. As on the contrary, religious Kings, as namely Asa, reformed both these abominations together, 1.King.15. taking away both the Idols, and male flews.

through the lusts] Or, *in the lusts.*

betweene themselves] Or, *in themselves.*

V. 25. *more then the Creator*] Or, *besides.* For though they sometimes worshipped the true Creator, yet their idolatrous worship of the creature farre exceeded it. Or, *more then*, in this place is not taken comparatively, but exclusively; as when Christ faith in the parable, The publican went home rather justified, then the pharisee: the meaning is, he went home justified, and not the other: so the Apostles meaning in this place seemes to be, They worshipped the creature and not the Creator: at the least the major part did so, if not all.

V. 26. *vile affections*] That is, dishonourable: for as we are exhorted, 1.Thess.4.4,5. to possesse our vessels in honour; that is, to keepe our bodies from all uncleanneſſe: so on the contrary, those that give themselves unto uncleanneſſe dishonour both themselves and their bodies; especially those who are active and passive in such filthinesse as the Apostle afterwards instanceth in.

against] Or, *beside.*

V. 27. *And likewise also the men, &c.*] Gen.19.5. Lev.18.22.

V. 28. *to retain*] Or, *to acknowledge.*

a reprobate minde] Or, *a minde voide of judgement.* Into a perverse and froward minde, whereby it cometh to passe that the light of conscience being once put out, and having almost no more remorse of sinne, men runne headlong into all kinde of mischief. The word in the Originall ἀδόκιμος, may be taken either actively or passively; actively for a mind which disapproveth all good courses, or doth not prove or try good or bad; not put difference between that which is vile, and that which is honourable; or passively for a minde disallowed of God: and so in this sense it is a metaphor taken from Goldsmiths trying metals, and making choyce of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteousnesse, &c.*] The Apostle here reckoneth divers kinds of vices; not that every man is subject to all these, but some men to all of them, and all to some of them: and therefore that none may stand upon his innocencie before God, but that all need, and must flie to the righteousnesse of Christ.

envie, murder] In the Originall there is an elegant Paronomasia, as in the verse following; which as it heweth the lawfull use of rhetoricall figures in Sermons & holy discourses, so the very affinitie of the words may give us occasion to consider how easie it is to fall from one of these vices to the other; for he that is ἐν φθόνῳ ⊕, that is, understandeth not the nature and conditions of covenants, will soone be σύνθετος ⊕, that is, a covenant-breaker; and he that is transported with envie, hath for the most part his feet swift to shed blood: as Cain first was guiltie of φόνος ⊕, that is, envie, and after of φόνος ⊕, murder: first he envied his brother Abel, and after slew him, Gal.5.21.

malignitie] Or, *ill conditions.* That is, an evill disposition; such a perversnie of minde and nature as is apt to construe all things to the worst.

V. 30. *haters of God*] Or, *hated of God.* The word in the Original, θεοστυγεῖς, may indifferently be rendred haters of God, or hatefull to God, and hated of him; yet seeing the Apostle here rehearseth the most hainous and raigning sinnes among the Gentiles, the former signification seemeth best to fit the text. Psal.81.15.

despightfull] Gr. *injurious.*

V. 31. *without naturall affection*] Or, *unsociable.* The Greek word implyeth properly the affection and love which is between parents and children; and the sinne here taxed by the Apostle, did likewise reign among the Gentiles, who sacrificed in some places their aged parents, and sometimes their children unto their Idols; exposed them to ruine, and destroyed them though not guiltie of any capitall crime. 2.Tim.3.3.

implacable] Or, *truce-breakers.*

V. 32. *have pleasure in them*] Or, *consent with them.* Approve and commend them, Psal.10.3. Psal.49. 18. This is even the highest pitch of wickednesse, not onely to do evill; but also to take delight in seeing it committed by others: such come neare the malignitie of the devil, who takes pleasure in evill, because the evill, and infligateth others to the like without any bait of a false seeming good, or sensuall pleasure, which in other sinnes blindeth men, and allureth them to the commission thereof.

CHAP. II.

Vers.1. *Therefore thou*] Or, *Wherefore thou.* He convinceth them which would seeme to be exempt out of the number

number of other mens faults, and faith, that they are least of all to be excused; for if they were well and narrowly searched, as God surely will search them, they themselves will be found guilty in those things which they reprehend and punish in others: so that in condemning others, they pronounce sentence against themselves.

thou judgest] That dost check, correct and punish others. Here the Apostle taxeth such among the Gentiles as either were lawgivers and Judges amongst them; or led a more strict and austere life then the rest, as some of the Philosophers did; whereby they seemed to judge and condemne the practice of others, when as yet they were inwardly full of hatred, envie, arrogancy, &c. and committed the same sinnes in secret when they thought they could hide them from the eye of man: all these mens seeming wisdome and justice serves but to condemne them; and therefore though they thought themselves exempted from the ordinary fort of men, yet they are in the same, or a worse condition with them: and if they will be faved, must have recourse to the onely righteousnesse of the Gospel, seeing that their owne is nothing but a vizard or false shew.

for wherein thou judgest another, &c.] Matth.7.2.

V. 2. *we are sure*] Gr. *we know.*

truth] That is, uprightly and justly; not according to the outward appearance, but as things are indeed. God regardeth not the outward shew and profession of leading a vertuous and commendable life, but strictly examineth the heart and the thoughts, words and works, proceeding from thence, Joh.7.24. Luk.16.15.

V. 4. *despisest thou*] Hast no care at all to employ the same to the right and proper use, which is to give thee space of repentance, and afford thee many inducements thereunto; but contrarily thou dost profane them, and draweſt occasions from them to strengthen thy self in evil as if thou shouldest never be punished, because God hath so long toleratted thee.

riches] That is, the multiplicity and variety of Gods outward blessings. A phrase used by the heathen, also, as we may see in *Simplicius* his Disputation *de bono & malo.* ὑπόστασις τῶν πολλῶν καὶ ἀγαθῶν ⊕. Here the Apostle especially argueth against those who were of opinion that their case stood not ill with God, forasmuch as God blessed them many ways in this world, and gave them abundance of wealth and honour, as he did to the Romanes above other people, who had the command over all nations.

repentance] Sith the Apostle speaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the spirit of regeneration, amongst whom there could be no trus or saving conversion unto God: it seemeth that repentance here signifieth onely an outward forbearing of grosser sinnes, and changing their vitious courses into such as were morally honest and commendable. Or it may be meant also of true repentance: For the favours of God allure men to their duties to God; Hos. 11. 4.

V. 5. *treasureſt up*] See Jam.5.3. Heapest up Gods judgements upon thee in manner of a treasure, which encreaseth still by daily addition.

Wrath] That is, punishment, which shall be at the last day inflicted to the full.

day] *and the day of.* The last day, when God shall reveale and judge the sinnes of all men, even those which are most secret, 2 Thess.1.7,8. Rev.20.12,13.

revelation] Or, *the revelation.*

V. 6. *Who will rendar, &c.*] Psal.62.12. Matth.16.17. Rev. 22. 12.

V. 7. *by patient continuance*] Gr. *according to patient continuance* That is, perseverance with an equall and constant tenour of holinesse and righteousnesse according to the commandement, Deut.27.26.

glory] Which followeth good works: which he layeth not out before us as though there were any that could attain to salvation by his own strength; but by laying this condition of salvation before us, which no man can performe; to bring men to Christ, who alone justifieth beleevers, as he himselfe concludeth, Chap. 2. 21,22. following.

V. 8. *contentious*] Gr. *them of contentiousnesse.* Kicking and striving against the righteousnesse of God, Hos.4.4. chiefly by alleadging and objecting their own righteousnesse, and outward observing of discipline, which is usuall with hypocrites

truth] The light and knowledge of morall good imprinted in their souls by nature, Rom.1.18,19.

indignation, and wrath] Gr. *wrath and indignation.*

V. 9. *Tribulation*] Or, *affliction.*

doth evill] Gr *worketh out evill.*

Jew first] Though God inflicteth punishment indifferently upon all transgressors, without distinction either of nation or person: yet for all that the judgement of God begins at his own house; and those that have had more knowledge and do not accordingly, shall receive the heavier punishment: Amos 3.2. Luk. 12.47. Matth.11.22. 1 Pet.4.17.

Gentile] Or, *Greek.*

V. 10. *peace*] By peace he meaneth according to the Hebrew signification of the word, happinesse, health, and salvation.

worketh good] Or, *doth good.*

Gentile] Gr. *Greek.*

V. 11. *there is no respect, &c.*] Deut. 10. 17. 2 Chron.19.7. Job 34. 19. Act. 10. 34. Gal. 2. 6. Ephes. 6. 9. Colosf. 3. 25. 1 Pet. 1.17.

respect of persons] That is, he regardeth not the qualitie or outward condition; he measureth not men by their country, nation, power, riches, or honour; either to receive them, or to cast them away. The Greek word signifieth as well countenance, as person, and the sense comes all to one; for by countenance we are to understand the outward appearance of men in the world, or those things by which men are outwardly valued and esteemed: Acts 10.34. 1 Sam.16.7.

V. 12. *perish without law*] Be judged and condemned by the testimony of their own conscience.

V. 13. *not the hearers, &c.*] Matth.7.21. Jam.1.22.

hearers] Not those who onely know the law, and boast of it, and fulfill it not. For as much then as the law cannot bring salvation to man by the knowledge and profession of it, as the Jews do believe; and none among them can be found who liveth answerable to his knowledge: it followeth that the Jews are comprehended in the same malediction with the Gentiles, and have as much need to seek to Christ for righteousnesse as they.

justified] Shall be pronounced just before Gods judgement seat, which is true indeed if any such could be found that had fulfilled the law; but seeing Abraham himself was not justified by the law, but by faith; it followeth that no man can be justified by works.

V. 14. *not the law*] That is, the written law, for they have the law of nature imprinted in their souls.

things contained in the law] Gr. *the things of the law.* To wit, to restrain the outward man, and stirre up in him a desire of vertue and morall honesty, and prescribe and follow some things which God commands in his law.

law unto themselves] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conscience also bearing witnesse*] Or, *the conscience witnessing with them.* Because the conscience is nothing else but the correspondencie of the spirit of man unto the law, to bind or loose him; to accuse or excuse him; to condemne or absolve him; therefore since the Gentiles have a conscience, they must have a law also.

their thoughts] Or, *their reasonings.* Chap.1.21.

the mean while, &c.] Or, *between themselves.*

excusing one another] Gr. *defending.*

V. 16. *when God*] Gr. *Tec. in which God.*

my gospel] As my doctrine witnesseth which I am appointed to preach. From this text of Saint Paul it seemed that the ancients tearmed the writings of Saint Paul by the name of his Gospel: as namely, Clemens in his Epistle to the Corinthians: Take blessed Pauls Epistle into your hands; mark what he writeth in the beginning of his gospel: τί πρῶτον ἐφίετο ἐν ἀρχῇ τοῦ εὐαγγελίου αὐτοῦ;

V. 17. *Behold, thou*] Gr. Tec. *But if thou.* From hence forward the Apostle deales especially against the Iews that boasted still of their off-spring, their knowledge of the law of God, their circumcision, and other outward advantages whereon they relyed; and proveth that they are no more to be justified by these before God, then the Gentiles are by the law of nature.

art yet thy boast of God] Or, *glorieſt in God.*

V. 18. *approvest the things that are more excellent*] Or, *priest the things that differ.* Or indifferent: that is, thou art able to judge what things are commanded, what things are forbidden, or what is truly good, which thou art to follow, in stead of that false good which carnall reason or sense doth present unto thee. Phil. 1.10.

instructed out of the law] Gr. *catechised out of.* Luk.1.4. Gal.6.6. Word for word according to the Greek; catechised from a child; carefully taught and tutored.

V. 19. *guide of the blind*] Wise men onely in Scripture are tearmed Seers, סוֹקִים (Exod.23.8. The gift blinded the wise, (Hebrew) the Seers) are all fools, & blinde.

V. 20. *babes*] Those that have little or no knowledge, like children, Matt.11.25. 1 Cor.13.11. In this sense the word is also taked by the heathen, as in that proverbiall speech delivered by Hesiod, νήπιοι, οὐδὲν εἰδότες ⊕ ἔργων.

forme of knowledge] The way to teach and enforme others in the knowledge of the truth; for the word in the originall is not μορφὴ but μόρφωσις, which signifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true service of God in it self, but likewife of all that which we comprehend and judge of it in our selves; it may be rendered a fet manner or modell of knowledge.

V. 21. *doſt thou steal*] That is, by subtile and sinister wayes and practises draw the goods of others unto thy self; which the Jews were ever much taxed withall, and still are at this day.

V. 22. *commit sacrilege*] Some here make a question, why the Apostle changeth the word, and faith not as before; Thou which saist a man shall not steal, doſt thou steal? Thou which saist a man shall not commit adultery, doeſt thou commit adultery? So here, thou which abhorreſt idols, doſt thou commit idolatry?

idolatry? he faith not so, but, Doſt thou commit ſacrilege? varying the crime: Hereunto a double anſwer may be given, firſt, that the Apoſtle uſeth an aggravation, as if he ſhould ſay, Thou which abhorreſt idols doſt thou commit a worſe ſin, to wit, ſacrilege? Secondly, it may be anſwered, That idolatry is ſpirituall ſacrilege, becauſe it robbeth God of his honour; for if by the Imperiall law in the *Code*, *titulo de crimine ſacrilegii*, it is defined ſacrilege, *Imperatori eripere quod ejus eſt*, to take away from the Emperour any thing that is his; it ought to be much more accounted ſacrilege to take away from God that which is his.

V. 23. *breaking*] Gr. *tranſgreſſing.*

among the Gentiles] Or, *in the Gentiles.*

through you] For your ſake, by your ſins and the ſins of your forefathers.

as it is written] Iſa. 52. 5. Ezek. 36. 20. 23.

V. 25. *keep the law*] Gr. *do the law.*

breaker] Gr. *tranſgreſſor.*

V. 26. *righteouſneſſe of the law*] Gr. *righteous ordinances of the law.*

counted for circumciſion] Shall not the uncircumciſed be in as good ſtate as if he were circumciſed? Not that the Apoſtle doth abſolutely reject circumciſion before it was aboliſhed, but he here dealeth with the Jews that followed the doctrine of the Phariſees, and placed their righteouſneſſe in keeping the outward and ceremoniall worthip of God; otherwiſe circumciſion was a ſigne and ſeal of the juſtification by faith, Rom. 4. 11. and was fulfilled, and conſequently aboliſhed by Chriſt, together with other ceremonies and ſhadows.

V. 27. *fulfill the law*] He ſpeaketh not as if there were any that had fulfilled in all reſpects, for that is expreſly denyed, Rom. 3. 9. but this he faith to convince the Jews, that they muſt as well as the Gentiles ſeeke for righteouſneſſe out of themſelves, in Chriſt, who alone hath fulfilled the law

V. 28. *outwardly*] Gr. *openly.*

outward in the fleſh] Gr. *openly in the fleſh.*

V. 29. *inwardly*] Gr. *in ſecret.*

not the letter] In any outward ſigne or ceremony, which are like unto ſome writing or picture, without any power, life, or motion, Rom. 7. 6. 2 Cor. 3. 6 7.

not of men, but of God] That is, hath not its originall from the abilities or works of men, but from God, who wrought the ſame in them by his Spirit, Rom. 9. 16. 1 Cor. 3. 7. 2 Cor. 4. 6. or which hath the approbation, not of man, but of God, 2 Cor. 10. 18.

CHAP. III.

Verſ. 1. A *Dvantage*] Since both Jew and Gentile lie both under the ſame malediction, and the Jew in regard of his greater knowledge and outward profeſſion of obſerving the law, if he fail in the practice thereof, (as he proved in the former Chapter the beſt of them do) is like to receive more and ſmarter ſtripes, what benefit or preferment hath the Jew above the Gentile?

profit] If ſo be that there is no vertue in it, for want of the perfect obſervation of the law, whereof Circumciſion was but a holy ſigne.

V. 2. *chiefly*] Or, *firſt.*

Chiefly] Foraſmuch as the Jews have received of old the promiſes of God in Chriſt, whereof the Circumciſion was a Seal, according to the true order of God, Rom. 1. 11. They had the firſt offer: and this is the chiefeſt and foundation of all other advantages, which the Apoſtle doth ſet forth more at large, Chap. 9. 4. Epheſ. 1. 11, 12.

Oracles of God] The inſtruments, deeds, and evidences of the covenant, contained in the writings of Moſes and the Prophets, Pſal. 147. 19, 20. Acts 7. 38. The oracles of God were committed to the Jewes, that is, intruſted as a pawn or precious pledge which they have kept and preſerved for the whole Church; and in this regard S. Auſtine and other of the Fathers terme the Jews *Scrinitarios Chriſtianorum*, the Regiſters or Record keepers of the Chriſtians; for they, diſperſed among all nations, bear as it were before them the Scriptures, thoſe glaſſes whereby we Chriſtians clearly ſee the right way to heaven, and their manifold errours and wanderings.

V. 3. *faith of God, &c.*] That is, if any do ſay that this advantage was loſt by the unbelief of a great part of the people, the anſwer is, That the faithfulneſſe of God and his promiſes and covenants were ſtill verified and performed in his elect, in whoſe behalf they were made, notwithſtanding their manifold defects, which God alwayes ſupplyeth by his grace and mercy, and thereby his glory was the more illuſtrated.

V. 4. *God forbid*] Gr. *be it not*, or, *ſtarre be it from us ſo to think or ſay.*

yea, let] Or, *but, let.*

let God be true] That is, be confeſſed and acknowledged true in maintaining of his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſſe of all.

every man a lyer] Pſal. 116. 11.

That thou mighteſt be juſtified in thy ſayings] Pſal. 51. 6.

juſtified] Acknowledged to be righteous and faithfull.

overcome] That is, found to clear, and without blemiſh in thy ſentence, that all mouthes ſhall be ſtopped, Pſal. 107. 42. David breakes out into this confeſſion upon the conſideration of his ſinne againſt God, and the promiſe of forgiveneſſe which Nathan had declared unto him.

judged] Or, *judgeſt.* The Greek bears it either way, but the Hebrew Text requires the active rather, which alſo doth better agree with the ſcope of Paul; which is to ſhew, that God remaineth pure and righteous ſtill in judging, that is, in puniſhing the ſinnes of men in the children of diſobedience, according to their deſerts, as alſo, in pardoning according to his promiſe; which is likewiſe an act of Gods juſtice, though it be done in mercy, Matth. 12. 20. and the truth of God in keeping his promiſes, is alſo expreſly called juſtice and righteouſneſſe, in Scriptures. Pſal. 143. 10. 1 Joh. 1. 9.

V. 5. *taketh vengeance*] Gr. *who inferreth or inflicteth anger.*

ſpeak as a man] Speak not theſe words in mine own perſon, as though I thought ſo; but this is the talk of mans wildom, which is not ſubject to the will of God.

V. 6. *God forbid*] See Verſ. 4.

How ſhall God] How is it poſſible that there ſhould be iniquity in God, the Soveraign Judge of all the world; whoſe will is the abſolute rule of Juſtice?

V. 7. *through my lie*] Or, *in my lie.*

V. 8. *not rather*] The Apoſtle anſwereth to the former objection by way of diſdain: as if he ſhould ſay, Why, if this objection were of any force, might not as well the profane wretch break out into this extremity of impudence, why then let him lay up as much matter of glory as may be by the boundleſſe multitude of all manner of wickedneſſe. But there is not that deſperate ſoule in the world that dares go thus farre, for the conſcience of the moſt wicked, dictateth unto them, that they ſhall be judged according to the manifeſt and publique law of God, as the rule and ſquare of all their actions, and not according to his ſecret providence, which ordaineth the permiſſion of ſin it ſelf for certain ends, but much different from thoſe of men.

damnation is juſt] By theſe words the Apoſtle ſheweth, that he is ſo farre from approving of ſuch conſequences as were made by profane ſlanderers of the truth of God, mentioned verſ. 7, 8. that he threateneth them with the judgement of God that make them.

V. 9. *No in no wiſe*] Gr. *not altogether.*

proved] Gr. *charged.*

under ſinne] Guiltie of ſinne, under the power and penalty of ſinne.

V. 10. *written*] By all theſe places the Apoſtle proveth, that not onely the Gentiles, but the Jews alſo are unrighteous in themſelves before God; moſt of them ſpeak of the unregenerate among the people of the Jews, among whom there was alwayes a very great number; and therefore theſe reproofs of the prophets were ſtill in force, and the Apoſtle makes uſe of them; to ſhew, that without the grace of God, and the ſpeciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Pſal. 14. 1, 2, 3.

V. 11. *there is none that ſeeketh after God*] Pſal. 53. 2.

ſeeketh after God] Or, *ſeeketh out God.*

V. 12. *become unprofitable*] Unfit to do any good, like rotten and unſavory things that are caſt out of doors. The Prophet takes his ſimilitude from corrupted wines, or meats putrefied and unſavory, good for nothing.

good] Gr. *goodneſſe.*

V. 13. *Their throat is an open ſepulchre, &c.*] Pſal. 5. 9.

the poiſon of aſps is under their lips] Pſal. 140. 3.

V. 14. *Whoſe mouth is full of curſing and bitterneſſe*] Pſalme 10. 7.

V. 15. *Their feet are ſwift to ſhed blood*] Prov. 1. 16. Iſaiah 59. 7, 8.

V. 16. *Deſtruction*] Or *contrition*, according to the Greek; that is, breaking all to pieces; the word *deſtruction* is not here taken paſſively, but actively, for that deſtruction they bring upon others.

V. 17. *way of peace*] To live quietly themſelves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V. 18. *There is no fear of God before their eyes*] Pſal. 36. 1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the Apoſtle concludeth, not as if the vices above mentioned did always break out with like force in all naturall men, but becauſe the corrupt fountain of all theſe is within them, and that ſome of them are ever to be diſcerned in their life and converſation. See Gen. 20. 11. Mal. 3. 5.

V. 19. *under the law*] Under the ſpeciall juriſdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. Theſe words are uſed by the apoſtle, to ſhew, that he chargeth theſe points home upon the Jews; and them eſpecially, becauſe God ſpeaketh to them directly and immediately in his word by the prophets.

mouth

mouth may be ſtopped] That is, ſilenced. Theſe things I propound after this manner, that not onely the Gentiles, but the Jews alſo, an nation ſo much privileged by God above others, might humble themſelves in the confeſſion of their ſinnes, and in the acknowledgement, that all the good that is in them dependeth on the ſole mercy of God.

guilty before God] Or, *ſubject to the judgement of God.*

V. 20. *Therefore by the deeds*] Becauſe man is utterly diſabled by ſinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteouſneſſe or of life: all the efficacie which it hath, is to diſcover unto him his iniquity, and without Gods mercy in Chriſt, to ſeal up his condemnation, Gal. 2. 16.

no fleſh] Fleſh is here taken for man, as in many other places; and furthermore hath her greater emphaſis, for it is put to ſhew the contrariety betwixt God and man; as if you would ſay, Man who is nothing but a piece of fleſh, defiled with ſin, and God who is a pure Spirit, and moſt perfect in himſelf.

juſtified] That is, abſolved before the judgement ſeat of God, and acquitted from ſinne and damnation, and ſo to be accounted righteous; ſo the word is taken, Job 9. 20. Rom. 8. 33, 34. Gal. 2. 16, 17. It cannot be here taken for making juſt, by infuſing righteouſneſſe or holineſſe; for there would be then no penſe nor truth in the words, if we thus interpret them, no fleſh can have righteouſneſſe infuſed into it before God.

in his ſight] Here is a ſecret ſetting of the righteouſneſſe which is before men, be they never ſo juſt, againſt the righteouſneſſe which can ſtand before God: now there is no righteouſneſſe can ſtand before God, but the righteouſneſſe of Chriſt onely.

V. 21. *But now*] After the coming of Chriſt, God hath clearly revealed the true righteouſneſſe, which he hath appointed and given unto man for his juſtification, according to the doctrine of all the prophets, *viz.* that of Chriſt, imputed to all that receive it by a lively faith, without any conſideration of the works of the law (in the point of juſtification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jeſus Chriſt*] Gr. Tec. *in Jeſus Chriſt.* Which we yeeld to Jeſus Chriſt, or which faith reſteth upon him.

difference] Gr. *diſtinction.*

V. 23. *all have ſinned*] The remedy is common to all indifferently, becauſe on the other ſide the malady of ſinne is common unto all.

come ſhort] The Greek word ſignifieth properly to remain behind, or to come too ſhort of getting ſomething, as the prize in running of races; ſo likewiſe do all men come ſhort, that ſeek to obtain everlaſting life by their works.

glory of God] By the glory of God is meant that mark which we all ſhoot at, that is, everlaſting life; which ſtandeth in this, that we are made partakers of the glory of God. Or, by glory of God, is meant his image after which we were created, for ſo the word glory ſeemeth to be taken, 1 Cor. 11. 7.

V. 24. *juſtified*] From henceforward the Apoſtle deſcribeth all the cauſes, and the proprieties of juſtification revealed unto us in the Goſpel; the firſt and ſupreme cauſe is the undeſerved grace and favour of God; the moving and meritorious cauſe is redemption and and reconciliation purchaſed by Chriſt, the inſtrumentall cauſe whereby the ſame is imputed, is faith in the blood of Chriſt; the finall is the glory of God in the declaration of his righteouſneſſe and faithfulneſſe; the property is, that all humane boaſting is excluded by it.

freely] Of his free gift and meer liberality.

through] Or, *by.*

redemption] The word is ſometime taken in a larger ſenſe for all manner of deliverance, but here it doth properly imply ſuch a deliverance, as is brought to paſſe by purchaſing or paying of a ranſome, according as Chriſt himſelf ſpeaketh, Matth. 20. 28. 1 Cor. 7. 23. 1 Pet. 1. 18.

V. 25. *ſet forth*] Or, *fore-ordained.* Firſt, in the eternall counſell, and after in the execution of the ſame in the fulneſſe of time; and laſtly, by preaching of the goſpel, 2 Tim. 1. 9, 10, 11. 1 Pet. 1. 20, 21, 22.

propitiation] Or, *propitiatory, placatory or mercy ſeat:* for the apoſtle ſeemeth to alludе to the mercy ſeat or propitiatory made of pure gold, which covered the arck of the covenant, in which the tables of the law lay, which is called ἱλαστήριον, (the word here uſed) Heb. 9. 5. and it was a type of Chriſt, who by his purithe and obedience covereth our tranſgreſſions of the law, from the ſight of God, and reconcileth us to him.

in his blood] The name of bloud calleth us back to the figure of the old ſacrifices, the truth and ſubſtance whereof is in Chriſt.

for] Or, *by.*

remiſſion] Or, *paſſing over.*

that are paſt] Of thoſe ſinnes that were committed when we were his enemies.

through the forbearance] Gr. *in the forbearance.* Through his patient and ſuffering nature; or, word for word according to the Greek, in the forbearance or the time of his patience; that is, when God did ſhew forth his goodneſſe in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſinnes, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he referred for the time of the Goſpel, Rom. 16. 24. 26.

V. 26. *at this time*] Or, *in this preſent ſeaſon.*

that he might be juſt] That all might learn to acknowledge and approve this new way of proceeding of the juſtice of God in juſtifying him that is a ſinner in himſelf by faith in the righteouſneſſe of Chriſt. Or, the word *juſt* is here taken for true and faithfull, or, him who obſerveth ſtrict juſtice, who would not juſtifie man by any meaus, but by full payment and ſatisfaction.

which believeth in Jeſus] Gr. *which is of the faith of Jeſus.* In the Greek, word for word, juſtifying him who is of the faith of Jeſus; that is, who is of that number who renounce all confidence in their owne workes, and ſeek life and ſalvation by faith in Jeſus.

V. 27. *boaſting*] Who is he that can or dare boaſt of juſtification before God by his own righteouſneſſe? 1 Corinth. 1. 31. Epheſ. 2. 9.

law of faith] That is, the preecept or doctrine of faith, which, according to the Hebrew manner of ſpeaking, is called a law, Iſa. 2. 5. Or by that new order or covenant of God which doth ſtrip man of all worth and righteouſneſſe of his own, and cloath him by grace with that of Chriſt.

V. 28. *conclude*] Gr. *collect*, or, *gather by argument.*

deeds of the law] Or, *works of the law.* Not onely ſuch as were done before his converſion, but after the ſame alſo, as is proved by the apoſtle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely*] God is ſaid to be their God in the Scripture phraſe, who are in covenant with him; whom he dearly loveth and tendereth.

V. 30. *which*] Or, *who.*

circumciſion] That is the circumciſed Jews: as likewiſe by uncircumciſion he meaneth the uncircumciſed Gentiles.

by faith] Or, *of faith.*

by faith] According to the originall. Of faith, or, out of faith. The apoſtle ſeems to diſtinguiſh of theſe two kindes of expreſſions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that conſideration received them to mercy; the latter, to the Gentiles, who through faith paſſed as it were into a new ſpirituall eſtate.

V. 31. *void*] Do we utterly caſſate the law, and make it of no force or validity.

we eſtabliſh the law] Gr. Tec. *we make it valid and ſufficient.* In the edition of Tecla it is ἱστάνομεν, that is, we make the law ſufficient and effectuall to that end for which it was given: but if we read ἵστανομεν, that is, we confirme, and eſtablith the law; then the meaning is, we demonſtrate by the goſpel how firme and irrevocable it is, ſeeing God made Chriſt under the law, to make ſatisfaction to the law to redeem man; and by his fulfilling the law, to purchaſe to him a right to the life it promiſeth; Matth. 5. 17, 18. Gal. 4. 4. Moreover, God doth ſo renew thoſe that are juſtified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom. 8. 1, 2, 3. Not that thereby they may be juſtified before God, but partly to performe their duty, and to teſtifie their thankfulneſſe unto him for this his ineſtimable benefit, and partly to be themſelves more and more aſſured of their juſtification in ſuch ſort, as the apoſtle after declareth, Chap. 6. 7, 8.

CHAP. IIII.

Verſ. 1. W*Hat ſhall we ſay then*] That is, Seeing then that all men are under condemnation and cannot be juſtified, but by faith without works, Rom. 3. 28. it followeth that Abraham himſelf, the father and chief of all thoſe that enter into the covenant of grace, was not juſtified in any other manner. For although he did ſo much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage then he.

as pertaining to the fleſh] Theſe words may be either referred to father, or to found: if to father, the meaning is, what did Abraham the father of us Jews according to the *fleſh* finde? if they be referred to the latter word, found, the meaning is, what found he according to the *fleſh*, that is, according to his works that are ſeen outwardly, as the verſe following doth declare, and the word *fleſh* is alſo to taken, Phil. 3. 4.

found] Got, or obtained, as the word is taken, Hoſea 12. 8. and Matth. 11. 29.

V. 2. *if Abraham*] The reaſon ſtands thus, if Abraham had obtained any thing by way of juſtification by his own works, he ſhould have had ſomewhat whereof to glory before God: but he hath nothing, for the juſtification by faith which he obtained, ver. 7. doth ſtrip men of all ſelf-glory, Rom. 3. 27.

V. 3. *Abraham believed God*] See Gen. 15. 6. Gal. 3. 6. Jam. 2. 23.

2. 23. that is, the promise of God to be his shield, and great reward, and to give him an heir of his own body, Gen. 15. 4, 5, and to multiply his seed, whereby not only his numerous posteritie is to be understood according to the flesh, but chiefly Christ his Sonne in whom all generations of the earth were to be blessed: see hereafter, Vers. 1. 11, 12, 13. Gal. 3. 16.

V. 4. *Now*] Or, *but*.

to him that worketh] In opinion or hope to obtain or merit justification by his work: or to him that worketh, that is, goeth about this way of works, and grounds himself thereon, and expects thereby the reward of life promised in the Law.

not reckoned of grace] Or, *according to favour*. In case he should have fulfilled the condition propounded of perfect obedience.

but of debt] Not indeed of an absolute merit, and as a nouvall equivalence, which can never be between God and man, nor betwixt the work and the reward: because there is no proportion at all neither in the persons, nor in the actions; but only by vertue of that voluntary covenant of God, Do this and thou shalt live.

V. 5. *worketh not*] That is, who not able to fulfill the condition of works, nor grounding himself thereon, taketh the other way to be saved, viz. that of faith in the mercy of God towards sinners, whereby righteousnesse is bestowed upon him, and he clothed therewith, and by vertue of the same absolved from sinne and condemnation.

justifieth the ungodly] That maketh him who is wicked in himself just in Christ.

his faith] Not considered in it self as a work, but in its relation to Christ, and as an act of receiving *him*, and lively applying him to himself according as eating nourisheth, that is, the meat eaten, Esa. 55. 1. Rom. 5. 18, 19. 1 Cor. 1. 3.

for] Or, to.

V. 7. Saying, *Blessed*] See Psal 32. 1. In the beginning of the 32. Psalm: the argument which the Apostle draws from thence is undeniable. For, he that is justified by his works, the *same* hath no need at all of any pardon of sinne to make him thereby blessed; and he who prayeth that God would not impute his sinne unto him, the same prayeth withall that God would impute unto him the righteousnesse of Christ, in regard these two cannot be separated in the judgement of God. See Rom. 3. 24. & 5. 19. Eph. 1. 7.

V. 9. Cometh *this blessednesse*] This pronouncing or making blessed. Wherby it appears that the word to pronounce blessed, and to make blessed, is taken by David for one and the same thing: and the reason is, that the ground and foundation of our blessednesse lyeth in the forgivenesse of our sinnes, and the imputation of Christs righteousnesse.

sign of circumcision] Gr. Tec. *he received circumcision the seale*. That is, circumcision which is a sign, as we say, the Sacrament of Baptisme, for, Baptisme which is a Sacrament.

a seal] Circumcision was called before a sign in respect of the outward ceremony, now S. Paul sheweth the force and substance of that sign, that is, to what end it is used; that is, not onely to signifie, but also to seal the righteousnesse of faith: whereby we come to possesse Christ himself: for the holy Ghost worketh that inwardly and indeed, which the Sacrament being joyned with the word doth outwardly represent.

might be the father] God was pleased so to dispose both of the sign and the time with Abraham, to shew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and comprised in the covenant made with him and his posterity, to they followed his faith; whether they were circumcised, as during the time of the ceremoniall law they were to be according to Gods order, or not circumcised, to wit, after that God in stead of that had instituted another Sacrament, to wit, Baptisme.

V. 13. *heire of the world*] That all the nations of the world should be his children. Or, by the world, may be understood, the land of Canaan; a most renowned and fruitfull part of the world. Or, the words may carry this sense, that he should be reputed as a son of God into the same condition and degree which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the possession of the land of Canaan, promised to him and his posterity, and is performed in part by the just and comfortable enjoying of the creature, which God doth give unto his children as members of Christ, but it shall be perfectly accomplished in the kingdome of heaven. See the 1 Cor. 3. 22, 23. 1 Tim. 4. 3. Heb. 1. 2.

through the law] For works that be had done. Or, upon the condition that he should fulfill the law.

V. 14. *of the law*] If they be heirs, which fulfill the law.

V. 15. *Because the law*] It is cleare that these two means of getting righteousnesse cannot consist together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the transgressours: the promise on the other side is of grace and reconciliation, and acceptation of the will for the deed.

worketh wrath] Or, *worketh out*. That is, manifesteth the wrath of God against the transgression thereof, and bindeth over the finner thereunto, and aggravateth sinnes through the perversenesse of mans nature, Rom. 7. 8.

for where no law is, there is *no transgression*] Gr. Tec. *but if there be no law*. as Chap. 5. 13. 1 Joh. 3. 4.

V. 16. *Therefore it is of faith*] Since the first way of obtaining life by the law which God hath proposed unto man, was by sinne not only made unprofitable, but hurtfull and pernicious, there must of necessity recourse be had unto the other which is by faith; faith being the only vertue that can in this case stand with the free grace of God, in as much as faith doth not work by procuring and merriting, but meerely by receiving what is given and bestowed upon, Joh. 1. 12.

be sure] Or, *firme*. That is, grounded upon God and his immutable good pleasure, and on the perfect and everlasting righteousnesse of Christ, and not upon the variable and inconstant obedience of man, Ezek. 16. 61. Rom. 9. 11. & 11. 19.

all the seed] Or, *the whole seed*.

V. 17. *I have made thee a father*] See Gen. 17. 4. Not of those only that should issue from him according to the flesh, but also of those among all nations that by faith should be adopted and received into his spirituall family.

before him] Or, *like unto him*. That is, God, that is by a spirituall kindred, which hath place before God, and maketh us accepable to him, or according to a spirituall and divine fatherhood gained by faith, according to which God is able to make a child of Abraham when he pleaseth, Matt. 3. 9. even as of nothing he hath created all things and raiseth the dead: and after this fatherhood, he judgeth which are the true children of Abraham, that he approveth, whereas according to mans judgement none but the Jews could be counted such. If we read *like unto him*, then the meaning may be this, that as God is a Father, not onely in regard of those which are already, but even of all such whom he shall create anew by his omnipotent word; so Abraham in some conformity thereunto hath been the adopting father of the Gentiles, though as yet destitute of all spirituall life and faculties, requisite for the being of such his children, Ephes. 2. 12. Lastly, if we reade the *words (with some) before that he believed*, which the Greeke will hardly brooke; then the meaning is, before the time that he believed, God made him, that is, designed him to be the father of many nations: and this the Apostle addeth, that Gods promise dependeth not upon Abrahams belief; as likewise, Rom. 9. he proveth that the election of God depended not upon foreseen works, because before the children were born or had done good or evil, it was said, The elder shall serve the younger.

calleth those things] Maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them, as he did in the creation of all things, saying, Let there be light, &c. and in the miraculous raising from the dead; *Damsell I say unto thee, arise*; and *Lazarus come forth*, &c.

V. 18. *against hope*] Or, *besides*. Besides or above all causes, arguments and appearances of naturall hope, such as carnall reason and understanding could afford.

in hope] Grounded upon the truth and power of God.

So shall thy seed be] See Gen. 15. 5.

V. 19. *he considered not*] Not as thereby to be weakened in his confidence, for otherwayes he had indeed objected his and Sarahs age, Gen. 17. 17. but howsoever he rested not upon the order of nature, according to which all hope of issue was taken from him, for true faith doth overcome all apprehensions of mans own disability by a lively persuasion of the truth of Gods promises.

now dead] Voyd of strength and unmeete to get children; howsoever God afterward renewed strength and vigour in that kinde, Psal. 103. 5. See Gen. 25. 2, 3.

V. 20. *staggered not*] Or, *doubted not of*.

giving glory] Acknowledged and praised God as most gracious and true, and of infinite power to overcome all naturall difficulties, and performe what he had promised, though never so contrary to the course of nature.

V. 21. *what he had promised*] Or, *what was promised*.

V. 22. *for*] Or, *to*.

V. 24. *if we believe*] Or, *believing*.

V. 25. *our offences*] Gr. *falings*, or *faults*. To pay the ransome for our sins.

our justification] God having declared by raising him from the dead, that he hath accepted of the death of his Sonne, as of a sufficient ransome for our sinnes: for if Christ had remained still under the power of death, his satisfaction could not have been perfect, neither could he have applyed the vertue thereof to us. We may also conceive Christs resurrection to be our justification after this manner. Christ was our true pledge, he therefore after he had satisfied for us by his death, returning unto life gives us a cleare evidence, and affords us a sure argument that God was fully reconciled and life purchased for us. Which assurance we could not have had, if Christ our pledge had still remained under the power of death, for as much as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor. 15. 17.

CHAP. V.

Vers. 1. *Therefore being*] Another argument taken from the effect. We are justified by that which truly appeaseth

feeth our conscience before God, but faith in Christ doth appease our conscience and not the Law, as was before proved, therefore by faith we are justified and not by the law.

peace with God] That is, reconciliation to him, whereby our consciences are quieted, that is, a true sense and apprehension of his favour.

V. 2. *By whom also we have access*] See Ephes. 2. 18.

by faith] Gr. Tec. *in faith*. Whereas quietness of conscience is attributed to faith, it is to be referred to Christ originally, who is the giver of faith it self, and in whom faith is self is effectuall, grounding it selfe upon him.

grace] Gr. Tec. *this joy*.

wherein we joyed] By which grace, that is, by which gracious love and good will: or that state whereunto we are graciously taken.

rejoyce] Gr. *glory*.

hope of the glory] Here he preventeth an objection which might be made against him, by those who beholding the daily miseries and calamities of the Church, might thinke that the Christians dreame when they glory of their felicitie: to whom the Apostle answereth, that their felicitie is laid up under hope in another place, which hope is so certaine and sure, that they do no lesse rejoyce for that happinesse, then if they did presently enjoy it.

V. 3. *tribulations*] Or, *afflictions*.

knowing] See Jam. 1. 2.

tribulation] Or, *affliction*.

worketh patience] Gr. *worketh out*. Tribulation accustometh us to patience, & patience assureth us by experience of the goodnes of God, and this experience confirmeth and fastneth our hope which never deceiueth us. When the Apostle saith, tribulation worketh patience, we are not to vnderstand him, that of it self and its own nature it doth so, for it produceth a contrary effect in the wicked, but it doth so as it is sanctified to us by the Spirit, out of the consideration of Gods will, and our conformitie thereby to Christ, Rom. 8. 29.

V. 4. *experience*] Gr. *proofe or triall*. In Greek δοκιμὴ, proof or triall, either of God's favour to us, and the comforts of his spirit, or of our faith, which being much more precious then gold that is tried by the fire, is thereby found unto praise and honour, 1 Pet. 1. 7.

experience] Gr. *proofe or triall*.

V. 5. *The love of God*] Not whereby we love him, but wherewith he loveth us. And this affords great comfort in adversitie, that our peace and quietnesse of conscience be not troubled; for he that so loved them that were of no worth, and while they were yet in their sinnes, that he died for them, how can he neglect them being now sanctified and living in him?

shed abroad] Or, *hath been shed*. The sense and feeling thereof is shed abroad in our hearts, for we have a sensible feeling that we are beloved of God, and we taste and see how good and gracious the Lord is, Psal. 34. 8.

V. 6. *in due time*] Or, *according to the time, or season*. To wit, when the fulnesse of time came, Gal. 4. 4. which was the fitest and most convenient time, and therefore is termed here καιρὸς, and 2 Cor. 6. 2. *the accepted time*.

V. 7. *yet peradventure for a good man*] Some will have these words to be read with an interrogative point, and render them thus; scarce will one die for a righteous man, for even for a good man will any man easily undertake to die; but if the words be to be read without an interrogative point, then the Apostles meaning is, that though it may be some may be found so courageous and kinde as to undertake such a taske, as to die for another, be he never so good a man, yet it is a thing very rare, and that seldome happeneth.

V. 8. *yet sinners*] In the state of sinne, or, while sinne reigned in us, and we were wholly under the power of sinne. For otherwayes we are still sinners. For if we say, that we have no sinne, we deceive our selves, and there is no truth in us, 1. Joh. 1. 8. Yet we are not in the Apostles sense in this place sinners, or so reputed, because our sinnes are forgiven us, and sinne hath not now dominion over us; because we are not under the law, but under grace, Rom. 6. 14. 1 Joh. 3. 8, 9.

V. 9. *from wrath through him*] Some translate the words, from that wrath; and the originall will beare it, for it is ἀπὸ τῆς ὀργῆς. If we like of that translation, the meaning is, *a futura ira*, from wrath to come, Math. 3. 7. But if there be not an emphasis in the article τῆς, then wrath is to be taken more generally; for the punishments of sinne as well in this life, as in the life to come, which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorying in God*.

through] Or, *by*.

atonement] Or, *reconciliation*.

V. 12. *Wherefore as*] Here is the generall conclusion of the precedent discourse, concerning justification by faith; wherein the Apostle, briefly resuming what he had said, doth withall lay down the ground of it: which is, that God of his good pleasure hath appointed Christ to be the head of grace, and the fountain of justice and life to all his elect; by the imputation of whose righteousnesse they are restored to the favour of God, and consequently sanctified and glorified; in like manner as Adam was made the head and root by nature of all mankinde, whence by his sinne imputed to all his posteritie, they became all under the curse of God, were deprived of original righteousnesse, corrupted through their whole nature, and subject to death eternall.

by one man] Viz. Adam and Eve comprehended together in one; as they two were one flesh, and the common stock of all mankinde, Ephes. 5. 31. 1 Tim. 2. 14.

sinne] By sinne, is meant that disease which is ours by inheritance, and men commonly call originall sinne; for he useth to call that sinne in the singular number; whereas when he speaketh of the fruits thereof, he useth the plurall number, calling them sinnes.

passed upon all men] Or, *passed over to all*.

for that] Or, *in whom*.

for that all have sinned] Gr. *had sinned*. Or, in whom, for the preposition ἐπὶ is taken for *in*, in divers other places, as Mark 2. 4. Joh. 9. 17. &c. And so tue word *in*, is used also by Saint Paul, treating of the same matter, 1 Cor. 15. 22. as in Adam all dies or else the words are to be translated, forasmuch, or for that, all have sinned; and all comes to the same sense: for all that die, have not committed actuall sinnes in themselves; as it is plain in some infants, that die before they come to the use of reason, and therefore can be said no other wayes to have sinned, then in this one man in whose loynes they were, as Levi is faid to have paid tithes, being in the loynes of Abraham, Heb. 7. 9.

is not imputed] Gr. Tec. *was not counted*. Where there is no law made, no man is punished, as faulty and guilty. If we admit of the translation according to Tscl. edition, sinne was not imputed, till the law was given, then the Apostles meaning according to the interpretation of the Greek fathers, is, οὐχ ὁμοιοκατάληκτα, that is, was not imputed in such sort; because there was no punishment set upon particular sinnes; neither could the number and heinousnesse of sinnes be so exactly known.

there is no law] Gr. *there being no law*.

V. 14. *Nevertheless*] Gr. *but*.

is the figure] The first Adam, answereth the latter, who is Christ, as it is afterwards declared; Adam, and Christ were like two roots or stocks, the one whereof, to wit, Adam, conveyed to his branches, sinne and death; but Christ, to all that are engraffed in him, righteousnesse and life.

V. 15. *But not as the offence*] Adam and Christ are compared together, in this respect, that both of them do give and yield to theirs, that which is their own: but herein they differ; that Adam by nature, hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed to many.

many be dead] The word many is oftentimes in Scripture taken for all; as Dan. 12. 2. Many that sleep in the dust shall awake, that is, all; and Rom. 8. 29. First begotten among many brethren; and here vers. 16. Of many offences to justification: for Christs bloud cleanseth us from all our sinnes, 1 Joh. 1. 9. & vers. 19. By one mans disobedience many were made sinners, that is, all: so in this verse, through the offence of one man, many be dead; all are become liable unto death.

much more] Gr. Tec. *much more therefore*.

V. 16. *And not as it was by one*] Here the Apostle sets down a second difference between Adam and Christ, that by Adams one offence, men were made guilty; but the righteousnesse of Christ imputed unto us freely, doth not onely absolve us from that one fault, but from all other.

by one] Or, *of one*.

V. 17. *if by one mans offence*] Or, *by one offence*. The third difference is, that the righteousnesse of Christ being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life, wherein we shall reign with Christ; then the offence of Adam was to make his posterity liable unto death.

V. 18. *By the offence of one*] Or, *by one offence*.

judgement] Or, *condemnation*; that is, guilt.

by the righteousnesse of one] Or, *by one righteousnesse*. Gr. δικαίωμα. So Saint Paul styleth the obedience of Christ, as having vertue in it to justifie others also, as the Greek word doth imply and here it is set in opposition to the transgression of Adam, wherein likewise there was a power to involve others, and make them culpable and liable to to condemnation.

upon all men] Either all sorts of men indifferently, though not all universally; or to all that appertain to Christ and are engraffed unto him by faith.

justification of life] Not onely, because our sinnes are forgiven us, but also, because the righteousnesse of Christ is imputed to us.

V. 19. *by the obedience of one*] The Apostle leaves out the word man in this member, either for brevities sake; or, because Christ was not a meer man, as Adam was, but θεάνθρωπος God and man in one person.

V. 20. *Moreover*, Or, *but*.

that the offence might abound] Chrisostome and Oecumenius, and the Greek fathers generally observe, that the conjunction ἵνα τί, is not taken, ἐπεξηγηκῶς, causally, nor doth any way imply, that God gave his law to this end (See Rom. 1. 20.) that sinne might abound, but rather to diminish it, and keep men from it; they therefore

fore thus paraphrase the words; By the coming in of the law, so it fell out, that sinne abounded through the corruption of mans nature, and *per accidens* not according to Gods intention. Others who take the conjunction causally make this sense: that the law came in through Gods appointment to improve the benefit of Christ, and make it much more glorious by the manifestation and declaration, how farre sinne had abounded, that is, the law entred, that the offence might appear much more to abound, for the greater illustration of Christs glory in taking it away.

grace did much more abound] Grace was powred so plentifully from heaven, that it did not onely countervail sinne, but above measure passed it.

V. 21. *reigned*] See on Chap. 6. 21.

CHAP. VI.

Vers. 1. *What shall we say then*] Here the Apostle passeth from justification to sanctification, making his way by solving an objection framed after this manner, because where sinne abounded there grace more abounded, shall we from thence lewdly conclude, that we ought therefore still to abide in the state of sin and corruption, and let the reines loose to all manner of wickednesse, that grace may still more and more abound? shall we like the Spider, suck poison from the sweetest flower of paradise, the doctrine of free justification? God forbid.

Shall we continue] Gr. Tec. *Let us continue.*

in sinne] That is, in that corruption, for though the guiltinesse of sinne be not imputed unto us, yet the corruption remaineth still in us, the which followeth, that follows justification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not*, or, *by no manes*. See Chap. 3. 4.

How shall we] The benefits of justification and sanctification are always joyned together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleernesse and purer esse of nature reformed.

that are dead] They are said by Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that naturall corruption is dead in them; that is, the force of it is taken away so, that it bringeth not forth its bitter fruits: and on the other side, they are said to live to sinne, which are in the flesh; that is, whom the Spirit of God hath not delivered from the slavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of sanctification; to wit, the death of the old man, or sinne, his burial, and the resurrection of the new man; derived from the vertue of the death, burial, and resurrection of Christ; of which benefits our baptisme is a Signe and Pledge.

that so many of us, &c.] Gal. 3. 27.

into Jesus [*Christ*] That is, by Baptisme are ingrafted into him, that growing up in one with him, we should receive his strength to conquer the power of sin in us.

baptized into his death] That is, that we should be partakers not onely of the merit of his death in our justification, but also of the efficacie of his death, in the mortifying our fleshly members.

V. 4. *are*] Gr. *were.*

buried with him by baptisme] See Colos. 2. 12. In this phrase the Apostle seemeth to allude to the ancient manner of Baptisme, which was, to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newnesse of life.

by the glory of the father] That is, by the glorious power of the father, as Lazarus was raised, Joh. 11. 40. Or esse the præpositions *διὰ*, is put for *ὡς*; as likewise the 2 Pet. 1. 3. he that called us *διὰ δόξης*, that is, *ὡς τε, to glory and vertue*; and so some translate it here, *raised from the dead to the glory of the father*; that Christ himself being discharged of his infirmitie and weaknesse might live in glory with God for ever.

V. 5. *planted together*] By this elegant similitude the Apostle representeth unto us, That as Plants engrafted, receive moisture, and juyce from the Stock, whereby they sprout out and bear fruit; so we receive vigour from Christ, whereby we live spiritually, and bear the fruit of good works: and as a Plant that is set in the earth lyeth as dead and unmoveable for a time, but after springs up and flourisheth; so Christs body lay dead for a while in the grave, but sprung up and re-flourished in his resurrection: and we also when we are baptized, are buried as it were in the water for a time, but after are raised up to newnesse of life.

likenesse of his death] In so much as by the meanes of the strength which cometh from him to us, we so die to sinne as he is dead.

likenesse *of his resurrection*] That is, as he arose from the dead to a new and heavenly life, so we rise from dead works to walke in newnesse of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with sinne, which is called old, partly by comparing that old Adam with Christ, and partly in respect of the deformitie of our corrupt nature, and the disability to do any good. It is called *our* old *man*, because it sets en work all the faculties of our minde, and members of our body, as if it were our very selves, and because, as the Greek fathers note, *οὐ ἡμᾶς αὐτὸς ἀλλὰ πλοῦτον ἐκφυτεῖν εἰς ἡμᾶς ἐξαίνει*, because we make much of it and love it as our selves, or more then our selves.

crucified with him] Our corrupt nature is attributed to Christ, not in deed, but by imputation. The Apostle faith, our old man is crucified, because through the merits of Christ crucified, we obtain the holy Spirit, which crucifieth our old man; for Christ by his death hath merited to us, and for us, not onely remission of sinnes, but also the spirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the spirit of our mindes.

body of sinne] That naughtinesse which sticketh fast to us, and is as near unto us as our flesh; or he termeth it the body of sinne, because it hath a reall subsistence in us of it selfe, as if it were a body; or thirdly, because this corruption is not in one part or member, but diffused through the whole; neither is it seen and descried in the breach of one commandement, but of all, making a kinde of body of wickednesse consisting of many parts.

might be destroyed] Gr. Tec. *should be destroyed.*

not serve sinne] That is the end of our sanctification, which we shoot at, and shall at length come unto, when God shall be all in all.

V. 7. *freed*] Gr. *justified.*

V. 8. *now if*] Or, *but if.*

V. 9. *dieth no more*] For he therefore died, that he might destroy death, both in himself and in his members.

V. 10. *he died unto sinne*] He died unto sinne, not in regard of himself, for he knew no sinne, but as charged with the sinnes of the elect, and in the name of his Church, that he might expiate and take away the sinnes of all that believe in him.

liveth unto God] That is, With God, or, To the glory of God, or in the sense our Saviour saith, Luke 20. 38. that Abraham, and Isaac, and all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account.*

V. 12. *Let not sinne*] He calleth sinne, either indefinitely for any sinne, or for sinne which is the *genus* to originall and actuall, or, he taketh it, according to S. Austines interpretation, *lib. de nup. & concupis.* for concupiscence or the originall corruption that is in us, which (faith he) is called sinne, *quia a peccato facta est, sicut vocatur lingua locutio quam facit lingua, manus vocatur scriptura quam facit manus*; because it is the issue or off-spring of sinne, to wit, the sinne of Adam; as our *speech* is called *our tongue*, because the tongue utereth it; and *our writing* is called *our hand*, because our hand maketh or draweth it: Howbeit, we must not so understand S. Austins words, as if it were onely in that respect called sinne; for it is all three, both the daughter of sinne, and mother of sinne, and sinne it self; the daughter or effect of Adams sinne in us, the mother of all actuall sinnes, and formally sinne it self, because repugnant to the law, which saith, Thou shalt not lust.

reigne] By reigning S. Paul meaneth that soveraigne or high rule which no man striveth against, or if any do, it is in vain: or, Let not sinne reign, that is, not have the upper hand of the motions of Gods Spirit within you, Rom. 8. 13, 14. Galat. 5. 16, 17, 18.

in your mortall body] This is not said, as if evill lusts were in the body alone, or as if they had the originall onely from it, and not from the soul; for Christ teacheth the contrary, Matth. 15. 19, 20. but because these evill lusts do most of all shew and manifest themselves in and through the body, Gal. 5. 19. Or, the words may bear this interpretation, Let not sinne reign in your mortall body, that is, while you live this bodily life here, which being subject unto death, it appeareth thereby, that there are some remnants of sinne yet behinde to be driven against, that we may mortifie and destroy them more and more.

V. 13. *yield*] Or, *offer up.*

as *instruments*] Gr. as *arms*, or *weapons*. He fitly compareth our members, that is, parts of our body, and faculties of our minde, either to such tools as artificers work withall, or weapons wherewith souldiers fight; for as those, so these may be used well or ill. For example, with the same hand one man giveth an alms, and another fleaketh with the same tongue one blesseth, and another curseth.

yield] Or, *offer up.*

instruments] Gr. *arms*, or *weapons.*

V. 14. *For sinne shall not have dominion*, &c.] He granteth that sin is not yet so dead in us, that it is utterly extinct, but he promiseth victory unto them that contend manfully against it, because we have grace given us, which worketh in us so effectually, that the law is not now to us the power and instrument of sinne, but the rule of righteousnesse.

V. 15. *under the law*] To be under the law and under sin, signifieth all one in respect of them which are not sanctified; as on the contrary, to be under grace and righteousnesse, agreeth to them that are

are regenerate. Now these are contrary, so that one cannot agree with the other, therefore let righteousnesse expell sinne.

V. 16. *to whom you yeeld your selves*, &c.] See John 8. 34. 2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. *mould.* The word in the Originall signifieth moult properly a patterne or mould, and the Apostle would have us thereby to understand that the doctrine of the Gospell is such a patterne or mould which we are cast into, that we may be formed and fashioned like unto it.

which was delivered you] Gr. *whereto ye were delivered.*

V. 18. *of righteousnesse*] Gr. *to righteousnesse.*

V. 20. *from righteousnesse*] Gr. *to righteousnesse.*

V. 21. *What fruit had ye then*] The Apostle in this verse detereth from sinne by a threefold argument, drawn from the three parts of time past, present, and to come. Sinne for the time past hath proved unfruitfull; (*What fruit had ye then*) for the time present shamefull; (*whereof ye are now ashamed*) for the time to come pernicious and deadly: (*for the end of these things is death*)

end] Or, *reward.*

V. 22. *unto holinesse*] Or, *unto sanctification.*

end] Or, *reward.*

V. 23. *For the wages of sinne is death*] That is, the reward due unto sinne. The comparison is taken from souldiers in war, who at the end of their service, receive their pay or stipend. By death we are to understand, not onely temporall, but eternall, death; as appeareth by the opposition that it hath here to eternall life.

but the gift of God] Or, *free gift.* By the gift here many understand the gift of sanctification or righteousnesse, which is set against sin in the other member, and they say, the Apostle affirmeth this gift to be eternall life, because it bringeth or hath for its end eternall life: but it may be referred to eternall life it selfe, which is here termed not the wages of righteousnesse, but the free gift of grace; as Saint Augustin acutely observeth; *lib. de gest. & lib. arbit. cap. 9.* The Apostle, saith he, might have said, The wages of righteousnesse is eternall life: but he altered the phrase of set purpose, and chose rather to say, The gift of God is eternall life; *ut hinc intelligeremus non pro meritis nostris Deum nos, sed pro sua misericordia vocare: unde dicitur in Psalmo, Coronat te in miserationes:* that we might from this change of the phrase learne that God calleth us not to eternall life for our merits, but for his mercies sake; whence it is said in the Psalmes, *He crowneth thee in mercy and compassion.*

CHAP. VII.

Vers. 1. *Know ye not*] By propounding the similitude of marriage, he compareth the state of man both in sin and after regeneration together: the law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marry again.

over a man] He saith not over the husband, or over the wife, but *τῷ ἀνθρώπῳ ἀνθρώπῳ*, a word which signifieth either sex, and may be applied to either; to teach us that both are subject to the law of wedlock while they live.

V. 2. *the woman*, &c.] 1 Cor. 7. 39.

V. 3. *she shall be*] Gr. Tec. *the wife or woman.*

V. 4. *Wherefore my brethren*] Here he applieth the former similitude; as it fareth with the wife whose husband is dead, and she free to marry againe, so it is with us; for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband; but in respect of the latter, we are as it were raised from the dead.

dead to the law] We are not onely dead to the law, but the law also is dead unto us, because it cannot thrust out its sting at us, either to curse us, or to provoke us unto sinne; the law hath no more power over us then dead men in either of these respects.

body of Christ] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remission of sinnes, and the holy Spirit; whereby our flesh, or rather sinne dwelling in our flesh is mortified in us.

forth fruit] He calleth the children which the wife beareth to her husband, *fruit*, Psal. 127. 3. As in the salutation of the Angel, Christ is called the *fruit of the Virgins wombe*: *Blessed art thou, and blessed is the fruit of thy wombe.*

unto God] Which are acceptable unto God: or if by fruit he understandeth not children, as before, but good works; then to God is here understood, to the glory of God; as Matth. 5. 16. *Let your light so shine before men that they may see your good works, and glorifie your Father which is in heaven.* See Phil. 1. 11.

V. 5. *were in the flesh*] When we were in the state of the first marriage; which in the next verse he calleth, The oldnesse of the letter: or by flesh he meaneth the carnall observations of the law, concerning meats and drinks, and leprosie, and the like: or when we were in the flesh, that is, when the flesh was not mortified in us by the Spirit, but was yet lively and strong in us, Chap. 8. 8.

motions] Gr. *passions.*

by the law] He saith not, of the law, but by the law; because the spring of sinne which dwelleth within us, takes occasion to work thus in us by reason of the restraint that the law maketh; not that the fault is in the law, but in our selves.

V. 6. *delivered*] Or, *loosed.*

that being dead wherein we were held] Or, *the being dead in whom we were held.* The Greek Scholiast readeth *ἀποθανόντες*, we being dead to that which held us, to wit, the law, or sinne; from which we were freed by Christ. Others read *ἀποθανόντος*, it being dead; that is, the reigning power of the law and of sinne being abolished in us; by the death and spirit of Christ the reigne of sinne being destroyed in true beleevers, there ceaseth withall that accidentall effect of the law, which is to provoke and stirre up the malignitie of sinne in us. Or he being dead, that is, the old man, or whom he speaketh in the former Chapter, vers. 6. *Our old man is crucified with him, that the body of sinne might be destroyed*, that henceforth we should not serve sinne: and this sense is very agreeable to the main scope of the Apostle.

in newnesse of spirit] As becometh them which after the death of their old husband are joyned to the Spirit, as whom the Spirit hath made new men, Or in newnesse of the spirit, that is, in true holinesse, whereunto we were renewed in the spirit of our minds by the preaching of the Gospel which is called the ministration of righteousnesse, and of the spirit, 2 Cor. 3. 8, 9. Ephes. 4. 23. Whereas the law wrought nothing else but that it shewed man his duty, as a writing or picture, without impanting unto him any lively or efficacious abilitie to perform: wherefore also that old meanes of attaining righteousnesse and holinesse is now abolished as of it self unprofitable and impotent.

oldnesse of the letter] Either by the letter he meaneth the law in respect of that old condition. For before that our will be framed by the holy Ghost, the law speaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldnesse he insinuateth also the abolishing thereof in regard of the unsufficiency thereof, Heb. 8. 13. Or by the oldnesse of the letter he understandeth the old corruption which by the outward letter of the law is more and more stirred and provoked in us, in as much as the law though it condemned the sinner, yet it afforded no power at all to abolish or destroy sinne; in which regard it is called a killing letter, and the administration of death, 2 Cor. 3. 7.

V. 7. Is *the law sinne*] Because he had said before, verf. 5. that the motions of sinne which were by the law had force in our members; lest any should mistake his meaning and from thence inferre that he condemned the law, as being a kind of *factour* for sinne; he opportunely here moveth a doubt after this manner; What then, is the law the cause of sinne? or are the law and sinne all one? or do they agree together? No, saith he, sinne is reproved and condemned by the law, but because sinne cannot abide to be reproved, and was not in a manner felt until it was provoked, and stirred by the law, it taketh occasion thereby to be more outragious, yet by no fault of the law.

not known lust] Or, *concupiscence.* By lust in this place he meaneth not evill lusts in particular which flow from concupiscence; but rather the corrupt fountain from which they spring: for thus very heathen Philosophers themselves condemned wicked lusts and unclean desires; but as for the fountain of them they could not so much as suspect it, and yet it is the very seat of that naturall and unclean spot and filth.

Thou shalt not covet] Exod. 20. 17. Deut. 5. 21.

V. 8. *sinne wrought in me concupiscence*] These words seem to be contrary to the words of S. James; (Jam. 1. 15.) for Saint James saith, *lust bringeth forth sinne*, but Saint Paul here, that *sinne brought forth, or wrought in him concupiscence.* But they may be easily reconciled: for they take not the words in the same sense. For Saint Paul by *sinne*, as before hath beene shewed, understandeth the corruption of our nature and proteneſſe to sinne, which produceth in us actuall lusts, called by him all kind of concupiscence: but Saint James by *lust* understandeth the pravity of our appetite, and by *sinne* outward actuall sinnes; in which sense if we construe their words, the Apostles are so farre from contradicting on the other, that they both affirme the selfsame thing though diverſly expressed,

concupiscence] Or, *lust.*

was *dead*] Though sinne be in us, yet it is not knowne for sinne, neither doth it so terrifie the conscience, nor stirre up our naturall concupiscence, nor rage after such sort in our members, as after the law is knowne, and in these regards it is said to be dead.

V. 9. *For*] Gr. *But.*

alive without the law] When I knew not the law, then I thought

thought I lived indeed; for my conscience never troubled me, because it knew not my malady: or while the law stood aloofe of (ἀφεῖς often is so taken) and was not brought home to my conscience, I thought my selfe in a good condition.

I died] That is, I felt my conscience deadly wounded, whereas before I was secure and thought my self in a safe way, though I pursued my former lusts.

V. 12. *holy, just, and good*] *Holy* because it teacheth holinesse, and forbiddeth all wickednesse and uncleannesse: *just*, because it punisheth all sinfull lusts: *good*, because it was given to direct us into the paths of life. Or the Epithet *holy*, may have a reference to the ceremoniall law; *just*, to the judiciall; and *good*, to the morall.

made death to me] That is, the cause of death, to this the Apostle answereth, That the law is not the cause of death, but our corrupt nature being therewith not only discovered, but also stirred up, and taking occasion thereby to rebell. For the more things are forbidden our corrupt nature, the more it desireth them; *nitimur in vetitum*: and from hence cometh guiltinesse and occasion of death, Prov. 9 17.

God forbid] So Chap. 3. verf. 4.

might become exceeding sinfull] That sinne might shew it self to be sinne, and spit forth, as it were, all its venome; ἵνα ἀναφανῇ ἁμαρτία διὰ τῆς ἐντολῆς κατὰ περισσὸν ἁμαρτωλός.

V. 14. *For we know*] Hitherto the Apostle speak of the power of the law and sinne in corrupt and unregenerate man, as he also himself found it by his own experience in his former state, verf. 9. But now he proceedeth and speaketh of himself as he was since his conversion, and declareth what power the remainder of sinne had over him still after that now he was delivered from the dominion thereof.

the law is spiritually] Given by the Spirit, and requiring a *spiritually* and heavenly life and disposition; but men such as they be born, are bondslaves of corruption.

But I am carnall] In part, in regard of the remainders of the flesh that are in me: for that the regenerate also in respect of some weakenesse that is yet remaining in them may be called *carnall*, is evident, 1 Cor. 3. 4.

sold under sinne] Not as a willing slave to obey and follow the desire of sinne in all things, as it is said of Ahab, 1 King. 21. 20. but as a Captive yet detained, though his ransome be paid; as one that against his will and purpose is yet subject to the assaults and lusts of sinne, not being able wholly and entirely to ridde himself of them, although he do vehemently resist them, and often subdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] Gr. *know not*. My actions answer not every way, nay, they are contrary to my will, therefore by the consent of my will to the law and repugnancy of my actions thereunto it appereth evidently, that the law and a right ruled will do perswade one thing, but corruption, which hath her seat also in the regenerate, another thing.

what I would] It is to be noted that the self same man is said to will and not to will in divers respects; to wit, he is said to will in that, that he is regenerated by grace, and not to will, so farre as he is not regenerated; but such as he was born of his parents: howbeit, because the part which is regenerated at length becometh conqueror, therefore Saint Paul sustaining the part of the regenerated, speaketh in such sort as if the corruption which sinneth willingly were something without a man, although afterwards he granteth that this evill is in his flesh, or in his members. See 1 Joh. 3. 6. 9.

V. 17. *no more I, but sinne*] That naturall corruption which cleaveth fast even to them that are regenerated, and is not quite conquered. He speaketh this for the comfort of himself and others who groan under the servitude of their naturall corruption, and that he would inferre is this, that he standeth not in feare to be rejected of God for these remaines of sinne in him; because God judgeth of his children that are thus divided between flesh and spirit, according to the better and founder part, which is that of the spirit as most prevailing within them, and unto which they do most heartily and willingly adhere, which hath likewise a subsistence and root of permanent life; and not according to the flesh, which they renounce and resist, and which by little and little decaies in them, and in the end is reduced to nothing.

that dwelleth in me] That is, as yet remaineth in me, but disarmed of that mortall sting of condemnation, by Christ: as also of its power and dominion, by his spirit; being now no more but a trouble to the faithfull, Heb. 12. 1. Therefore these three things ought to be well distinguished, the *dominion* of sin, the *habitation*, and the *combat*: the first is abolished in true believers, the other two remain yet for their exercise and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth sinne to dwell in our flesh, because we sinne continually, and thereby contract an habit which hath a permanent abode in the soul.

V. 20. *do it*] Or, *performe it*.

V. 21. *I find then a law*] Here followeth the conclusion of the Apostles discourse, which is this; that as the law of God exhorteth to goodnesse, so doth the law of sinne; that is, the corruption wherein we were born forcibly incline us to wickednesse: but the *Spirit*, that is, our mind, in that, that it is regenerate, consenteth to the law of God; but the *flesh*, that is, the whole naturall man, is a bondslave to the law of sinne; therefore wickednesse and death are not of the law, but of that corruption which so reigneth in them which are not so regenerated, that they neither will nor do good, but will and do evil continually; but in the regenerate though it reigneth not, yet it abideth and striveth against the spirit or law of the mind, so that they can neither do so well as they would, nor be so void of sinne as they desire, Gal. 5. 17.

V. 22. *I delight in*] Gr. *I am delighted with*.

after the inward man] The *inward man* and the *new man* are all one, and are answerable and set up contrary to the *old man*; neither doth this inward man signifie mans mind and reason, and the old man the powers that are under them: but by the *inward* man is meant whatsoever is either without or within man, from top to toe, so long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] *Mind* is not here taken for the understanding part of the soul, as it is naturally in us from our birth: but for the whole soul of man, as it is renewed by the Spirit of God. *Ratio recta est ratio lumine Spiritus sancti directa.*

V. 24. *O wretched man*] It is a miserable thing to be yet in part subject to sin, and to be wearied with continuall conflicts; but we must cry to the Lord, who will by death it self at length make us absolute conquerours, as we are already conquerours in Christ, Rom. 8. 37.

who shall deliver me] That is, O that I were out of this animale and earthly life, wherein I must suffer sinne yet to remain with me, by which I am subject still to the necessity of death! O that I were translated once into the glorious liberty of the Saints of God, in the happy life to come! Rom. 8. 21. Phil. 1. 23.

from the body of this death] Or, *from this body of death*. That is, from these carnall lusts which are a death unto me, or threaten my spirituall death. Or, by this body we may understand the remainders of sin and of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of sinne (see there the note.) Or else by the *body of death* is here meant our mortall body subject to death by reason of sinne, Rom. 8. 10. in as much as we shall never be perfectly delivered from these remainders of sinne, and our captivity under it, till we shall have laid down this mortall body of ours.

V. 25. *I thank God*] That he hath delivered me from the curse of the law, and the dominion of sinne; and hath promised also perfectly to free me from all the power of sinne by translating me into the glorious liberty of the sonnes of God.

I my selfe] The Apostle ranketh himselfe among them that groane under the yoke of sinfull corruption: for as Saint Jerome, and Saint Augustine doth testifie against the Pelagian Heretikes; this is the true perfection of them that are born anew, that they are sensible of their infirmities and corruptions, and confesse as well in truth as humility that they are imperfect.

serve the law of God; *but with the flesh, the law of sinne*] How may this be that the Apostle should serve the law of God and the law of sinne? sith no man can serve two contrary masters. Answer, that we must distinguish either of faculties, so farre forth as renewed, or not; or of times. The Apostle doth not say that in the same part, or with the same faculty as renewed he serveth the law of God, and the law of sinne; as namely, that in or with the mind as renewed, he serveth the law of God and sinne; but that in or with one as renewed, he serveth the law of God, but in or with the other as not renewed the law of sinne. Neither doth he say that at the same time he serveth both the law of God and the Law of sinne: but that though ordinarily, and for the most part he serveth the law of God; yet that sometimes through the strength of corruption he is as it were enforced against his will, to serve the law of sinne.

CHAP. VIII.

Ver. 1. THere is *therefore*] A conclusion of all the former disputation from verf. 16. Chap. 1. to this place; seeing that we being justified by faith in Christ, do obtain remission of sinnes, and imputation of righteousnesse, and are also sanctified by the Spirit: it followeth from hence that they that are engrafted into Christ by faith are out of all danger of condemnation.

who walk not] The fruits of the Spirits or effects of sanctification, which is begun in us, do not engrasse us into Christ, but declare that we are engrafted into him.

after the flesh] By the flesh he understandeth the carnall state of

of sinne and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and those are said here not to *walk* after the *flesh* who follow not the flesh for their guide: for he is not said to live after the flesh that hath the holy Ghost for his guide, though sometimes he step a wry.

V. 2. *For the law*] That is, the power and authority of the spirit which is set in opposition to the tyrannie of sinne. Here the Apostle preventeth an objection, seeing that the vertue of the spirit that is in us is so weake: how may we gather thereby that there is no condemnation to them who have received that vertue? because, saith he, that vertue of the quickning spirit which is so weake in us, is most perfect and mighty in Christ, and being imputed to us which believe, causeth us to be so accounted of as though there were no reliques of corruption and death in us.

Spirit of life] That is, the Spirit which mortifieth the old man, and quickneth the new man, whereby those who are regenerated lead a new and spirituall life.

in Christ Jesus] That is, which is perfectly and absolute in Christ, and resides in him as the head, and from him hath influx to all the members. This spirit is as a law commanding us, and appointing what we ought to do, and how to carry our selves through our whole life.

from the law of sinne and death] There is in the words a figure like that, *pateris libavit & auro*. id est *pateris aureis*: so here the law of sinne and death, that is, as sinne bringing death and killing the soul: and as before he tearmed the power of the spirit the law of the spirit: so here he calleth the power of sinne the law of sinne; because like a law it commands evill actions, and ruleth in the children of disobedience.

V. 3. *For what the law could do*] He useth no argument here but expoundeth the mystery of sanctification, which is wrought in us: for because, saith he, that the vertue of the law was not such by reason of the corruption of our nature that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of sinne, then put it out, and extinguished it: there fore God clothed his Sonne with flesh like to our sinfull flesh; wherein he utterly abolished our corruption, that being accounted throughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

in that it was weak] Not of it self, but through our fault.

through the flesh] Or, *by*. In men not born anew by the Spirit, whose disease the law pointed at; but neither did, nor could heal.

in the likenesse of sinnefull flesh] Gr. *flesh of sinne*. Christ tooke our nattre upon him with all our naturall affections; yet without sinne: and therefore the Apostle here saith, God sent his Sonne in the likenesse of sinfull flesh, not in the likenesse of flesh, as if he had not taken true flesh upon him; but in the similitude of *sinfull flesh*: thus acutely Saint Augustine also distinguisheth: *non in similitudine carnis, quasi caro non esset caro, sed in similitudine carnis peccati, quia caro erat, sed peccati caro non erat.*

for sinne] Or, *by a sacrifice for sinne*. Either there is an Ellipsis, and the word θυσίαν is to be understood, as it is in the Translation of the Seventie, Levit. 4. 5. and also in Saint Paul, Heb. 10. 6. περὶ ἁμαρτίας οὐκ εὐδόκησας, *in for sin thou hadst no pleasure*: that is, *in sacrifices for sinne*, thou hadst no pleasure: and then the meaning is evidently this; God abolisthed, and utterly destroyed sinne in the flesh by the expiatorie sacrifice for sinne, which Christ offered upon the Crosse. Or we are thus to render the words, of sinne he condemned sinne in the flesh; that is, he condemned our sinne in the flesh of his Sonne of sin; *viz.* of that capitall crime: that it was the meritorious cause of the death of Christ who was most innocent. Or because it had wrought death in man by that which was good, and by occasion of the law became above measure sinnefull, Rom. 7. 13.

in the flesh] Or, *of flesh*.

V. 4. *righteousnesse of the law*] The very substance of the law of God might be fulfilled, or that same righteousnesse which the law requireth, that we may be found just before God. For if with our justification from sin there by joyned that active obedience of Christ which is imputed to us, we are just before God according to that perfect form which the law requireth.

V. 5. *they that are after the flesh*] They that are in their carnall state of sin and corruption, which we drew from the loines of our first parents: or they that are led by the flesh, and follow it in the lusts thereof.

V. 6. *to be carnally minded is death*] Gr. *the minding of the flesh*, or *the wisedome of the flesh*]. The word in the Originall is φρόνημα, which sometimes is rendred *the desire*, or *affection*; sometimes *mind* or *meaning*; sometimes *wisedome*: and in all these senses that which the Apostle here calleth φρόνημα σαρκὸς, is *death*; that is, tendeth to death, or bringeth death: as on the contrary, the desire, affections, and wisdome of the spirit are life, and peace; that is, tend to life, and procure our peace.

to be spiritually minded] Gr. *the minding of the spirit*, or. *wisdome of the spirit*.

V. 7. *the carnall mind is enmitie against God*] Gr. *the minding of the flesh*, or, *wisedome of the flesh*.

V. 8. *they that are in the flesh*] The Apostle here by this phrase meaneth not those that are married, as *Siricius* the Pope absurdly interpreted this Scripture, and wrested it to the disparagement of holy wedlock in the Clergie: nor doth hee thereby understand all that are clothed with flesh: for then no men upon earth should please God; but to be *in the flesh*, and to be *after the flesh*, and to *weare*, and *walke after the flesh*, signifie one and the same thing; to remaine still in our carnall estate, and to be led by the motions and lusts of the flesh. Those that are so led, till God give them a better guide, and deliver them out of their corrupt estate by nature, cannot please God.

Now if] Gr. *But if*.

V. 10. *if Christ be in you*] He confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appereth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthinesse and death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that even this little sparke of the Spirit, that is, of the grace of regeneration, which appereth to be in them by the fruits of righteousnesse, is the feed of life, 1 Joh. 3. 9.

because of sinne] Gr. *for sinne*.

because of righteousnesse] Gr. *for righteousnesse*.

V. 11. *shall quicken your mortall bodies*] He speaketh either of the resurrection from death, or regeneration. For although the work of the Spirit quickening us be principally wrought and felt in our soul: yet the vertue of it is derived also into our body, as the instrument of our soul. Therefore the Apostle exhorteth, Chap. 12. verf. 1. That we give up our bodies as a living sacrifice, holy and acceptable unto God, Chap. 6. verf. 12.

by his Spirit] Or, *because of his Spirit*.

V. 12. *We are debtors*] Here followeth an exhortation to subdue the flesh daily more and more, by the vertue of the Spirit of regeneration; because, saith he, you are debtors unto God for so much as you have received by many benefits from him.

V. 15. *ye have not received the spirit of bondage*] He declareth and expoundeth by the way in these two verses; by what right this style to be called *children of God* is given to believers: because, saith he, they have received the grace of the Gospel; wherein God sheweth himself not as before in publishing of the law terrible and fearfull, but a most benigne and loving father in Christ: so that with great boldnesse we call him *Father*, the holy Ghost sealing this adoption in our hearts by faith. By the *spirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth cast down and affright the hearts of men by the dreadfull threatnings against transgressors, as we see in the Israelites when God did proclaime the Law of the Tenne Commandements in their hearing upon the Mount, Ex. 20. 19. which the Apostle hath an eye unto here, as likewise Heb. 12. 18, 19.

The spirit of adoption] Gal. 4. 6. By the spirit of adoption, he understandeth the gratious operation of the holy Ghost by the preaching of the Gospell, which quickens the hearts of true believers, and assureth them of their adoption.

whereby we cry] Gr. *in whom*, or, *in that we cry*. With an holy boldnesse, sweetly and tenderly calling on our heavenly Father, and importuning him as his children.

Abba, Father] Abba signifieth Father in the Syriack tongue, and the Apostle kept it of purpose, it being a word implying much tendernesse and affection; it being also used by children almost in all languages, when they begin to speak: and he joyneth here the word, πατὴρ, *father*, unto it, not only to explain the former word, but also the better to express the eager and earnest and vehement desire and affection of the faithfull in their calling upon God, as Christ himself redoubled the word Father to the same purpose, Mark. 14. 36. he said Abba, Father, &c. and on the Crosse likewise, he doubled the words, my God, my God. The Syriack interpreter translateth Abba, our Father, and a learned interpreter truly noteth, that sometimes the Article ὁ which is here prefixed to Father, hath the power and signification of an Affixe, and if it be so, then it should seeme the Apostle here alludeth to our compellation of God in the Lords Prayer. *Our Father*, &c.

V. 16. *beareth witnesse with our spirit*] The holy Ghost doth not only stirre us up to call upon God as our father, but doth also seal unto our hearts, that we are truly his children: thus the Spirit testifieth to our spirit; (as some render the words) but if we translate them, beareth witnesse with our spirit, the meaning is, that the Spirit witnesseth together with our own spirit,

which

which doth likewise help to bear witnesse by observing the proper marks of Gods adoption, which our spirit findeth in our selves by the Spirit of God. This witnesse though it be not alwaies alike evident and powerfull in true beleevers, yet it doth oftentimes manifest it selfe, even when they are in their lowest estate and greatest extremity.

V. 17. *then heires*] Partakers of our fathers goods, and having a right to his kingdome, and that freely, because we are his children by adoption and grace.

if so be that we suffer with him] Now Saint Paul teacheth, by what way the sonnes of God come to that felicity, to wit, by the crosse, as Christ himself did, and therewithall openeth unto them three fountains of comfort: the first, that we have Christ a companion and fellow of our afflictions: the second, that we shall be his fellows also, and co-heirs with him in everlasting glory: the third, that this glory we look for, doth a thousand parts surmount the misery of our present affliction.

V. 18. *For I reckon*, Gr. Tec. *but I reckon or count.*

that the sufferings of this present time] Word for word, according to the Greek, of this *now season*. Whereby the Apostle intimates two things: first, that our tribulations, and afflictions last but for a *vũ*, that is, a moment in comparison: secondly, that now, that is, this present life is the proper season and opportune time, to lay out for a crown of celestiall glory.

are *not worthy* to be compared] Holdeth no proportion or correspondency with the reward, neither in respect of the dignity and worth, nor in respect of the time: and if the sufferings of Martyrs fall thus short, how much more the best actions of Saints?

with the glory] Gr. *are not worthy to the glory.*

shall be revealed in us] It is now partly in us, but hid, and therefore he saith, shall be revealed. For now our life is hid with Christ in God, but when Christ who is our life shall appear, then shall we also appear with him in glory.

V. 19. *earnest expectation of the creature*] Gr. *the looking out, or, putting forth of the head.* By the creature, he understandeth the world, and the singular number which he useth, implyeth the unitie thereof: and the doctrine which he delivereth from this verse to the 23. concerning the world is, that as the world was not at the beginning in that state which now it is, but by the sin of man came to be subject to a fitting and vanishing estate; so it shall at length be restored with the elect, to a more stable and glorious estate.

manifestation of the sonnes of God] The word *manifestation*, is not here taken actively, but passively, that is, the creature waiteth for the time when the sons of God shall be manifested, and their glorious and happy estate, to which those words of Saint John have a reference, 1 Joh. 3. 2. *Behold, now we are the sonnes of God, and it doth not yet appear, what [we shall be,* but *we know when he shall appear we shall be like him.*

V. 20. *not willingly, but by reason of him*] Not by their naturall inclination, but in obedience to the Creators command, whom it pleased to shew by their fickle estate, how greatly he was displeased with man for his disobedience.

subjected the same *in hope*] Or, *upon hope.* That which before he called the expectation, he here tearmeth the hope, for hope is an earnest expectation of a thing, and it is so called in this place, for that God had promised an universall deliverance of the creature from the corruption and abuse of man, which the angels and blessed souls do long for, Revel. 6. 10. and the rest of the creatures seeme to have a naturall instinct or inclination thereunto, which in the next verse fave one is by a metaphor called a *groaning* and *travelling in pain.* The ground of this hope or expectation of the creature is, that having by reason of the fall of man suffered for part of his maledition, when it shall come to passe at the last day, that man shall be completly restored to grace again, then all the steps and traces of that maledition shall be utterly raied out of the world, as is declared, Esa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption*] Shall be subject no more to any such alteration or corruption as now it is; much lesse to serve for the object and instrument of sinne: but according to every ones degree and nature, shall partake of the glorious estate of the children of God; and be fully delivered from all vanity and evils.

into the glorious liberte] Gr. *into the liberte of the glory.*

V. 22. *For we know*] Gr. Tec. *but*, or *now we know.*

the whole creation] or, *every creature.*

travelleth in pain] This elegant metaphor expresseth, not only the exceeding sorrow of the creature, but the fruit also that followeth after it. For albeit the world doth seem for the present to be even at the height of its splendor and beauty, yet there lies that evill upon it which doth presse it down, and sinke it into perdition, and that is sinne, whereof it doth strive and struggle to the utmost to ease and disburden it selfe, as it were, much like unto a woman in travell.

V. 23. *And*] Gr. *but.*

we onely they, but our selves also] If the rest of the world looke for a restoring, and groan as it were for it, and that not in vain, let us not thinke much also to sigh and groane, but groane out of hope, because we are more certainly perswaded of redemption to come, for as much as we have the first fruits of the Spirit.

first fruits of the Spirit] That is, the first degree of regeneration and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole crop as it were, which we shall receive into the life to come, 2 Cor. 1. 22. Ephes. 1. 14.

groane within our selves] Even from the bottome of our heart. That which the world doth by a secret instinct without sense and discourse; we the faithfull do by a certain knowledge, and well grounded judgment, sighing and groaning for anguish under the heavy burden of sinne that lies upon us, and for the vehement and ardent desire of our full and finall deliverance.

V. 23. *waiting for the adoption*] That is, the full manifestation and effect of our adoption, the possession and fruition of the inheritance which is promised to us in our adoption.

redemption of our body] See Luk. 21. 28. That is, the freedome thereof, not onely from the miseries which they are subject unto in this life, but also from the power of death and corruption: and in this sense our Saviour taketh the word redemption in those his gracious and comfortable speeches to the faithfull, when he treateth of the dissolution of the world. *When these things come to passe, lift up your heads, for your redemption draweth nigh,* Luk. 24. 28.

V. 24. *For we are saved by hope*] Hope is necessarily joyned with faith. Seeing then that we believe those things which we are not yet in possession of, and hope expecteth not the thing that is present but future, we must therefore patiently wait for that which we believe shall come to passe.

But hope that is seene, is not hope] As the object of faith is often tearmed faith; so here by a metonomy, the object of hope is tearmed hope: hope, that is, the thing hoped for, the possession of our heavenly inheritance, Colos. 1. 5.

V. 26. *Likewise the Spirit*] There is no cause why we should faint under the burden of affliction, seeing that prayer ministreth unto us a present and most sure helpe which cannot be frustrate, seeing it proceeds from the Spirit of God which dwelleth in us.

helpeth] The Greek word, συναντιλαμβάνεται, doth properly imply such a help, as when another man of strength and abilitie stepeth in to sustain the burden that lyeth upon our shoulders, setting his shoulders under it, to lift up and bear part of it with us.

our infirmities] Gr. Tec. *infirmitie.* Which we are yet subject unto; especially under the crosse, and in afflictions, both in regard of our spirit which is apt to murmure, as we see in Job and David, and of our flesh also which is most tender and fraile. If we reade according to Tecl. edition, *infirmitie* in the singular number, then the meaning seemeth to be this, the Spirit helpeth our weaknesse and unability to pray as we ought, assisting us by his holy inspiration, both with powerfull and effectuall words, and sighes and groans also that cannot be expressed.

maketh intercession] Provoketh us to prayers, and telleth us what we ought to pray, and how we shall groane. The Sonne doth properly make intercession for us, who is our Advocate with the Father, 1 Joh. 2. 11. yet by a figure, the holy Ghost is said to make intercession for us also; because he rowseth and stireth us up to prayer, and prompteth, as it were, our lessons unto us, how we ought to pray in all our necessities, Joh. 16. 13. Gal. 4. 6.

with groanings which cannot be uttered] That is, whose fervencie, force and efficacie proceeding from the supernaturall motion of the Spirit none is able to conceive or expresse. Others reade [without speaking] that is, whose vertue and excellency doth not consist in the number and flourish of words, as the prayers of hypocrites, Matth. 6. 7. but in most lively feelings, pangs and prickings of the spirit.

V. 27. *And he*] Gr. *But he.*

minde of the Spirit] Or, *meaning.* That is, what sobs and sighes proceed from the instinct of the spirit, and what the spirit meaneth by those sighes and groanes.

because] Or, *that.*

for the saints] Though the remaines of sinne cleave so fast to the best of Gods children, that they cannot utterly shake them off; yet they are here termed saints, partly in regard of their sincere and unfained desire of sanctity, and earnestly striving partly in regard of Gods gracious acceptance, who taketh the will for the deed, and out of his infinite mercy in Christ, accounteth them for Saints, by not imputing their sinnes unto them. Rev. 8. 3. Psal. 32. 1. See Rom. 1. 7.

according to the will of God] That is, praying for such things, and in such a manner as God requireth and alloweth. 1. John 5. 14.

V. 28. *And we*] Gr. *But we.*

know] That we are not afflicted either by chance, or to our

our harm, but by Gods prov dence for our great profit, who as he chose us from the beginning, so hath he predestinated us to be made like to the image of his Sonne, and therefore will bring us in his time, being called and justified, to glory by the crosse. Heb. 12. 10.

that all things work together for good] Gr. Tec. *that God worketh or maketh all things work together for good.*

according to his *purpose*] Or, *decree.* He calleth that purpose which God hath appointed from everlasting with himself, according to his good will and pleasure. Matth. 11. 26. Ephes. 1. 11. 2 Tim. 1. 9.

V. 29. *for whom*] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unlincked, because the fastning thereof is the work of Gods omnipotence.

he did foreknow] For his own, as the word is taken, Joh. 10. 14. 27. those whom he marked out as it were out of all other men in the world: and set his affection upon. Psal. 1. 6. Jer. 1. 5. Matth. 7. 23.

he also did predestinate] Ordained to conformitie, both in grace and glory, with his Sonne their head, not onely in their sufferings, but also in their sanctification and glorification.

that he might be the first born] Intending that his own Sonne should have many adopted brethren, of whom he might be the head, as the first-born was wont to be in all families. Colos. 1. 15. 18.

V. 30. *Moreover*] Gr. *But*, or, *And.*

them he also called] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuall operation of the Spirit.

them he also glorified] That is, will certainly and infallibly glorifie them: the cause, ground, and pledge whereof is, the glorification of Christ our head already obtained.

V. 31. *What shall we then say*] We have no cause to fear that God will not give us whatsoever is profitable for us, seeing that he hath not spared his own Sonne to save us.

V. 33. *Who shall lay any thing to the charge*] A most comfortable conclusion of the whole second part of the Epistle, that is, of the Treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just, and therefore much lesse need we fear damnation, seeing that we rest upon the death, and resurrection, and the Almighty power of Jesus Christ. Therefore what can there be of so great moment in this life, or of so great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also to us, being confirmed by stedfast faith.

V. 34. *Christ thus died*] Gr. Tec. *Christ Jesus thus died.*

even as the right] Gr. *in the right.*

V. 35. *tribulation*] Or, *affliction.*

V. 36. *For thy sake*, &c.] Psal. 44. 22.

for the slaughter] Gr. *of the slaughter.*

V. 37. *Nay in all*] Gr. *But*, or, *Nevertheless in all.*

V. 38. *nor Angels*, &c.] Under the name of Angels he also comprehendeth Archangels; and by principalities and powers, those that are in the highest places of authoritie, and have greatest power upon earth, as Kings in peace, and Commanders in warre.

from the love of God] The words may bear either of these constructions, Nothing can separate us from the love which God beareth to us, or we bear to him in Christ Jesus: but this latter seemeth better to agree with the Antecedents, For thy sake are we killed, &c.

CHAP. IX.

Vers. 1.] *Say the truth*] Because the Apostle purposeth to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double, or rather triple oath, his great desire of their salvation, and his singular love towards them; and withall he freely granteth them all their true prerogatives.

in Christ, &c.) Entering into a profound discourse, hard to be believed by flesh and blood, that he might gain the more credit to the ensuing doctrine, and the protestation of his sincere affection to his countreymen, he produceth three witnesses beyond exception, Christ, the holy Ghost, and his owne Conscience.

V. 2. *continuall sorrow in my heart*] For the incredulity of the Jews his kinsmen, and their rejection.

V. 3. *my self were accursed*] Or, *separated.* These words admit of a double interpretation; either that such was his love to his brethren, that he desired if it had been possible, and it might have stood with the good will of God, to have redeemed the casting away of the Israelites, with the losse of his own soul for ever. A desire utterly impossible indeed, and never to be accomplished and used by the Apostle; onely to witnesse his excessive love towards his brethren, and most fervent zeal for the glory of God, which he supposed would have been farre more illustrated by the saving of a whole Nation, then of one man. Or that here, by ἀνάθεμα, he means onely to be excommunicated, and held as accursed and execrable, & as such exterminated and deprived of all communion with the Church; not as if the Apostle did wish to be hardened in heart against Christ, and severed from his love, for that can never be wished by any pious man; but out of the overflowing of his love he wished, that he himself might bear the punishment which they might expect from the righteous judgement of God for their hardnesse, so they might be freed from this hardnesse and accursednesse. The like we know Moses did in the behalf of the Israelites. Exod. 32. 32.

my kinsmen according to the flesh] Those of mine own countrey and nation: withall insinuating a double kindred, carnall and spirituall: by the carnall he was allied onely to the Jews; but by spirituall cognation, to all the houshold of faith, consisting as well of Gentiles, as Jews.

V. 4. *whom* pertaineth *the adoption*] Gr. *whose are the adoption.* For God preferred the Israelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his *Children*, but his *first-born*, Exod. 4. 22. *Israel is my sonne, my first-born*, Jer. 31. 9.

and the glory] That is, the Ark of the Covenant, which was a visible token of Gods presence; so we read 1 Sam. 4. 21. The glory is departed from Israel, when the Ark was taken; and Psalm. 63. 3. To see thy glory, as I have seen thee in the sanctuary.

and the covenants] Or, *testaments.* The tables of the covenant. Ephes. 2. 12.

and the giving of the law] The judiciall and morall.

and the service of God] That is, the manner of his worship, prescribed by the ceremoniall law.

and to the promises] Made to Abraham and his posteritie.

V. 5. *God blessed for ever*] A most evident testimony, and pregnant proof of Christs divinitie. Blush for shame, saith Oecumenius, and be confounded, O thou wretched miscreant Arrius, when thou hearest Christ glorified by the Apostle with the title of God, in the singular number, with the article ὁ, the God, or, onely God, and God over all, and blessed for ever.

V. 6. *Not as though the word of God hath taken none effect*] Gr. *But it cannot be that the word of God hath failed.*

are not all Israel, which are of Israel] That is, all are not that people of God to whom the promises were made, who descend from the loines of Jacob; for there are three sorts of Israels: according to the flesh onely; such are the unbelieving Jews: according to the spirit onely; such are the faithfull among the Gentiles: according to the flesh and spirits such was Jacob himself, and his believing posterity.

V. 7. *in Isaac shall thy seed be called*] See Gen. 21. 12. Isaac shall be thy true and naturall sonne, and therefore heir of the blessing, although Ismael was born also of Abraham, and circumcised before Isaac.

V. 8. *the children of the flesh*, &c.] Not all they who are carnally born of Abraham by the course of nature, are the children of God, to whom the promise of grace was made; but the children of promise, that is, those who were born by vertue of the promise, those who by Gods speciall grace were adopted (as Isaac by a speciall and singular promise was begot by Abraham,) they onely are accounted for that seed mentioned in the covenant, *I will be thy God, and the God of thy seed.*

the children o' the promise] See Gal. 4. 28.

V. 9. *At this time*, &c.] Or, *season.* See Gen. 8. 10.

V. 11. *For the children being not yet born neither having done any good or evill*] Namely, whereby they might be differenced one from the other; for otherwise they were already conceived in sinne, and living in the mothers womb, when the sentence of God passed upon them; so that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own absolute pleasure, not upon any desire, that God preferred the younger before the elder.

any good] Gr. Tec. *good*, or, *that good.*

purpose of God according to election] Or, *the purpose according to the election of God.*

might stand] Gr. *might remain.*

not of works] That is, not all by observing any conditions depending upon the will of man, which would have made the decree wavering and uncertain, seeing that man is so variable in all that he doth, or undertaketh.

but of him that calleth] Out of undeserved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and goodnesse. Rom. 8. 28, 30. 2 Tim 1. 9.

The elder shall serve the younger] See Gen. 25. 23. This prophecie is not to be understood of any outward service or dominion; for Esau did not serve Jacob after that manner; at least till

sins

his own person; but either it is to be understood of the posterity of Jacob and Esau, that the posterity of the elder should serve the posterity of the younger, as they did also for a time; and for this the words of the Lord by Moses, Gen. 25. 23. are expresse; *Two nations are in thy womb, and two sorts of people shall be separated from thy bowels; and the one people shall be stronger then the other, and the elder shall serve the younger.* Or else the prophecie is to be understood of the eternall and spirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Hebr. 11. 15, 16. We may also thus expound the words, The elder shall serve the younger, that is, he shall be deprived of his birth-right, in token that from him and his posteritie should be taken away allo the part and claim of the blessed seed; and that he should be no otherwise in the world, then as a servant in his fathers house, in comparison, namely, of Jacob, who shall be his heir.

elder] Or, *greater.*

younger] Or, *lesser.*

V. 13. *As it is written*] Forasmuch as the word *serving* seemeth not to be clear enough to expresse the election of Jacob and rejection of Esau in the purpose of God, the Apostle brings in this other passage out of Malachi 1. 2. for a declaration of the former; and proveth, that this same servitude or subjection of Esau unto Jacob, was accompanied with Gods eternall and undeserved love of Jacob, and with his just and righteous hatred of Esau.

Jacob have I loved, &c.] Mal. 1. 2, 3.

V. 14. *God forbid*] See Chap. 3. 4.

V. 15. *I will have mercy*] See Exod. 33. 19. I will be favourable and gracious to whom I list to be favourable. God is most free, and cannot be taxed with unjustice, though he cast brighter beams of his favour upon one then another; for although he chuse and predestinate to salvation them that are not yet born, without any respect of worthinesse; yet he bringeth not the chosen to their appointed end, but by the means of his mercy, which is a cause next under predestination: now mercy presupposeth misery, and misery, sinne, and a voluntary corruption of mankinde, and this corruption presupposeth a pure and perfect creation. Moreover mercy is thewed by degrees, to wit, by calling by faith to justification and sanctification, so that at the length wee come to glorification: Now all these things ordinarily following the purpose of God; do clearly prove that he can by no means seem unjust in loving and saving his.

I will have mercy] Or, *I have mercy.*

I will have compassion] Or. *I have compassion.*

V. 16. *not of him that willeth*] These words contain the conclusion of the Apostles answere, therefore God is not unjust in chusing and saving of his free goodnesse such as it pleaseth him; as he allo answered Moses when he prayed for all the people. By *will*, he meaneth here, the thoughts and desires of the heart; by *running*, our earnest endeavours, and good works, and commendable course of life; to neither of which yee hee ascribeth the praise, but onely to the mercy of God. Upon this verse S. Austine acutely observes in his Enchyridion, against the Pelagians, that when the Apostle saith, *It is not of him that willeth, nor of him that runneth*; the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy; for according to that expostition, the Apostle might have said, It is not of him that hath mercy, but of him that willeth or runneth; because, according to their Pelagian tenet, it is not onely of God that hath mercy, but partly of him that willeth and of him that runneth. But if no man dare say that it is not of God that hath mercy, for that were in direct terms to contradict the Apostle; it remaineth therefore that this must be the sense, That it is not at all of him that willeth, nor of him that runneth, but wholly of God, who hath mercy, *qui voluntatem preparat adjuvandam, & adjuvat preparatam.*

V. 17. *Even for this same purpose, &c.*] See Exod. 9. 16.

have I raised thee up] Or, *stirred*, or, *set thee up.* The words may bear either of these interpretations; I have made thee to stand, that is, I have reserved thee and not struck thee, or destroyed thee with the pestilence as I did the rest of the people, Exod. 9. 15. Or, for this cause I have set thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that shall dare to set themselves against me, by the fearfull judgements that I shall inflict upon thee and thy people.

throughout all the earth] Gr. *in all the earth.*

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts it cometh to passe, that all the means which he employeth outwardly, though never so good and holy, are perverted by them, to the increase of their hardnesse. Moreover, it is to be noted, that as the Text saith, that God hardened Pharaohs heart; so it is said, Exod. 8. 15. 32. that Pharaoh hardened his own heart; so that he could have none excuse; sith Gods induration was inflicted upon him most justly and deservedly for his wilfull opposing God, and maliciously rebelling against him.

V. 19. *Why doth he yet finde fault*] This is another objection, which may arise in mens mindes, either from carnall reason, or by the suggestion of the devill: If God doth appoint to everlasting destruction such as he listeth, and that cannot be hindred, or withstood that he hath once decreed, how doth he justly condemn them which perish by his will?

V. 20. *but O man, who art thou*] Although the will of God is always grounded upon good reason for whatsoever he doth; (For his will is the rule of righteousnesse, and is never severed from his wisedome, howsoever the reason be not manifest unto us, or transcend our understanding. Rom. 11. 33.) yet he is not to give an accompte to man or any other creature of his actions, and therefore the Apostle here stoppeth the mouth of all that dare to move such curious questions; why God disposeth thus or thus of men: God hath alwayes a reason of his will, but his will made known to us, ought to stand for an all-sufficient reason, and it is little becomes man who is dust and ashes to expostulate with God, as it doth the clay to expostulate with the potter.

replieth against God] Or, *answereth again, or disputeth with God.*

shall the thing formed say to him that formed it] Isa. 45. 9.

V. 21. *potter power over the clay* &c.] See Jer. 18. 6. Wisd. 15. 7.

of the same lump] By this metaphor, is intimated the original of all mankind out of one bloud, Act. 17. 26. out of this corrupt masse, it is in Gods power of his free will to appoint some to everlasting glory, and others to everlasting shame and ignominie: as it is in the potters power at his pleasure, of the same stuffe to make up one vessell to serve for honourable uses, and occasions, as vessels for eating and drinking, and utensils for state and ornament, and another vessell for base and abject employments.

one vessel unto honour, and another unto dishonour] Gr. *this unto honour, and that unto dishonour.*

V. 22. What *if God, willing.*] Gr. *but if.* As if he should say, Hast thou any just cause to reply against God? seeing that in exercising that absolute freedome of his soveraignie, to save one and punish others, he useth such longsuffering toward the wicked to allure and draw them to repentance, which yet notwithstanding, doth but harden them so much the more in their evill, Rom. 2. 4, 5. In this speech the Apostle seemeth to have a speciall eye on the Jews, towards whom God had used the utmost of long-suffering before he would altogether reject them.

vessels of wrath] That is, those men on whom he will exercise his severe judgement, being formerly compared unto vessels of dishonour, and after said to be fitted to destruction, that is, whose state and condition is so sinfull and corrupted, that neither being pardoned nor amended by the grace of God, it can serve for no other use, then to be a dreadfull example and subject of his just judgement.

fitted] Or, *made up.*

V. 25. *I will call them my people*] Hos. 2. 23. 1 Pet. 2. 10.

V. 26. *And it shall come to passe*] Hos. 1. 10.

V. 27. *Though the number of the children of Israel be as the sand of the sea*] Isa. 10. 22, 23.

a remnant shall be saved] Gr. Tec. *a part taken out shall be saved.*

V. 28. *For he will finish the work*] Or, *the accounts.* Some take this as a threatning against the wicked Jews whom God should cut off, and reject, and thereby bring that unkinde and unthankfull people to an extream fewnesse, alwayes preserving such as are his among that nation. Others understand here the constancie of the decree of God in keeping and preserving his, notwithstanding the rebellion of the greater multitude of others, which agreeth well with the verse following.

work] Or, *reckoning*, or *word.*

V. 29. *Except the Lord of Sabboth had left us a seed*] Isa. 1. 9.

V. 30. *which followed not after righteousnesse*] So then, the Gentiles had no works to move, and procure Gods mercy before-hand, and in that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it; and in that the Jews attained not to that which they sought after, they are to thank none for that but themselves, because they sought it not aright.

V. 31. *which followed*] Gr. *following.*

attained] Or, *is.*

V. 32. *not by faith*] That is, because they sought not righteousnesse in Christ in whom alone it is, and no otherwise to be obtained then by faith, and not by the merit of our own works.

by the works] Gr. Tec. *by works.*

stumbling-stone] By the stumbling stone, he meaneth Christ crucified, 1 Cor. 1. 23 and the same is implyed by Simeon, Luk. 2. 34. This childe is set for the fall and rising again of many in Israel, and for a signe which shall be spoken against.

V. 33. *Behold, I lay in Sion a stumbling stone*] Isa. 8. 14. & 28. 16. 1 Pet. 2. 6.

ashamed] Or, *confounded.*

CHAP. X.

Vers. 1. BRethren] The Apostle intending to set forth in the Jews, an example of marvellous obstinacie, beginneth with a sweet insinuation, as it were anointing the brim of the cup with honey, out of which they were to drink a bitter potion.

V. 3. *For they being ignorant*] The ignorance of the law which we ought to know, excuseth none before God; especially, it excuseth not them who are of his houshold.

of Gods righteousnesse] That is, the righteousnesse of Christ, both active and passive, imputed to every believer.

going about to establish their own righteousnesse] Gr. Tec. *being zealous to establish.* The first entrance into our vocation to salvation, is to renounce our own righteousnesse: the next to embrace the righteousnesse by Christ which God freely offereth us in the Gospel.

V. 4. *For Christ is the end of the law*] Christ is said to be the end of the law, partly because all the ceremonies of the law prefigured him, and had reference unto him, as their scope, end, and accomplishment: partly, because by the law ceremoniall, morall, and judicial, the consciences of all that were under the law were convinced of sinnes, the expiation whereof could no where be found, but in the sacrifice of Christs death. Or Christ may be said to be the end of the law; because the end of the law is perfect righteousnesse, that a man may be justified thereby, which end we cannot attain of our selves through the frailtie of our flesh, but by Christ we attain it, who hath fulfilled the law for us.

for righteousnesse] Gr. *to righteousnesse.*

to every one] Not only to the Jews, but also to the Gentiles.

V. 5. *That the man which doth those things*] See Lev. 18. 5. Ezek. 20. 11.

shall live by them] Gr. *in them.* In the Greek it is *in them*, which is a kinde of Hebraisme, signifying *by* them, for such is the condition of the law, he that doth the works of the law shall live; but cursed is he that confirmeth not all the works of the law to do them, Deut. 27. 26. To which our Saviours answer to the young man in the Gospel, who demanded of him what he should do to obtain eternall life, agreeth, saying, Keep the commandements: Do this and thou shalt live.

V. 6. *Say not in thine heart, Who shall ascend into heaven*] See Deut. 30. 12. That the law hath regard and tendeth to Christ; that is a manifest proof, for that it propoundeth such a condition as can be, and is fulfilled of none but Christ onely, which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these are done by Christ; and that for their sakes who with true faith embrace him, who calleth them. Or, God hath so plainly and fully shewed the way of salvation, that we need not seek further for it, above or below.

V. 8. *The word is nigh thee*] Deut. 30. 14. By the word Moses understood the law which the Lord published with his own voice, and Paul applies it to the preaching of the gospel, which was the perfection of the law.

V. 9. *the Lord Jesus*] Gr. Tec. *the Lord Jesus Christ.*

V. 10. *believeth unto righteousnesse*] Gr. *belief is to righteousnesse.* Faith is said to justifie; and furthermore seeing the confession of the mouth is an effect of faith, and it is the way to come to salvation, it followeth, that faith is also said to save.

V. 11. *Whosoever believeth on him*] See Isa. 28. 16. To believe in God, is to yield and consent to Gods promise of salvation by Christ, and that not onely in generall, but in particular, that the promises pertain to us, whereupon ariseth a sure trust.

V. 12. *difference between Gre.*] Gr *distinction of Jew and Greek.*

V. 13. *For whosoever shall call upon the name of the Lord*] See Joel 2. 32. Acts 2. 21. True calling upon the name of God is the testimony of true faith, and true faith of a true vocation, and a true and effectuall vocation or calling, of true election. By calling on Gods name he understandeth the true worship of the true God.

V. 15. *How beautifull are the feet of them that preach the gospel of peace*] Gr. Tec. *who bring glad tidings of good things.* See Isa. 57. 2. Nahum. 1. 15.

V. 16. Lord, *who hath believed our report*] See Isa. 53. 1. John 12. 38.

our] Gr. *the hearing of us.*

report] Or, *preaching.*

V. 18. *But I say, have they not heard*] As for the Jews which have not believed, what can be said thereof? Is it for that they have heard nothing of the gospel? Surely, no; for the gospel like unto the Sunne, Psal. 19. 5. hath cast his beams over the whole world: May we not therefore say, that the fault lies in themselves, who rejected that light of saving knowledge which the Gentiles have embraced? The Apostle answereth, vers. 19. that it is not to be gainsayed, seeing Moses had protested the very same of old.

their found went] See Psal. 19. 4. This place is taken out of Psal. 19. 4. and is properly meant of that knowledge of God which all men may have by contemplation of the heavens, and the creatures therein; yet it is by the Apostle very fitly applied to the sound of the word preached by the Apostles.

V. 19. *Did not Israel know*] Or, *hath not Israel known.*

I will not provoke you] See Deut. 32. 21.

them that are *no people*] He calleth the Heathen no people, because they are not said to live, but to die, who are appointed for everlasting condemnation: Or else we are to understand the Pronoune *my*, and the sense is this, I will provoke you to jealousie by a people, that is not my people, that is, not comprised within my covenant.

V. 20. *I was found*] Or, *I have been found.* See Isa. 65. 1.

I was made] Or, *I have been made.*

All day long, &c.] See Isa. 65. 2.

CHAP. XI.

Vers. 1. HAth God cast away his people] Gr. Tec. *his people whom he foreknew.* Now the Apostle sheweth, how the doctrine formerly delivered is to be applied to others; teaching us, that all the Jews in particular are not cast away: and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not.

V. 2. *which he foreknew*] Which he loved and chose from everlasting, and decreed to save before the foundations of the world were laid.

Wot ye not what the Scripture saith of Elias] Gr. *in Elias.* In the dayes of Elias when there appeared no face of the Church to the world, yet God knew his Elect, and of them a great store and number; whereupon this also is concluded, that we ought not rashly to pronounce of any man or people, that they are reprobate, seeing the Church is oft times brought to that state, that even the most watchfull and sharp-sighted Pastours may think it to be clean extinct and put out.

maketh intercession to God against] Or, *communeth with God against.*

V. 3. *Lord, they have killed thy Prophets, &c.*] See 1 Kings 19. 14.

digged down the Altars] The prophet by these words doth not any way approve of those Altars which were erected in Israel, contrary to the law which designed a certaine place, namely, at Jerusalem, where they ought to have offered their sacrifice to God; but he taxeth the impietie and idolatrie of that people, who erected Altars to Baal, and sacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no meanes sacrifice unto him, or serve him:

life] Gr. *soul.*

V. 4. *answer of God*] Gr. *oracle of God.*

I have reserved to my self] See 1 King. 19. 18. He speaketh of remnants, and the reserved people which were chosen from everlasting, and not of remnants which should be chosen afterwards; for they were not chosen because they were not Idolaters, but rather, they were not therefore Idolaters, because they were chosen, and by Gods grace kept from that and other foul sinnes.

seven thousand men] That is, a very great number, by a Synechdoche. So we reade, Gen. 33. 3. that Jacob bowed himself to the ground before his brother seven times; and Psal. 12. 6. Silver is said to be tried in the furnace seven times, that is, very often; and Christ telleth Peter, that he is to forgive his brother not seven times, but seventy times seven times, that is, how often soever he offendeth him, if he be sorry for it, and seek to be reconciled unto him.

the knee to the image of Baal] The article in the Originall, is feminine, τῇ βάαλ, not that the Heathen believed Baal to be a feminine Idol, for by Baal, as Sanchoniacho and others affirm, they meant Phœbus or the Sunne: but the article agrees with εἰκόνι understood, that is, the image of Baal. The word Baal signifieth as much as patron, or one in whose power another is, which name the Romish idolaters to this day give to their idols, naming them patrons or patronesses, or ladies guardians.

V. 5. *at this presens*] Gr. *in this present.*

there is a remnant] That is, God hath left some Jews yet to remain, which do not reject but embrace the gospel, and are effectually called also; though in comparison of the great multitude that rejected and continued in their unbelief; they are but as a small remnant or parcell torn from the rest. Isaiah 6. 13.

the election of grace] Not whereby men chuse grace, but whereby God chuseth us of his grace and goodnesse.

V. 6. *And if by grace*] This seems to be added against those amongst the Jews, that having received the profession of Christianity, yet still did put part of their righteousnesse and confidence in the works of the law; which the Apostle here proves to be a false and vaine persuasion, for as much as those two

sorts of righteousnesse and salvation, to wit, by the covenant of grace, and the covenant of works, were altogether incompatible. See Rom. 4. 2. 4 and Gal. 5. 2, 4.

no more of works] This saying beateth down flat to the ground the doctrine of merit, and of all kinde and manner of works, whereby our justifiers of themselves do teach, That works are either wholly or partly the cause of our justification.

otherwise grace is no more grace] Whatsoever is given for the merit of our works, is not freely given, and consequently is not χαρις, or, *gratia*; for, as S. Austine speaketh elegantly against the Pelagians, *Gratia non est gratia ullo modo, nisi sit gratuita omni modo*; Grace is not said to be grace any way, or in any sense, if it be not free every way.

otherwise worke is no more work] That is it loseth the nature of a work done to merit by; for if we are elected and chosen partly for our workes sake: and partly by grace, then the merit of our works is no merit; for as Bernard rightly concludeth, If merit enter first, it excludeth grace; and if grace enter first, it excludeth merit: *non bene conveniunt, nec in una sede morantur.*

V. 7. *Israel hath not obtained.*] That is, those among the Jews, who boasted that they were Israelites, and gloried in the flesh, and sought to establish their own righteousnesse.

the election hath obtained] That is, the elect (have obtained) by a metonymie, which the Apostle useth, more emphatically to expresse the cause of their adoption and salvation; to wit, Gods free election.

blinded] Or, *hardened.*

V. 8. *God hath given them the spirit of slumber*] So the Hebrew signifieth, Isa. 29. 10. out of which the Apostle took these words; yet in citing them he followeth the translation of the Seventie here, and elsewhere, that the Gentiles to whom he wrote, who understood that translation, and not the Hebrew, might not take any offence by reason of some seeming differences between it and the originall. The Greek word used by the Apostle, νυστις cometh not from νυξ, *night*; as if he should say, The spirit of men in a deepe sleepe in the night; but from νυσσω, *to prick or bore through*: κατανυσσω, saith Oecumenius, is κατατρυπω, κατατοξευω, κατατιτρωσκω, *to be pierced, and to be wounded*, and as it were nailed in evill, to be obstinately wicked: howbeit the Hebrew originall, and the translation of the Septuagint, which the Apostle followeth, may be easily reconciled, if by the spirit of slumber we understand such a dead sleep, as may be observed in those that are pricked or stung with venemous serpents, out of which they hardly or never awake.

slumber] Or, *remorse*; or, *pricking through.*

eyes that they should not see&c.] See Isa. 6. 9. That is, eyes unfit to see with, and earsunfit to hear with, or eyes and ears, wherewith (as the case stood with them) they could neither see nor hear.

V. 9. *Let their table be made a snare*] See Psal. 69. 22. As unhappy birds are enticed to death by that which is their sustenance: so did that nation to the Jews destruction, of which they sought life; to wit, the law of God, for the prepostorous zeale whereof they refused the Gospel.

and bow down their back] Gr. *bow together*, or *crook.* If we follow this translation of the Septuagint according to the letter, then as the Greek Scholiast observeth, we have here a prediction of the Jews captivity and subjection to the Romanes, who enforced them to bow, with the heavy burdens they laid upon them. But if we follow the Hebrew Original, and render the words, Make their loines continually shake; then we may well understand the Prophecie of terrours of conscience, and the spirit of bondage, to which the unbelieving Jews are subject even to this day.

V. 11. *I say then, Have they stumbled*] God appointed this casting off of the Jews, that it might be an occasion to call the Gentiles, and again that this calling of the Gentiles might be an occasion to restore the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn that the severity of God serveth as well to the setting forth of his glory, as his mercy doth; and also that God prepareth himselfe a way to mercy by his severity: so that we ought not rashly to despaire of any man, nor proudly to triumph over others; but rather provoke them to an holy emulation, that God may be glorified in them also.

God forbid] See Chap. 3. 4.

to provoke them to jealousie] By this meanes their fall through Gods goodnesse conduceth to their rise: for through their fall salvation came to the Gentiles, and this salvation of the Gentiles bred emulation in the Jews, and this emulation was a meanes to bring them to beleeve the Gospel, whereby they might be raised from their fall.

V. 12. *the riches of the world*] By riches he meanteth the knowledge of Christ in whom all the treasures of riches and knowledge are hid; and by the world, all nations disperled throughout the whole world.

diminishing] Or, *decay*; or *losse.*

V. 13. *I am the apostle*] Gr. Tec. *I remain the apostle.*

V. 15. *but life from the dead*] The words may beare a double construction, either they may have reference to the Jewes that their assumption into the Church will prove no lesse then their raising from their death of sinne to the life of grace: or that the comming in of the Jews will serve as a great meanes to bring in all the Gentiles, and by the Gospel make them partakers of eternall life. For it shall come to passe that when the Jews generally embrace the Gospel; the world shall as it were quicken again and rise up from death to life; when that nation shall be converted, there shall be such perfect and entire joy as in the end of the world at the resurrection of the dead, saith the Greek Scholiast.

V. 16. *For if the first-fruits be holy*] He alludeth to the first-fruits of whole loaves, by the offering whereof all the whole crop of corn was sanctified, Ezek. 44. 30. So that the owners might use the rest the yeer following with a good conscience, Levit. 23. 14.

if the root be holy] The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we must not stick in their unworthinesse, to think that they are all at once cast off: but we ought to consider the root of the covenant, and rather goe back to their ancestours which were faithfull, that we may know that the blessing of the covenant resteth in some of their posterity; as we also find proofe thereof in our selves, Eta. 65. 8.

V. 17. *And if*] Gr. *But if.*

among st them] Or, *for them.*

V. 18. *Boast not against the branches*] There is no cause why the Gentiles which have obtained mercy should triumph over the Jews, which now refuse the grace of God, seeing they are graffed into the stock of the Jews ancestors; but let them rather take heed that they be not found in them which is worthily condemned in the Jewes: and hence we are further to learn that we ought to be studious of Gods glory, even in respect of our neighbours; so farre ought we to be from bragging and glorying for that we are preferred before others by speciall grace.

V. 20. *because of unbelief*] Gr. *by unbelief.*

but fear] See thou stand in awe of God modestly and carefully. By *fear*, he meaneth not a fear of diffidence or distrust, but a fear of watchfulnesse or circumspection.

V. 21 *naturall branches*] He calleth them *naturall*, not because they had any holinesse by nature, but because they were borne of them whom the Lord set apart for himselfe from other nations by his league and covenant which he freely made with them.

take heed *least he also spare not thee*] Gr. Tec. *neither will he spare thee.*

V. 22. *and severitie of God*] In the Original ἀποτομια, which signifieth a refection or cutting off, and the metaphor seems to be taken from a Gardiner, who with a pruning knife *cuts off* dead boughs, or luxuriant stems; Or it may allude to the speeches of a man moved in choler, which are for the most part abrupt, and *cut off* as it were in the midst; and thereby is signified the rigour of judgement, or Gods severe justice.

on them which fell] That is, over the Jews that stumbled at the rock of offence through their unbelief in Christ, and therefore were justly rejected of God. Which severity God used towards them, that we should take example and warning by them, to give good heed, least we fall into the same unbelief with them, and be rejected alike as they were.

goodnesse] Gr. Tec. *the goodnesse of God.*

if thou continue in his goodnesse] In the state of grace wherein thou art set, that is, if thou beare the fruits thereof, and render God thanks for the same.

otherwise thou shalt also be cut off] As an unfruitfull branch, Joh. 15. 2. But here it is to be noted that this passage ought to be understood of the outward incorporation into the Church by profession, whereof many hypocrites do partake, and not of the inward and efficacious ingrafting into the mystical body of Christ by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanied with perseverance. See Matth. 15. 13. 2 Tim. 2. 19.

V. 23. *shall be graffed in*] Many are now for a season cut off, that is, without the root, who in their time shall be graffed in; and again there are a great fort, which according to the outward shew seem to be graffed in, who notwithstanding through their own fault afterwards are cut off and quite *cast* away, which thing is especially to be considered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Understand nature not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterite.

contrary to nature] Gr. *beside nature.*

good olive-tree] Into the people of the Jews which God had sanctified of his meer grace: and he speaketh of the whole nation

tion taken into covenant with God.

own] Or, *proper.*

V. 25. *of this mysterie*] That is, touching the last conversion of the Jews obscurely intimated by the Prophets, Esa. 11. 11. Zach. 12. 10, but clearly set forth in the Gospel, Mat. 23. 39. Luk. 21. 24. 1 Cor. 3. 16.

in your own conceits] Gr. Tec. *in your selves.*

blindnesse] Or, *hardnesse.*

in part] He speaketh in respect of the greater part of all the people, of whom there were excepted but a very small number of the elect ones.

happened] Or, *come.*

the fulnesse of the Gentiles] The full number or multitude, and as it were the body of them.

be come in] Into the Church of God by professing the Christian faith.

V. 26. *all Israel*] The body of this people in generall, shall be brought again into the way of salvation, and re-established into the Church. Or, the whole Israel of God consisting of Jews and Gentiles. Gal. 6. 10.

There shall come, &c.] See Isa. 59. 20.

out of Sion] Isaiah speaking of the first coming of Christ in the flesh, saith, he shall come into Sion; but the Apostle applying that passage to his second manifestation in grace toward the Jews, saith here, out of Zion; that is, out of the midst of the Church where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

the deliverer, and shall turn] Gr. Tec. *and the deliverer shall turn.*

V. 28. *touching the election*] In that God respecteth not what they deserve, but what he promised to Abraham.

V. 30. *for as ye in times past*] Although they which are hardened are worthily punished, yet hath not God suffered this stubbornesse of the Jews so to come to passe properly for any hatred to that nation, but that an entry might be as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved only by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought all together into one Church: or if he had saved the nation of the Jews without this interruption.

believed] Or, *obeyed.*

N. 31. *believed*] Or, *obeyed.*

V. 32. *concluded*] Or, *shut them all up together.*

V. 33. *O the depth of the riches*] The Apostle cryeth out as astonished with this wonderfull wildome of God, which he teacheth us religiously to reverence, and not curiously and profanely to search beyond the compasse of that, which God hath revealed unto us in his word.

V. 34. *For who hath known*, &c.] See Isa. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the first cause, that disposeth and ordereth all things according to his wise counsell.

through him] Gr. *by.* As working himself whatsoever is necessary for mans salvation, and powerfully performing whatsoever is once ordained, and decreed by his counsell.

and to him] As to the utmost end, to whose glory every thing must tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himself.

all things] Not onely those that concern the creation, preservation, and government of all things in this world: but also, and principally whatsoever belongeth to the glorious worke of mans eternall salvation, whereof the Apostle doth here specially treat.

to whom] Gr. *to him.*

CHAP. XII.

Vers. 1. I *Beseech you*] The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in the delivering precepts of Christianity: and first he layeth generall grounds, whereof the chiefest is this, that every man consecrate himself wholly to the spiritually service of God, and do as it were sacrifice himself, trusting to the grace of God.

your bodies] That is, *your selves*, by a Synecdoche. In times past other bodies then our own, to wit, the bodies of beasts were offered, but now our own must be offered.

a living sacrifice] In times past dead sacrifices were offered, but now we must offer such as have the Spirit of life in them; by *life* he meaneth the new life in the regeneration of the Spirit, and this sacrifice is to be offered not as in the old Law, by presenting it alive before the Lord, and shedding the blood upon the Altar, But by a spiritually slaying and mortifying our carnall lusts and affections, Rom. 6 11. 2 Cor. 5 15. Colos. 3. 9.

acceptable] Gr. *well pleasing.*

reasonable service] Or, *worship.* That is, a spiritually service, so called in opposition to the carnall rites of the ceremonial law; and he calleth it a reasonable service, because it consisteth not in the outward offering up of unreasonable beasts, as in the Old testament: but in the offering up of our selves, who are men endued with reason. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reason.

V. 2. *be not conformed to this world*] That is, take not upon you the forme and fashion of this world, which lyeth altogether in wickednesse, 1 Joh. 5. 19. apply your selves not to the customes, dispositions, and practises of worldly and corrupt men, described by the Apostle, Rom. 13. 13. Ephes. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

but be ye transformed] See Ephes. 4. 23. Changed, or altered in forme and fashion, not according to the body, but according to the soul and the faculties thereof; That is, be ye regenerated and changed from your natural depravation in all parts of your soul, beginning from the very highest; namely, the understanding and reason, by which also the Spirit of God doth work upon all other inferiour faculties.

by] Or, *in.*

that ye may prove] See Ephes. 5. 17. Give proof by your godly life, that ye understand indeed what is the good will of God; or that by the gift of a spiritually judgement you may discern and approve that the law of God is altogether good, and perfectly complete, Psal. 19. 8. 11. Rom. 7. 12. and to submit our selves unto the same; or that we may discern what according to the law is good and acceptable unto God, and exactly correspondent to his will revealed in his word, which is the perfect rule according to which we are to frame our lives.

acceptable] Gr. *well pleasing.*

V. 3. *through*] Or, *by.*

through the grace given unto me] By grace he meaneth his Apostolicall office freely bestowed upon him, as the word is taken, Rom. 1. 15.

to think of himself more highly] Or, *to be wise.*

but to think soberly] Gr. *to sobriete.* We shall be sober if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a most elegant Paranomasie in three words of like found, ὑπερφρονειν, φρονειν and σωφρονειν, which cannot be expressed in any other language, and the Greek Scholiast thereupon observes, that the Apostle sometimes useth choyce figures of Rhetorick to shew that he was not ignorant of that art: and yet not over frequently, that he might retain the simplicity and majesty of his Apostolike style.

to every man, &c.] See Ephes. 4 7.

the measure of faith] By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reason of the precept going before; the one is because God hath not appointed every thing to be done by every man, but constituted diverse vocations, the bounds whereof men ought not to passe: the other for that the diversity and inequality of vocations and gifts redounderh to our commoditie, seeing the same is therefore instituted, that we should be bound one to another: whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common.

Office] Gr. *action*, or, *operation.*

V. 6. *Having then gifts*] Or, *but having gifts.* See 1 Pet. 4. 10, 11.

whether prophecie] By prophecy he understandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apostle himself declareth the meaning of the word, 1 Cor. 4. 3.

proportion of faith] Some by proportion of faith understand an analogie to the Articles of the Creed, and from hence they collect this doctrine, that in all interpretations of holy Scripture we have an eye to the Articles of the Christian faith, and give expositions conformable thereunto; and that rule is good: but yet it seemes that the Apostles words have another meaning here; that he that hath the gift of prophecie ought to exercise it according to the proportion of faith, that is according to the measure of that knowledge of heavenly mysteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. Tec. *gifs of teaching.* Here he divideth (as some conceive) Prophets into Doctors and Pastours; the Doctours simply searched into the meaning of Scripture, but the Pastours besides the exposition of the Text, or commenting upon it, applied the sense of Scripture to the speciall use of their hearers. The former resemble our Readers in the Universitie; the latter our Preachers.

V. 8 *giveth*] Gr. *imparteth.*

with simplicity] Or, *liberally.*

V. 9. *Let love be without dissimulation*] Now he cometh to the duties of the second Table, which he deriveth from charity, which is, as it were, the fountain of them all, and he describeth it by sincerity, hatred of evill, earnest study of good things, and good affection to help our neighbour. If it be demanded,

why the Apostle addeth here the Epithets, sincere, or without dissimulation, to love rather, then to other vertues? the answer is twofold, either because they are all comprised in love, or because there is almost no man who maketh not some shew of love or friendship to his neighbour, though he bear secret rancor and malice in his heart.

Abhorre] Gr. *abhorring*, or, *hating*.

cleave] Gr. *cleaving*.

V. 20. Be *kindly affectionated*] See Heb. 13. 1. φιλοστοργοι, signifieth naturall affection, and φιλαδελφια love of the brethren. His meaning therefore is, that we should improve the naturall affection we bear towards any to a higher pitch, even to Christian charitie.

with brotherly love] Or, *in the love of the brethren*.

in honour preferring one another] Gr. *going before one another*. The meaning is not that we should ambitiously strive to outstrip one another in getting places of honour or preferment one before another; but strive to prevent one another in offices of courtesie and humanitie, and in giving honour one to the other, and yeelding the place and the hand. For Christian humility teacheth not only not to prefer our selves above our equals, nor to equall our selves to our betters, but also in some cales to equall our selves to our inferiours, yea and to preferre them also above us. *Primus gradus* &c. 1. *Inferiorem se exhibere æquali*. 2. *se æquatem se exhibere inferiori*. 3. *Inferiorem se exhibere etiam inferiori*. Bernardus.

V. 21. *Not slothfull in business*] Or, *remisse in industrie*. In the Originall it is word for word, not remisse in your study or diligence, that namely which every one ought to employ about his calling, in a spirituall carefulnesse to the glory and service of God, and to the good of the Church and the salvation of the godly.

fervent in spirit] Zealous, not cold, not luke-warme, but earnest in a holy spirituall affection.

serving the Lord] In some Editions it is not κυριῳ, but καιρῳ, that is, serving the time; which reading if we should admit, we must not understand the Apostle as if he commanded us to be *temporizers*, or to apply our selves to the corrupt customes and manners of the times; but to keep time in all our actions, and do them in the fittest season, and as the Apostle elsewhere exhorteth, to walk wisely towards them that are without, redeeming the time, Colos. 4. 5. Ephes. 5. 16. because the dayes are evill: But in the most ancient Copie of Tecla, and generally in the most correct Editions, the word is not καιρῳ, but κυριῳ, not the time, but the Lord; and the meaning is, that we should have no other aime or scope in all our actions then his service, and whatsoever our employment be, to consider with all diligence as servants of the Lord, what his service and honour requireth, Psal. 2. 11. Ephes. 6. 7.

V. 12. *tribulation*] Or, *affliction*.

V. 13. *Distributing*] Gr. *communicating*.

V. 14. *Bless them*, &c.] See Matth. 5. 44.

V. 15. *Rejoyce with them that do rejoyce*] In these words he condemneth Stoicall stupidity or apathie, and commendeth Christian sympathie. Some conceive that he alludeth to the two gates in Solomons Temple, at the one whereof they entered who were to be married, who were joyfull and merry; at the other those who were to do penance, and for a time were excluded from the company of the faithfull, and these were alwaies sad and mournfull. Drusius ex Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding*.

condiscend, &c.] Or, *be contented with mean things*, or, *being carried with the low, or lowly*.

Be not wise, &c.] See Pro. 3. 7. Isa. 5. 21.

V. 17. *Recompence to*, &c.] See Prov. 20. 22. 1 Thes. 5. 15. 1 Pet. 3. 9.

of all men] G. Tec. *of God and all men*.

V. 18. *live peaceably with all men*] See Heb. 12. 14.

V. 19. *avenge not*] Gr. *not avenging*.

give place unto wrath] The words may admit of a double construction; either give place to the wrath of thine enemy according to that precept, *currenti cede furori*, be not so forward to provoke and wrong him as he is to wrong thee: or else, give place to the wrath of God, that is his judgement, prevent or hinder it not by revenging thy selfe.

Vengeance is mine] Gr. *belongs to me*. See Deut. 32. 35. Heb. 10. 30.

V. 20. *Therefore if*, &c.] Gr. Tec. *But if*. See Prov. 25. 22.

in so doing] Gr. *doing this*.

coales of fire on his head] Either the meaning seemeth to be, thou shalt heap Gods judgements like coales of fire upon him: or, as Saint Augustine lib. 3. de doc. Christ. c. 16. *Urentur pœnitentia gemitus, quibus superbia sanatur ejus qui dolet se inimicum falsis hominis, a quo ejus miseria subveniur*: by rendering good for evill thou shalt bring heart-burning and sorrow to him; his own conscience checking him, for intending mischief to such an one, who hath deserved well of thee, and relieved thee in thy greatest danger and want. Yet whether he mean by coales of fire Gods Judgments, or his enemies conscience pricking and vexing him, we must not do good unto him and relieve him in his necessity to this end, that God may take vengeance on him, or he on himself for his evill mind towards us, for that were to be overcome of evill; but we must do it out of our pure love and Christian charity; for that is to overcome evill with good.

V. 21. *Be not*] Gr. *Be not thou*.

overcome] Gr. *overcome thou*.

CHAP. XIII.

Vers. 1. *Let every soul*] That is, every man, though an Apostle, though an Evangelist, though a Prophet, saith Saint Chrysostom: therefore the tyranny of the Pope over all kingdoms must down to the ground. And as this Text overthrows the Popes temporall Monarchie, so also the exemption of Monks and Ecclesiasticall persons from the power of the civill Magistrate.

be subject] See Tit. 3. 1. 1 Pet. 2. 12. Not only obeying them, but also dutifully acknowledging and honouring them.

unto the higher powers] Not only to the supream Magistrates, but also all those that are in authority under them, 2 Tim. 2. 2. 1 Pet. 2. 13. 14.

there is no power, &c.] See Wisd. 6. 3.

ordained of God] Or, *ordered*. That is, instituted of God among mankind to rule and govern men in order as in Gods stead. For God is the Author of this order in the world: and all those which attain unto this dignitie or excellency, do attain unto it either by his manifest will and approbation when the means are just and lawfull; or else by his secret providence; with permission and toleration, when the means are unlawfull, and it is just and equall that man should approve and tolerate that which God himself approves and tolerates; and that he approves and tolerates which we cannot by any lawfull meanes appointed by him decline or avoid. All therefore who resist authority make warre after a sort with God himself.

V. 2. *to themselves damnation*] Or, *judgement*. The word in the Originall signifieth as well judgement as damnation, and thereby we are to understand punishment which they shall receive as well from God as the Magistrates, who resist the powers ordained of God, not only by open rebellion, as Absalon, but also by not yeelding obedience to their commands in those things that are not against the word of God.

V. 3. *to good works*] Gr. *of good works*.

to the evill] Gr. *of the evill*.

do that which is good] What the Apostle meaneth by doing that which is good here, is well expressed by the Emperour Justinian in the entrance to his lawes: *honeste vivere; alterum non ledere; suum cuique tribuere*: to live honestly, to hurt no man by word or deed, and to give every man his due.

V. 4. *for good*] Gr. *to good*.

V. 5. *but also for conscience sake*] That is, out of the feare of God, that we may keep a good conscience before him, who hath set the Magistrate over us: but this our subjection out of conscience must be restrained to such their commands as are agreeable to Gods law. For if they command unlawfull things, we must answer as Peter teacheth us, That it is better to obey God then man.

V. 6. *pay you*] Or, *yepay*.

V. 7. *Render therefore*, &c.] See Matth. 22. 21.

V. 8. *hath fulfilled the law*] For the whole law commandeth nothing else but that we love God and our neighbour: but seeing Paul speaketh here of the duty we owe one to another, we must restrain the word law to the second table.

V. 9. *Thou shalt not commit adulterie*] See Exod. 20. Deut. 5.

comprehended in this saying] Gr. *reduced to this head*.

Thou shalt love thy neighbour as thy self] See Levit. 19. 18. Matth 22. 39. Gal. 5. 14. James 2. 8.

V. 11. *And this*] An application taken from the circumstance of time, which also it self putteth us in mind of our duty, seeing the darkenesse of ignorance and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that sure and certain rule of all righteousnesse and honesty, being fully grounded upon the efficacie of the Spirit of Christ.

knowing the time] To wit, of the light of the Gospel, which is like the *dawning* of that great *eternall day* which groweth still more and more lightsome: and therefore it is now full high time to leave the sleep of sinne and ignorance wherein we were drowned as it were formerly.

our salvation] That is, the accomplishment of it in the life to *come*, the end of our faith, 1 Pet. 1. 9. The prize of our heavenly calling in Christ Jesus, 1 Cor. 9. 24. 25. Phil. 3. 14.

nearer than when we believed] That is, then when we first believed, or began to believe. An Hebraisme like to that we often find in the book of Kings, as Hoseas reigned, Ahaz reigned, that is, he began his reigne. In these words the Apostle taketh a metaphor from those who run in a race, who the farther they have run from the *stand*, the nearer they draw to the mark. The beginning of our conversion, is like the entrance into that race, the continuation thereof and our growth in grace, is like our progresse in that race, and salvation is as the *goale* or *prize*. The meaning then is, we are now come nearer unto salvation by our Christian course, and even ready to lay hold on it. Phil. 3. 12. 1 Tim. 6. 12. and therefore we must not faint but continue our speed to the end, 2 Tim. 4. 7. for it would be too great shame and damage also, being so near the mark, that by faintnesse or turning out of the way we should not *obtain*: for the nearer we come to the prize, the harder we ought to put forward to attain it.

V. 12. *The night*] Either the night of ignorance, 1 Thes. 5. 5. Act. 19. 31. Or the time of this present world abiding, which is but as an obscure night compared to the world to come, and the better part thereof is spent already, the eternall *day drawing on amain*. 1 Cor. 7. 29.

the day is at hand] We are arrived unto the saving knowledge of Christ, but not perfectly as yet, so long as we continue in this life: but we enjoy such a light here as there is, when the day begins to *breake*.

cast off] As men when they see the glimmering of the day, cast off their night clothes; so we seeing a glimmering of the Gospel, ought to cast off the works of darkenesse like *night attire*, and have no more to do with them, Ephes. 4. 22.

the works of darkenesse] That is, sinnes, which flie and shun the light: which may be tearmed works of darkenesse in three regards, 1. Because, they proceed from darkenesse, to wit, ignorance in the understanding. 2. Because, for the most part, such works are done in the dark, that the obscurity of the night may shadow them. 3. Because, they tend and bring men, if they cast them not off in time, to utter darkenesse, where shall be weeping and gnashing of teeth.

put on] As those that rise out of their sleep, put on their apparell to cover their nakednesse, and fit themselves for the businesse of the day: So now seeing the night of your ignorance is past, shake off your carnall security, and adorne your selves with divine vertues, which are both the *habit* and *armour* of a Christian,

the armour of light] Gr. Tec. *the works of light*. The word signifieth whatsoever the body is covered withall against any hurts or wounds, and by it we are to understand all those graces of the Spirit, wherewith our souls are not only adorned, but armed and fenced against the hurts and wounds of the world and of the flesh, and the Devils temptations, 2 Cor. 6. 7. Eph. 6. 11.

of light] That is, bright and glistering armour in perpetuall use, not rusty through disuse; or such armour as shines to the glory of God, and casts a lustre from the light of true knowledge for such becomes those that are called to the light, and desire to walk honestly as in the light.

V. 13. *honestly*] Or, *decently*.

not in rioting and drunkennesse, &c.] Luk. 21. 34.

V. 14. *But put ye on the Lord Jesus Christ*] To put on Christ, is to be possessed and ruled by the Spirit of Christ, to embrace his righteousnesse by faith, and follow all his vertues, adorning our soules with a true and lively resemblance of him, in heart and life.

make not provision for the flesh] See Gal. 5. 16. 1 Pet. 2. 11. The Apostle forbidden not to provide for the bodies decent raiment, meat, drinke, physicke, and the like necessaries for the sustenance of this present life. For that is commanded, Ephes. 5. 29. 1 Tim. 5. 8. 23. But to satisfie mens boundlesse desires, or provide such things as tend to excesse & pride, gluttony drunkennesse and uncleannesse.

fulfill the lusts thereof] Gr. Tec. *to concupiscence thereof*.

CHAP. XIIIII.

Vers. 1. *Him that is weake*] Now the Apostle sheweth, how we ought to behave our selves towards our brethren in things indifferent, offending in the use of them not of malice, but for lack of knowledge in the point of Christian liberty. In this case they are to be instructed gently and patiently, so that we apply our selves to their ignorance in such matters according to the rule of charity, bearing with them for a time, till they are more fully instructed.

in the faith] Either by *weak* in the faith, he meaneth a new convert, as Alipius sometimes was, who by reading this very Text of Scripture, and S. Augustines Discourse thereupon, was throughly and fully resolved in the Christian profession, as S. Augustine was by reading the former vers. Or by faith here the Apostle meanes not such a one who doubteth of the fundamentall points of Christian faith, but is not sufficiently instructed concerning the use of things indifferent; such a one the Apostle will not have us shun, but receive him into our company, yet not at the first, to trouble his conscience with those scrupulous points, left by our doubtfull and uncertain disputations he go away in doubt more then he came, or start back, with a wounded conscience.

not to doubtfull disputations] Or, *not to judge his doubtfull thoughts*. Or, *the differenings of reasonings*.

V. 2. *may eat all things*] He that is perfectly instructed in the doctrine of Christian liberty knoweth by faith, that the difference of meats appointed by the ceremoniall law is now taken away, and that he now may without scruple of conscience, eat of any wholesome and savoury meats with giving God thanks.

eateth herbs] This he speaketh, faith Oecumenius, of some Jews who embraced the Christian faith, yet out of tendernesse of conscience, being not sufficiently instructed in the Doctrin of Christian liberty, abhorred from swines flesh, and other meats prohibited by the law, and to the end they might give no offence, neither to the Jew zealous of the law of Moses in eating such meats, nor to the Christian by refusing them, and by their pratisife condemning them for eating such meats; they contented themselves with herbs.

V. 13. *Let not him that eateth*] In such matters, faith the Apostle, let neither they which know their liberty, proudly despise their weak brother, neither let the unlearned frowardly and perversly condemne that which he understandeth not.

despise] Gr. Tec. *judge*.

for God hath received him] Into his family, that is, the Church, seeing he that eateth, and he that eateth not, are notwithstanding the members of Christ, neither he that eateth not can justly be contemned, neither he that eateth be justly condemned.

V. 4. *Who art thou that judgest another mans servant*] See Jam. 4. 12. Because, faith the Apostle, He that is ignorant to day, may be endued to morrow with farther knowledge, that so he may also stand fast, therefore it belongeth to God, and not to man, to pronounce the sentence of condemnation.

master] Gr. *Lord*.

Yea, he] Gr. *But he*.

holden up] Or, *established*.

V. 5. *one day above another*] He speaketh not of such, who after a Heathenish manner accounted some dayes good and fortunate, but others evill and unluckie. For such at all are not to be born withall among Christians. But of such converted Jews, who though they believed in Christ, yet thought such dayes as were appointed by the law for fasting, or feasting, to be more apt, and fit then others for the worship of God.

fully persuaded in his own mind] Or, *fully assured*. That he may say in his conscience, that he knoweth, and is persuaded by Jesus Christ, that no meat or day is unclean, or profane in it self, and this persuasion must be grounded upon Gods word.

V. 6. *that regardeth*] Or, *observeth*.

regardeth it unto the Lord] Or, *observeth*. That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed such difference of dayes, and this weak Christian knoweth not but that that law is yet in force.

regardeth] Or, *observeth*.

to the Lord he doth not regard it] That is, he observeth not the difference of dayes in honour of the Lord Christ, who hath freed all true believers from all legall observations, which he being now perfectly instructed in the faith, knoweth to be but shadows vanishing at the presence of the body, which is Christ. Now because he that observeth the day, observeth it to the Lord, as likewise he that observeth it not, observeth it not to the Lord, God shall judge whether these do well or not, and therefore you should rather strive about this, how every one of you may be allowed of God, then think upon other mens doings, and rashly and uncharitably censure them.

eateth to the Lord] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the liberty he hath granted him to eat of it.

to the Lord he eateth not, &c.] He that tasteth not of any meat prohibited by the law of Moses doth it in honour of God, who appointed such a difference to be observed, and he giveth him thanks both for the meat he affordeth him and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.

V. 7. *For none of us liveth to himself*] We must not stick in the meat it self, but in the use of it, so that he may justly be reproved, who so liveth that he eateth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cause properly and principally Christ died, and not simply that we might eat this or that meat.

V. 8. *For whether we live*] Gr. *If we live*.

whether we die] Gr. *If we die*.

V. 9. *died, and rose*, &c.] Gr. Tec. *died, and lived*.

V. 10. *But why dost thou judge thy brother*] The conclusion is, we must leave to God his right, and therefore in matters which, according as the conscience is affected, may be either good or evill, the strong must not slight, much lesse condemn the weak brethren.

we shall all stand before the judgement seat, &c.] See 2. Cor. 5. 10.

of Christ] Gr. *Tec. of God.*

V. 11. *As I live, saith the Lord*] See Isa. 45. 23. Phil. 2. 10. This is the forme of an oath proper to God only. For He and none but He hath life and being of himself.

V. 13. *that no man put a stumbling block*] He rebuketh by the way, those malicious judgers of others, who occupy their heads about nothing so much, as to find fault with their brothers actions; whereas they should rather bestow their wits upon this, that they do not by their disdainfulnesse, or rash censuring, either cast their brethren down, or give them any offence by the unseasonable use of their Christian liberty. Here the difference between, *scandalum, Ablution*, and *scandalum acceptum*, must be remembred; a scandall taken and not given is, when any taketh offence at us for discharging our duty, as the Pharisees took offence at Christs doctrine and miracles; a scandall given is, when by our undiscreet carriage, or unseasonable use of our Christian liberty, we minister a just occasion of offence to our brother.

occasion to fall in his brothers way] Gr. *occasion of offence to his brother.*

V. 14. *unclean*] Gr. *common.*

of itselfe] Or. *by itselfe.*

unclean] Gr. *common.*

V. 15. *with thy meat*] Gr. *for*, or, *by occasion of thy meat.*

now walkest thou not charitably] Gr. *according to charity.* Because thou beareſt not with thy brothers infirmitie, but being puft up with the knowledge of thy Christian liberty, takest no care how thou woundest his weak conscience.

Destroy not him with thy meat] See 1 Cor. 8. 11. That is, give him not such offence by the use of thy Christian liberty, that thou alienate his mind from the Christian profession, and thereby become the ruine of him for whom Christ died, whose example we ought to follow, who was so far from destroying the weak with meat, that he gave his life for them

V. 16. *good be evill spoken of*] By the abuse of Christian liberty, the Gospel cometh to be evill spoken of, as though it opened a way to attempt any thing whatsoever, and emboldened us to all things.

V. 17. *is not meat and drink*] That is, dependeth not upon, or consisteth not in these outward things, but in the study of righteousnesse, and peace; and comfort of the holy Ghost.

V. 18. *in these things serveth*] Gr. Tec. *in this serveth.*

V. 19. *follow after the things which make for peace*] Gr. *things of peace.* Here is a generall conclusion; the use of our liberty, yea, and of our whole life, ought to be referred to the edifying of one another; insomuch, that we esteem that unlawfull by reason of the offence of our brother, which is of it self pure and lawfull.

V. 20. *All things indeed are pure*] See Tit. 1. 15.

V. 21. *It is good neither to eat flesh*, &c.] See 1 Cor. 8. 13.

V. 22. *Hast thou faith*] Here he giveth a double warning in these matters; one which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure to himself, to the end that he may use it wisely and profitably: the other which respecteth the weake, that they do nothing rashly by other mens example with wavering consciences; for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh it and approveth it.

alloweth.] Or, *proveth.*

V. 23. *he that doubteth*] Or, *discerneth and putteth a difference between meats.* He that is well assured of the Christian liberty, he may well abstain even from lawfull things, to condescend to the weaknesse of his brethren: but he that is not so assured, neither may, nor ought thus to pleasure another against the dictate of his own conscience.

is damned] Or, *condemned.* He that is not fully assured as yet, that all kind of meat is clean and lawfull, if he notwithstanding eat of meats forbidden by the law, he wounds his own conscience, and makes himself guilty of condemnation.

for whatsoever is not of faith, is sinne] Or, *and whatsoever.* Although S. Prosper and other Divines both ancient and later, alledge this Text, to prove that all the works of Infidels are sins, because they are done by men who have not faith, and by consequence, this rule of the Apostle may some way serve to discover, and refute that errour of Papists and Pelagians, who deny all the works of infidels to be sins: yet the proper and genuine meaning of this assertion of the Apostle, is not, whatsoever is done by an Infidell is sinne: but whatsoever is done even by a believer with a wavering conscience, without assurance that the work he doth is pleasing unto God, and hath warrant from his word, to him is sinne.

CHAP. XV.

Vers. 1. WE then that] Gr. *But we that.*

V. 2. *good to edification*] In the Greek, there is an article set before the adjective *good*, which importeth the *chiefe good*, which tendeth to the eternall salvation, which is expressed in the next word *edification*, signifying their profit and encrease in godlinesse, which hath the promise of this life and the life to come.

V. 3. *The reproches of them*, &c.] See Psal 69. 9.

V. 4. *Now the God of patience and consolation*] See 2 Cor. 1. 10.

given you] Gr. *give to you.*

according to Christ Jesus] Or, *after the example of.*

V. 6. *and one mouth*] Gr. *in one mouth.*

V. 7. *as Christ also received us*] He did not disdain us, but received us of his owne accord, to make us partakers of Gods glory.

V. 8. *Now I say*] Gr. Tec. *For I say.* He applyeth the example of Christ to the Jews, whom he vouchsafed this honour for the promises which were made unto their fathers, although they were never so unworthy, that he executed the Office of a Minister amongst them with marvellous patience, therefore much lesse ought the Gentiles despise them for certain faults, whom the Sonne of God so much esteemed.

minister of the circumcision] Not because he administred the Sacrament of *circumcision* to any, for contrariwise, he instituted baptisme in stead of circumcision but by circumcision here the Jews are meant, as Abraham, Rom. 4. 12. is called the father of *circumcision*, that is, of the circumcised Jews: Now though Christ preached, to all, both Jews and Gentiles, the glad tidings of the Gospel; yet having taken upon him the forme of a Servant, to purchase and worke our salvation for his Church, he had still a speciall care to them, amongst whom he did personally execute his ministery.

for the truth of God] In the common reception both of the Jews and Gentiles, there is this only difference, that in that of the Jews, God did in a singular manner manifest his truth, that is, his faithfulnesse in performing his promises made unto them: but in that of the Gentiles he did more especially shew forth the greatnesse of his mercy to his utter enemies, namely, to a people that stood in opposition against him; and therefore there is no reason, why the Jews being honoured by Christs own ministry, and by the old promises and covenant of God, should be despised and vilified by the Gentiles; nor on the other side, that the Gentiles to whom God had shewed mercy should be condemned by the Jews.

V. 9. *For this cause*, &c.] See Psal. 18. 49.

V. 10. *Rejoyce ye Gentiles with his people*] See Deuter. 32. 43.

V. 11. *Praise the Lord all ye Gentiles*] See Psal. 117. 1.

V. 12. *There shall be a root of Jesse*] See Isa. 11. 10.

V. 13. *Now the God of hope*] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit worketh in us both faith and hope. This very Title of God may serve as a soveraign Antidote against despair; for why would any despair of his mercy, who is the God of hope?

fill you] Gr. *fill fill you.*

peace in believing] That is, peace of conscience, free, not onely from all terrours of wrath to come, but scrupulous doubting concerning things indifferent, of which he spake before.

through the power] Gr. *in the power.*

V. 14. *filled with all knowledge*] That is, knowledge of all things that appertain to the doctrine of salvation; or perfect knowledge, so farre as it may be attained of us in this life, wherein the best and most learned know but in part, and see but as through a glasse darkly, 1 Cor. 13. 12.

admonish one another] Or, *instruct one another.*

V. 16. *the minister*] Gr. *a minister.*

ministring the Gospel of God] Gr. *serving in the holy worke of the gospel.*

Offering up of the Gentiles] Or, *sacrificing.* He speaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themselves, whom the Apostle offered to God a sacrifice, Rom. 12. 1.

V. 17. *I have therefore whereof I may glory*] He extolleth Apostleship very highly by the marvellous effects thereof; but yet so, that he giveth all the glory to God, as the only Author, and doth not properly respect himself, but this rather, that men might lesse doubt of the truth of the doctrine which he propounded to them.

glory through Jesus] Or, *rejoyce in Jesus.*

in those things] Or, *concerning those things.*

V. 18. *which Christ hath not wrought by me*] Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say what he hath done by me to bring the Gentiles to obey the Gospel. Or, I will speak only of things done by my ministery.

to make the Gentiles obedient] Gr. *to the obedience of the Gentiles.*

V. 19. *Through mighty figues*] Gr. *in the power of mighty figues.*

by the power of the Spirit] Gr. Tec. *by the power of the holy Spirit.* The word *power* in the former part of this verse signifieth the force and working of wonders; and in the latter it *signifieth* Gods mighty power, who is the worker of those wonders: so that in these words the Apostle implieth a double action of God; outward, in working wonders by the hands of S. Paul to the conversion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation*] That is, preach the Gospel where the Church hath been planted by another man: for that were as it were to graff on his stock, and build upon his foundation; that is, the foundation of Christian doctrine laid by him.

V. 21. *To whom he was not spoken of*] See Isa. 52. 15.

V. 22. *much*] Or, *many wayes*, or, *oftentimes.*

V. 24. *will*] Or, *shall.*

with your company] Gr. *with you*, vers. 32.

V. 25. *to minister unto the saints*] Gr. *ministring to the saints.* That is, to perform this office and service for the saints, to carry them that money which was gathered for their use; for otherwise if the word *Minister* be taken for the exercising his ministeriall function, S. Peter, to whom the ministery of the circumcision was specially commended, Gal. 2. 7. as the Apostleship of the uncircumcision to Paul, was properly the Minister of the Jews, where God specially bless his labours; though, as S. Ambrose rightly observeth, S. Peters ministery was not so confined to the Jews, but that he might, and did sometimes, preach to the Gentiles, as likewise did S. Paul to the Jews.

V. 27. *if the Gentils*, &c.] See 1 Cor. 9. 11.

V. 28. *have sealed*] I have really performed, and sealed as it were with my ring.

this fruit] By fruit he meaneth the money gathered for the use of the poor, which he fitly here, as also Phil. 4. 17. calleth the fruit, not because (saith he) I desire a gift, but that I desire fruit that may abound to your account. Alms-deeds may be called a fruit, as well because every good tree, that is, every faithfull man, beareth such fruit; as also because such good works are fruitfull, that is, beneficiall and profitable, both to the poor who receive, and the rich that give.

V. 29. *And I am sure that when I come*] He promiseth them through the blessing of God, not to come emptie unto them, and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

blessing of the gospel of Christ] Gr. Tec. *benediction*, or, *blessing of Christ.*

V. 30. *for the love of the Spirit*] For that mutuall conjunction wherewith the holy Ghost hath tyed our hearts and minds together.

V. 31. *do not believe*] Or, *are disobedient.*

V. 32. *with joy*] Gr. *in joy.*

CHAP. XVI.

Vers. 1. I *Commend unto you*, &c.] Having made an end of the whole disputation, he cometh now to familiar commendations and salutations and that to good purpose; to wit, that the Romans might know who were most to be honoured and made account of amongst them, and also whom they ought to set before them to follow, and therefore he attributeth to every one of them peculiar and singular testimonies.

V. 2. *In the Lord*] That is, for Christs sake, which is proper to the Christians; for the Heathen Philosophers have resemblance of the same vertues, namely, humanity, and hospitality, yet because what they do in this kinde, is not done out of faith in Christ, nor to the glory of God, but for their own fame and honour; the works they most brag of, are no better then *hiding sinnes*, or *glittering abominations*. Or, the meaning of the phrase may be, *receive her in the Lord*, that is, into the communion of the faithfull, and esteem her as a member of the Lords mystical body.

succourer] Or, *assister.*

V. 3. *Priscilla and Aquila*] See Act. 18. 2, 18.

helpers] Gr. *fellow labourers.*

V. 5. *the Church*] That is, the company of the faithfull. For in so great a City as Rome was, there were divers assemblies of believers which were held in some private mens houses, where they might meet safest, the State then, and for some hundred years after, not permitting them any publike Temples or Auditories.

the first-fruits of Athaia] That is, the first of Acaia that believed in Christ, and consecrated himself and his family to God, and after him there followed a great crop of true believers there.

V. 6. *bestowed much labour on us*] Or, *laboured in many things for us.*

V. 7. *among the Apostles*] That is, are eminent Evangelists or Preachers of the Gospel; for the word *Apostle* is not ascribed alone to the twelve Apostles, but, sometimes in a larger sense to other Doctours and Ministers of the Church, as, 2 Cor. 8. 23. Phil. 2. 25. Or ἐπίσημοι ἐν τοῖς ἀποστόλοις may signifie not that these men were Apostles, but men very well known to the Apostles, and highly esteemed of them.

were in Christ before me] In the Church by the profession of the faith of Christ, being converted before me, or engrafted by faith into Christ, who is the true Vine, Joh. 15. 1.

V. 10. *household*] Or, *friends.*

V. 11. *household*] Or, *friends.*

V. 14. *Hermas*] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book entitled *Pastor*, because the Angel therein is said to appear in the likenes of a shepherd, this book he conceiveth to be divinely enspired; but Saint Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Eusebius in his third book of Ecclesiasticall Story, saith, That many in his time took exception against this Book, though by many it were ascribed to this Hermas, whom S. Paul saluteth.

V. 16. *Salute one another with an holy kisse*] See 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. He calleth that a holy kisse, which proceedeth from an heart which is full of holy love, now this is to be referred to the manner used in those dayes.

V. 17. *mark them*] Either set a brand upon them; 2 Thess. 3. 15. or warily and diligently observe them, as though you would scout out for your enemies in a Watchtower; or observe them to shun them.

contrary to the] Or, *beside the.*

V. 18. *fair speeches*] The word which he useth signifieth a promising which performeth nothing.

simple] Or, *harmlesse.*

V. 19. *simple*] Or, *harmlesse.*

V. 20. *the God of peace*] The Author and Conserver of the true spirituall peace of the Church, which these schismaticall and factious men, set on by the Devill, do endeavour to their utmost to disturb.

bruise Satan] Or, *tread.* Shall make that by Christ ye shall overcome him. The Apostle seemeth here to have an eye unto the first Evangelicall promise, Gen. 3. 15.

V. 21. *Timotheus*, &c.] Act. 16. 1.

V. 22. *wrote this Epistle*] This Tertius was not the author of this Epistle, or pen-man of the holy Ghost, but S. Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36. 18.

V. 23. *chamberlain*] Gr. *steward.*

V. 25. *that is of power*] He seteth forth the power and wisdom of God, with thanksgiving, which especially appeareth in the Gospel; and he maketh mention also of the calling of the Gentiles, to confirm the Romanes in the hope of this salvation; *which was kept secret*] See Ephes. 3. 9. Col. 1. 26. *since the world began*] Gr. *secular, or everlasting times.*

V. 26. *for the*] Gr. *to the.* See Rom. 1. 5.

ANNO-

ANNOTATIONS
On the first Epistle of Paul the Apostle, to the CORINTHIANS.

The ARGUMENT and ANALYSIS.

THe drift of the Apostle in this Epistle, is, to beat down carnall Wisdom, and affected strains of Eloquence, and to set among the Corinthians, *the powerfull Preaching of* Christ *Crucified; and farther, to instruct them, and in them all Christians, in the Doctrine of Christian Liberty, of the Sacraments of the Old and New Law, of the nature and difference of spiritiuall Gifts, and of the Resurrection of the dead.*

The parts of this Epistle are principally four.

1. *A reproof of divers scandals and abuses amongst the* Corinthians; *as namely;*
   1. *Their dissentions and factions, siding with their ambitious Teachers,* Chap. 1,2,3,4.
   2. *Their toleration of Incest,* Chap. 5.
   3. *Their vexing one another with Law-suits, before infidel Judges,* Chap. 6.
   4. *Their abuse of their Christian liberty,* Chap. 8. 10.
   5. *Their disorders in their Holy Assemblies.* Chap. 11.
2. *Resolution of doubts propounded to him.*
   1. *Concerning mariage and single life,* Chap. 7.
   2. *Concerning the nature and condition of glorified bodies, at, and after their Resurrection,* Chap. 15.
3. *Directions.*
   1. *Concerning their carriage towards their weak Brethren,* Chap. 9.
   2. *Their preparation to the Sacrament,* Chap. 11. *from the* 23. Verse *to the end.*
   3. *Concerning the use of spiritiuall Gifts in generall, and the exercise of the Gift of tongues, and prophesie in particular,* Chap. 12, 14.
4. *Exhortation to charity, and a liberall contribution to the Saints at* Jerusalem, Chap. 13. 16.

CHAP. I.

Vers. 1. AN *apostle*] If he be an Apostle he must be heard, although sometimes he reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commands of Christ.

through] Or, *by.*

Sosthenes our brother] In Christ, or in the ministery of the Gospel, whom he joyneth with himself in this inscription, that the doctrine might be confirmed by two witnesses, 2 Cor. 13. 1. This Sosthenes was the chief ruler of the Synagogue, whom the Greekes tooke and beat before the judgement seat, Acts 18. 17.

V. 2. *are sanctified in Christ Jesus*] See Acts 15. 9. The Father sanctifieth us; that is to say, separateth us from the wicked in giving us to his Sonne, that he may be in us, and we in him.

called to be saints] See Rom 1. 7. Whom God hath called to holinesse, or called effectually according to his eternall purpose, Rom. 8. 28.

V. 4. *I thank my God*] Intending to condemn many vices in the Corinthians, that he might not seem to do it out of spleen, or malice, or envie, he beginneth with a true commendation of their vertues, yet so that he referreth all to God as the Author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God.

on your behalf] Or, *concerning you.*

V. 5. *in all utterance*] Or, *all kinde of speech.* In the Original it is in all speech: thereby the Apostle meaneth, either that they excell in the gift of tongues, which some of them abused and are therefore reproved by the Apostle, Chap. 14. Or, by utterance he meaneth not affected strains of Rhetorick, but a gift of holy eloquence, such as Apollo is commended for, who was an eloquent man mightie in the Scriptures.

and in all knowledge] Seeing that whilst we live here we know but in part, and prophesie in part: the word *All* must be restrained to the present state of the faithfull, and to such knowledge as is needfull to salvation, Rom. 15. 14.

V. 6. *testimonie of Christ*] That is, the Gospel which testifieth of Christ; or, as these gifts are a testimonie of Jesus Christ in you.

confirmed in you] Proved by these gifts, or the testimonie of Jesus Christ received by faith: for he that believeth sealeth the truth of Gods word.

V. 7. *coming of our Lord Jesus Christ*] Gr. *revelation.* His second coming when he shall come with glory to judge both quick and dead. In the Greek it is the revelation of Jesus Christ, because he is now hid: but then his glory shall be manifested, for he shall come with the clouds and great glory, Col 3. 3.

V. 8. *blameless*] Some observe that the word in the Originall, signifieth not without fault, but without crime. If we read blameless, either he speaketh of the elect among the Corinthians, who though they might sometimes grievously fall, yet were raised up again by repentance; and though the best cannot be laid to be blamelesse simply, that is, such whom never man found fault with, yet they may be and are such, with whom none may justly find fault: or the Apostle seemeth rather to pray for their justification at Christs tribunall, that they might be there blamelesse, that is, not to have any sinnes imputed unto them to their condemnation.

V. 9. *God is faithfull*] See 1 Thess. 5. 24. True and constant, who doth not onely call us, but also giveth us the gift of perseverance, whereby we are confirmed unto the end.

V. 10. *Now I beseech you, &c.*] Having made an end of his Preface, he cometh to the matter it self, beginning with a grave obtestation, as though they should hear Christ himself speaking and not Paul.

that ye all speak the same thing] That is, that ye agree in the doctrine of salvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

divisions] Gr. *schismes.*

joyned] Or, *fitted.*

V. 12. *Apollos*] See Act. 18. 24.

V. 13. *Is Christ divided*] The first reason why Schismes ought to be eschewed, is because Christ seemeth by that means to be divided and torn in pieces; who cannot be the head of two diverse and disagreeing bodies, himself being but one.

was Paul crucified for you?] Another reason, because they cannot without great injury to God so depend on men as on Christ, which thing no doubt they do, who allow whatsoever some man speaketh even for his person sake; as there are allowed one self same Gospel, being uttered by one man, and disliked it being uttered by another man: so that these Factions were called by the name of their Teachers. Now Saint Paul here setteth down his own name, not onely to grieve no man, but also to shew he pleaded not his own cause.

were ye baptized in the name of Paul] Gr. *into.* The third reason taken from the form and end of baptisme, wherein we make

make a promise to Christ calling on also the name of the Father, and the holy Ghost; therefore although a man do not fall from the doctrine of Christ, yet if he wholly depend upon some certain Teachers, and despise others, he forsaketh Christ, for if he held Christ his onely Master, he would hear him teaching by whomsoever.

V. 14. *Crispus and Gaius*] See Act. 18. 8.

V. 15. *that I had baptized*] Gr. Tec. *that ye were baptized.*

V. 17. *For Christ sent me not to baptize*] In these words he taketh away an objection, that might have been made against him, for not baptizing many among the Corinthians: the reason whereof was not out of any contempt of baptisme, or slighting the administration thereof; but because he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine to others to be baptized, whereof he had store; and so he declared sufficiently how farre he was from all ambition; whereas on the other side, they whom he reprehendeth as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of great numbers which they had baptized.

not with wisedome, &c.] See 2 Pet. 1. 16.

words] Or, *speech.*

lest the crosse of Christ, &c.] The reason why he used not pomp of words, and painted speech, because it was Gods will to bring the world to his obedience by that way whereby the most simple and ignorant amongst men might understand that this work was done of God himself without the art of man: therefore as salvation is set forth to us in the Gospel by the Crosse of Christ, then which nothing is more contemptible, and more remote from being the cause of life: so God would have the manner of preaching the Crosse most different from those means with which men do use to draw and entice others either to hear or believe; therefore it pleased him by a certain kinde of most *wise folly* to triumph over the most *foolish wisdome* of the world, as he hath said before by Esay that he would do. For the phrase καταργήσῃ, the meaning is, that the Apostle shunned all affectation of eloquence, least the doctrine of the Crosse might be made of none effect, that is, of no force, and unprofitable to the hearers; who whilest they were taken with strains of affected eloquence, would disgrace and contemn the plain doctrine of Christ crucified: or left the hearers might conceive that they were brought to Christianity by the power of humane eloquence, and not by the power of Christ crucified.

V. 18. *power of God*] See Rom. 1. 16.

V. 19. *I will destroy, &c.*] See Isa. 29. 14.

bring to nothing] Or, *reject and disavull.*

V. 20. *Where is the wise*] See Isa. 33. 18.

where is the disputer of this world] Where art thou that spendest all thy time in searching out the secrets of nature, and in propounding and resolving difficult questions? and thus he triumpheth over the Wisards of the world: for there was not one of them that could so much as dream of this secret and hidden mysterie.

V. 21. *For after that*] Or, *seeing that.* See Rom. 1. 20.

the world] By the world he meaneth all men which are not born anew, but remain as they were, when they were first born; so the world here, is all one with φυσικὸς ἄνθρωπος, the natural man, who perceiveth not the things that are of God, 1 Cor. 2. 14.

by wisedome] That is, the workmanship of the world, which hath the marvellous wisedome of God engraven in it; so that every man may behold it.

knew not God] That is, knew him not to salvation, for otherwise the Apostle teacheth, Rom. the first, vers. 20. that they knew so much of the eternall power and Godhead by the creation of the world, as made them unexcusable.

foolishnesse of preaching] So he calleth the preaching of the Gospel, as the enemies conceived of it, or in their estimation; withall by a bitter Sarcasme sharply taunting them who had rather charge God with folly, then acknowledge their own, and crave pardon for it.

V. 22. *For the Jewes*] Gr. *Seeing that also the Jewes.* See Matt. 12. 38.

V. 24. *the power of God, &c.*] Though the preaching of the Gospel seem foolish to them whom God hath not endued with new light, that is to say, to all men being considered in themselves; for the Jews require miracles, and the Greeians arguments, which they may comprehend by their wit and wisdome; and therefore they do not onely not believe the Gospel, but also they mock at it: notwithstanding in this foolish preaching as they count it, there is the great vertue and wisedome of God, by which those onely which are called do perceive, God shewing most plainly that even then, when mad men most foolishly think him to be foolish, he is farre wider then they are; and that he surmounteth all their might and power when he useth most vile and abject things to confound the greatest and most noble. His speech is figurative, for by teaming Christ crucified the power and wisdome of God, he meaneth by a metonymie him by whom God sheweth forth his power, in abolishing sinne, and death, and restoring us to life, and by whom God manifesteth and executeth his most wise counsell and decree for the salvation of the elect.

V. 25. *the foolishnesse*] That is, that which men of this world count foolishnesse, hath more wisdome in it self then they and all their worldly wisdome together.

the weaknesse] That is, that which in their esteem is but weak, and of no power or efficacie to salvation, is more strong and powerfull, then they with all their conceited eloquence and authoritie.

V. 27. *confound*] or, *shame.*

V. 28. *which are not*] That is, which are of so small esteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo, &c. Thus the *nothingnesse* of man is deciphered, as he standeth before God without any worth, merit, strength, or vertue.

to bring to nought] That is, to shew the vanitie and unprofitablenesse of them for obtaining of eternall salvation.

Things that are] That is, that are in account and seem to be great.

V. 29. *glory*] Or, *boast.*

in his presence] Gr. Tec. *before God.*

V. 30. *But of him are ye*] Whom he cast down before, he now lifteth up higher then all men; yet so, that he sheweth them that all their worthinesse is without themselves, that is, standeth in Christ, and that of God. Of him *you* are, that is, you are born of him and regenerated by his Spirit.

In Christ Jesus, who of God is made unto us wisedome, and righteousnesse, and sanctification, and redemption.] Having nothing at all of your selves, God hath given you all in Christ, according to the decree he made, that he should be the source and the root of all the spiritiuall blessings conferred upon the Church; which are wisedome, by the revelation of the mysterie of salvation; righteousnesse, by his satisfaction and perfect obedience for our justification; sanctification, by the gift of the Spirit of regeneration; and redemption both of body and soul from all evill and misetie, by the last and glorious resurrection in vertue of our mysticall union with him

V. 31. *He that glorieth, &c.*] Jer. 9. 23, 24. 2 Cor. 10. 17.

CHAP. II.

Vers. 1. CAme *not with excellency of speech*] *testimonie of God*] Gr. Tec. *the mystery.* That is, the Gospel which is the testimonie of God, that is, of Christ, to be God and the Authour of the New Testament and King of glory, Rev. 10. 10. Or if we admit of Tecla 3 Edition, When I shewed unto you the mysterie of God, that is, revealed unto you the secret of the Gospel, or the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *esteemed*, or, *made reckoning.* That is, I had no purpose, or judged it not fit, and convenient for me to know; that is, to make profession of any other science or doctrine; or to teach you any other thing then the most necessary and onely saving knowledge of Christ crucified.

V. 3. *with*] Or, *among*, or, *towards.*

in weaknesse, and in feer] He setteth weaknesse against power of eloquence, and excellencie of words; and therefore joyned with it fear and trembling, which are companions of true modestie; not such fear and trembling as terrifieth the conscience, or argueth guilt, but such as are contrary to vanitie and pride.

V. 4. *was not with, &c.*] 2 Pet. 1. 16.

enticing] Or, *persuasible.*

demonstration of the Spirit and of power] He preached so, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonstration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghost, and the signes and wonders which he wrought amongst them.

V. 4. *faith should not stand*] He yielderh here a reason why he concealed all art and eloquence, and used such plainnesse of speech in his preaching, that it was for their great profit, not onely that they might better understand him, and more fully comprehend the mysteries he taught: but that they might thereby know manifestly that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation and fame of humane wisdome and eloquence they willingly deprived themselves of the greatest help of their faith, the plain evidence of the Spirit.

stand] Gr. *be.*

V. 6. *speak wisedome*] Another argument taken from the nature of the thing, that is, the Gospel, which is true wisdome, and able to make men *wise unto salvation*; but known to them onely which are desirous of perfection, and unknown and unfavourie also to them which esteme wise, excell in the world, and are accounted the wisest men. Or by wisdome he meaneth the difficultest mysteries of the word, which he preached but those which

which were of riper years and knowledge: for otherwise he fed the weak and tender ones with milk, Chap. 3. 2. Heb. 5. 12. And thus Saint Augustine in his 96. & 97. Tract upon the words of the Apostle expounded this text. *Apostoli eadem tradebant majoribus & parvulis, perfectis & imperfectis, sed ex cura adhibita ut pro sua cujusque capacitate ea proponerent, parvulis quidem ut potent lactis quem lubenter & facile sugant, majoribus autem ut solidum cibum, explicando rationes, ordinem, modum aliusque circumstantias eorum quæ credenda sunt, quod est sapientiam loqui inter perfectos.*

among] Gr. *in.*

among them that are perfect] Those are called perfect here, not which had gotten perfection already, but such as tended to it, Phil. 3. 12, 15. So that perfect is set against weak. The Schools distinguish of *perfectio via & perfectio patriæ*: as also *perfectio parvum & perfectio graduum*; a perfection of parts, and a perfection of degrees; the former may be attained to in this life, not the latter. The Apostle seemeth to borrow the word τελειος from the Gentiles, who would admit none to their abstruser rites and ceremonies which they call τελετας, but τελειους, persons well prepared and purified for many years together. Some referre it to age, and make this construction of the words; We speak wisdome to those that are, of ripe and perfect age, who are able to judge of it, those that are no more children in understanding, 1 Cor. 14. 20. nor unskilfull in the word of righteousnesse, Heb. 5. 13. but are become as a perfect man by the full knowledge of the mysteries of Christian religion, Ephes. 4. 13.

not the wisedome of this world] Not a wisedome found out by humane reason, nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or esteemed by the men of this world, but revealed by the Spirit of God which the world cannot receive, Joh. 14. 17.

nor the Princes of this world] By the Princes of the world some understand the evill spirits, who rule in the ayr, and are called elsewhere, κοσμοκρατορες, Ephes. 6. 12. rulers of the darknesse of this world, who were the Authours of the Heathens Policie and Religion. Others by Princes of this world understand the Kings of the earth and Emperours, who dictated their lawes out of the principles of humane wisdome. But the words seem rather to carry a larger sense, and extend to all those that have great power and authoritie over others, who esteeme their State policie which they use in their Government the greatest and onely wisedome in the world.

that come to nought] Which are destroyed, and whose counsels are subverted by God, so that they are not able to uphold themselves with all their Plots and Policies; which is an undoubted argument that all their wisdome is but weak and vain, if it be compared with that of the Church of Christ which bringeth us to life and everlasting glory. The word in the Original implies that their wisdome is cassated, and their policies frustrated, whereof they can make no use nor advantage beyond this life; so that they with all their policie and power die and perish Psal. 146. 1.

V. 7. *wisdom of God in a mysterie*] In a mysterie, that is, in a divine manner incomprehensible to carnall sense: Or it is called a mysterie, because it was never found out by any humane wisedome, or learning, but lay hid till it pleased God to reveal it by his Prophets and Apostles.

which God ordained] Here he taketh away an objection: If it be so hard and hidden, how is it known? God saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time, out of the hidden treasurie of his secrets for the salvation of men.

to our glory] That is, to our glorification; to this end, that by the knowledge of this wisdome we might attain celestial glory, and life eternall. For this is life eternall to know thee, &c. Joh. 17. 3.

V. 8. *which none of the Princes of this world knew*] That is, none in comparison; for Nicodemus, and Sergius Paulus, and some other few knew it, but as the Apostle speaks, 1 Cor. 1. 26. Not many mightie, &c. were called to the knowledge of this heavenly wisdome. Here he taketh away another objection, How cometh it to passe that this wisdome was so rejected of men of highest authoritie that they crucified Christ himself? Paul answereth; Because they knew not Christ to be such as he was: or none knew before it was revealed to them.

the Lord of glory] That is, the mighty God full of majestie and glory, Act. 7. 2. *The God of glory appeared*, &c. and King of glory, Psal. 24. 10. Neither is Christ onely styled the Lord or King of glory, because he is most glorious in himself, and cloathed with majestie and honour; but because by the power of his Divinitie, and vertue of his death and resurrection, he advanceth all the elect to eternall glory, glorifying both their bodies and soals.

V. 9. *But as it is written*, &c.] Another objection. But how could it be that those witty men could not perceive this wisdome? Paul answereth: Because we preach those things which passe all mens understanding, unlesse they be supernaturally enlightned. But where is this written? Zacharias Bishop of Chrysopolis, affirmeth that he found the testimony here alleadged [Eye hath not seen, &c.] in an Apocryphal book entitulled, the Secrets of Elias the Prophet: and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Eusebius, observeth that Saint Paul did sometimes, but very seldome, make use of testimonies out of Apocryphall books, as when he alleadgeth out of the book of Elias this passage, Which eye hath not seen, &c. But although he might quote something found in Apocryphal writings, as Saint Jude doth out of the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddy stream of an Apocryphal writing when he might draw it out of the pure fountain of the *Prophet* Isaiah, Chap. 64. vers. 4. Neither perceived by the eare, nor hath the eye seen, &c.

V. 9. *Eye*] Gr. *what eye.* Isa. 64. 4.

V. 10. *the deep things of*] Gr. *the depths of.*

V. 13. *Which things* &c.] See 2 Pet. 1. 16.

comparing spirituall things with spirituall] The words admit of a double Translation and interpretation: if we reade them comparing spirituall things with spirituall, then the meaning is, we apply spirituall tearms and manners of propounding and expressing to spirituall matters and subjects. *If there be propounded*, saith *Oecumenius*, any spirituall point, λόγῳ πνευματικῷ πνευματικὰ τὰς συγκρίσεις καὶ ἐπιλύσεις ἐποιούμεθα: for example, if the question be whether Christ rose the third day, we bring a confirmation and illustration out of the Prophet Jonah. The word used in the Text properly signifieth to judge together, that is, by conferring Texts of holy Scripture, and letting spirituall things one against another, that like opposite glasses they may cast a mutuall light one upon the other; and we may make a more certain judgement of them. But if we reade them, judging spirituall things with spirituall persons, then the meaning is apparantly thus; that we are to conferre with the faithfull about points of faith; and communicate spirituall mysteries to spirituall men, not to those who are yet carnall and meer worldlings: for that were to cast pearl before swine: and this interpretation well agreeth with the verse following; wherein the Apostle distinguisheth of the naturall man and spirituall man, and affirmeth that the naturall man perceiveth not the things of the Spirit of God.

V. 14. *the natural man*] Gr. *animale.* ψυχικὸς. Some conceive that they who first translated this passage, read not in their Copie or Edition as we do, ψυχικὸς, but φυσικὸς, for φυσικὸς signifieth naturall, and ψυχικὸς, *animalis*, or *animale*; howsoever the opposition to πνευματικὸς, or spirituall, sheweth that hereby the Apostle meaneth a man that hath no farther light of understanding, then that which he brought with him even from his mothers womb; as Jude defineth men sensuall having not the Spirit, verf. 19. And in this sense *Tertullian* taketh the word in his Tractate *cont. Psychicos*, bitanding the right believers who are distasted the Facts of the Montanists (into whose heresie he was now fallen) with the name of Psychici, that is, carnall, or sensuall men.

spiritually discerned] That is, to be taken and understood in a spirituall and heavenly sense, to which his carnall reason cannot reach: Or, they are spiritually discerned, that is, by the vertue of the holy Ghost, with an eye anointed with the eye-salve of the Spirit, Apoc. 3. 18.

V. 15. *But he that is*, &c.] See Prov. 27. 19.

judgeth all things] Or, *discerneth.* Gr. Tec. *all those things.* Understandeth and discerneth all things, which belong unto the worship of God and eternall life.

judged of no man] Or, *discerned.* That is, can be convinced of errour in judging spirituall things by no naturall and carnall man. For when the Prophets are judged by the Prophets, it is the Spirit that judgeth, and not the man; or men by their naturall reason: the wisedome of carnall men determineth nothing certainly, no not in their own affairs, much lesse can it discern strange; that is, spirituall things: but the Spirit of God wherewith spirituall men are endued, can be deceived by no means, whilest they follow that guide, and therefore can be reproved of no man.

V. 16. *For who hath known*, &c.] See Isa. 40. 13. Wisd. 9. 13. Rom. 11. 34.

may] Gr. *shall.*

instruct] Or, *confirme, or, inform.*

CHAP. III.

Vers. 1. *Could not speak unto you*] Having declared the worthinesse of heavenly wisdome and of the Gospel, and having generally condemned the blindnesse of mans minde, he now particularly applyeth himself to the Corinthians, calling them carnall, that is, such in whom the flesh prevaileth against

gainst the spirit, and he bringeth a double proof thereof. First, from his dealing with them no other wayes then with ignorant men, and such as were almost babes in the doctrine of godlinesse: Secondly, from those dissentions which sprung up among them, by reason of the ignorance of the vertue of the Spirit and heavenly wisdome, in which they had profited very little or nothing.

as unto carnall] He calleth them *carnall*, who yet had received the first fruits of the Spirit, in three regards. First, because the flesh in them lusted against the spirit. Secondly, because in many things they followed the desires of the flesh. Thirdly, because they favoured the things of the flesh, not perceiving, or at least, not relishing many things of the Spirit, as being but novices in the Schoole of Christ.

V. 2. *fed you with milk*] Heb. 5. 12. That is, saith *Clem. Alex.* Pædagog. l. 1. c. 6. ἐφόρεσεν ὑμᾶς ὡς νήπια καὶ ἀπαλὰ καὶ ἀνόητα ἀγόρευε πρὸς αὐτούς, I have catechized you in Christ digestible. For such is milk to children. And to this chastite of the Apostle in condescending to the capacitie of his hearers, and feeding them which were sucklings in Christ, with the sincere milk of the Word. *S. Ambrose Serm. 68. & S. Chrysostome Serm. in principes Apostolos*, allude in descanting upon the miracle wrought at his death and martyrdome, at which when hee was beheaded some of the ancients affirm, *lac pro sanguine manisse*, that milk issued in stead of blood.

V. 3. *divisions*] Or, *sections.*

walk as men] Gr. *according to man.* By the square and compasse of mans wit and judgement, as men use to walk, who are meer men and destitute of the Spirit of God.

V. 5. *Who then is Paul*] After he had sufficiently reprehended ambitious teachers, and their foolish esteemers, now hee sheweth how the true Ministers are to be esteemed, that we attribute not to them more or lesse then we ought to do, therefore he teacheth us that they are they, by whom we are called to faith and salvation, but yet as the Ministers of God, and such as do nothing of themselves, but God is working by them as it pleaseth him to furnish them with his gifts; therefore we have not to mark or consider so much what a Minister he is, that speaketh, but what is spoken, and we must depend only upon God who speaketh by his servants.

V. 6. *I have planted*, &c.] That is, saith *Optatus Mileuitanus*, I have made you Christians of Pagans, and Apollo hath baptized you: or, I have laid the first foundations of Christianitie among you, but Apollo and others have confirmed you in that doctrine and built you up in your most holy faith.

but God gave the encrease] *S. Austine against Pelillian*, truly observeth, that in naturall fruits God giveth the encrease not without the power of nature, which doth her part, *sed in spiritu salutis & gratuitis solus Deus incrementum*, God alone gives the encrease, *cum exclusione cujusvis causæ creatæ*, nature contributing nothing of her self thereunto; and therefore in respect of the supernaturall effect of the preaching of the Gospel, to wit, faith and repentance, he that planteth, and he that waereeth is as nothing, though God use their labour therein, or, is nothing in comparision.

V. 7. *Go then*] Or, *wherefore.*

V. 8. *are one*] That is, they are both nothing, but servants and Ministers, and that of the same Master, proposing unto themselves one and the selfsame mark; to wit, your growth in the grace and knowledge of our Lord Jesus Christ: and fish they are thus one, you ought not for them or concerning them to be divided as you are into sections.

and every man shall receive his own reward] Psal 62. 12. Gal. 6. 5.

own labour] Or, *proper.*

V. 9. *labourers together with God*] Serving together under him: now they that serve under another do nothing of their own strength, but as it is given them of grace, which grace testeth them for that service, and all the encrease that cometh by their labour, doth be procured from God, that no part of the praise of it may be given to the under servants.

husbandry] Or, *Gods labourers together.*

V. 10. *But let every man take heed*, &c.] Now he speaketh to the Teachers themselves which succeed him in the Church of Corinth, and in their persons, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labours of the Apostles, which were planters and chief builders, that they may build after their own fancie, that is, that they may propound and set forth any thing in the Church, either in matter or kind of teaching different from the Apostles which were chief builders.

V. 12. *if any man build upon this foundation gold*, &c.] They who build after the Apostles upon the foundation which they have laid, to wit, Christ Jesus, must take heed that the upper part of their building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in the matter as in forme. And here by *gold, silver* and *precious stones*, he meaneth pure and solide doctrine; of which matter Hay also and John in the Revelation, signifie the heavenly cite: and to these are oppsite, *wood, hay, and stubble*, that is, vain and curious subtilties or philosophicall conceits, cand all kind of teaching which serveth to ostentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the tearmes of humane Arts, the vain flourishes of Orators, and argute reasons of Sophisters, which though they subvert not the foundation, nor falsifie the substance of the Gospel, yet they disfigure and disgrace it.

V. 13. *shall be revealed*] Gr. *is revealed.*

by fire] Gr. *in fire.*

and the fire shall try every mans work] By the fire, is not meant, as the Romish Divines teach, fire of Purgatory. First, because it cannot be proved out of Scripture, that there is any such purgatory fire as they imagine, to purge those that die with venisll sinnes. Secondly, because every work is tryed by the fire here meant, but according to the Romish doctrine good works are not tryed in purgatory fire. Thirdly, the works here meant (as appareth by the antecedent and consequents) are doctrines, and severall kinds of preaching, which it would be absurd to say, that they should be tryed with materiall fire, wherewith our Adversaries believe, that those who die with veniall sinnes are tormented in their purgatory. But by fire, either wee are to understand (according to the Interpretation of *S. Austin and others of the Ancients*) the fire of persecutions, tribulations, and temptations whereby the found doctrin is tried and proved, as it were affording then to us most strong and solid comforts and consolations which no other is able to do: Or the fire of the holy Ghost, who by the light of Gods Word doth manifest the veritie or vanitie of doctrines delivered by the Preachers, and like unto fire, reduceth and bringeth to nothing like hay and stubble, whatsoever is foisted in by humane invention. For blinded with vanitie, it is no better then *hay and stubble*. Or by *fire* is meant the appearing of Christ at the day of judgement, likened to fire for two qualities, brightnesse and a consuming force.

V. 14. *If any mans work abide*] As the good mettall in the furnace, without being consumed after the manner of drosse or any other combustible matter.

V. 15. *If any mans work shall be burnt, he shall suffer losse*] That is, If any mans doctrine or teaching will not endure the fire of tryall, as hay, and stubble, and drosse will not the fire, hee shall be rewarded by God. Notwithstanding for his own person (if he have held firme the foundation, either mystically, which is Christ in respect of the faithfull, who being many living stones make one house, built upon him; or doctrinall, in respect of the doctrin and faith, whereby they are joyned together and built upon him) he shall be saved.

yet so as by fire] Because he shall passe by the fire, that is, the revealing brightnesse of Christ, or the fire of the Spirit, which shall shew the vanity of his work: or he shall be saved as through fire, through the which when the gold passeth, whatsoever drosse it hath, it must suffer losse of it. Or, he shall passe as through fire, (i. e.) it shall be requisite that he be purified by the holy Ghost of that mixture and impuritie of worldlinesse and mans wisdome, of words wherewith he hath defiled both himself and his ministery: Or else he shall be saved in such a manner as one that escapeth naked out of the fire without carrying away or saving any of his goods, his person may well be saved, but so as he shall lose the reward of a well qualified Minister and faithfull dispenser of the mysteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *destroy.*

V. 18. *let him become a fool, that he may be wise*] Let him deny himself and his carnall wisdome, and submit himself to the Doctrine of the Gospel, which the world accounts foolishnesse.

V. 19. *For the wisdome of this world is foolishnesse*] God convinceth it by his Word to be foolish and vain, because it performeth not that which it promiseth, nor any way furthereth us to true happinesse.

He taketh the wise in their own craftinesse] See Job 5. 13. Or, *catcheth.*

V. 20 *The Lord knoweth the thoughts*, &c.] See Psal. 94. 11. Or, *discourses.*

V. 21. *for all things are yours*] No man glorieth in these things which are for himself, and appointed for his benefit, because in this regard they are inferiour to himself; but all things are for you, and your benefit, who are the elect of God, therefore you ought not to glory in your teachers or in any men.

CHAP. IIII.

Verse 1. LE*t a man so account of us*] He concludeth the duty of the hearers towards their Ministers, that they esteem them not as Lords, and yet notwithstanding that they give eare unto them, as to them that are sent to them from Christ, to this end, that they may receive as it were at their hands the precious pearle of salvation, which is drawn out of the Gods treasury. *By the mysteries of God*, he understandeth the chiefe heads of Christian doctrine, which are hidden to the naturall man, as also the Sacraments of the new Testament, which the Ancients call, σύκρυφα μυστήρια, dreadfull mysteries.

and stewards] Or, *dispensers*.

V. 2. *found faithfull*] That they keep nothing back from the people of God, but reveale unto them his whole counsell, that they deale faithfully with them in all things, that they may render a good account of their Stewardship at the great Audit. Now although there are other vertues required in a steward, as skill, and industry, and providence; yet the Apostle only nameth faithfulnesse, because that is the chief, and best served his purpole to beat down the pride of their Teachers, who boasted of the goods committed to them, as if they were their own and not their Masters.

V. 3. *with me*] Gr. *to me*.

a very small thing] Gr. *a matter of least moment*.

mans judgement] Gr. *day* Word for word, mans day, after the manner of the speech of the Cilicians, as *S. Jerome notesh*, it is *metonymia adjuncti*, taken from set dayes appointed for judicature, and it seemeth to be spoken in opposition, to *Diei Domini*, the Lords day, which is the great Day of Judgement, to which the Apostle appeales, from all dayes set by men in this world.

I judge not mine own [self] How can ye judge how much, or how little I am to be accounted of, seeing that I my self, who know my self better then you do, and dare professe that I have walked in my vocation with a good conscience, dare not yet challenge any thing to my self?

V. 4. *I know nothing by my [self]* Not simply, no sinne. For in many things we offend all; and he that saith he hath no sinne deceiveth himself, and there is no truth in him, 1 Joh. 1.8. But his meaning is, my conscience cleares me from negligence and unfaithfulnesse in the function of my ministery: yet am I not thereby justified, that is, this doth not acquit me before God, in such sort, as that I may challenge to my self the praise or reward of a faithfull and absolute just Steward, who hath perfectly in every point discharged the trust reposed in him, but he that judgeth me is the Lord, that is, I permit my self to his judgement.

hereby justified] Gr. *in that*.

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

praise of God] Gr. *praise shall be to every man from God*. According to his faithfulnesse and diligence in his ministeriall function. Some no doubt shall receive dispraise; yet he mentioneth rather praise then dispraise, for that the vice which he here reproveth in the Corinthians, was, that they gave more praise to some then to others, odiously extolling some to the disparagement of himself and others, who deserved as well, or perhaps better then they.

V. 6. *I have in a figure transferred to my [self]* In this reproof of your partialitie, I have represented the head and spring thereof unto you, under the name of us the Apostles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative speech, not as if indeed we had any part therein, but to spare the guiltie Pastours, and to teach them by our example, to pluck up the root of the evill, which is, that affectation of humane knowledge and eloquence (whereby they endeavoured to draw many followers after them) and to conforme themselves to the perpetuall style of the holy Ghost, and the Scriptures, as we our selves do continually, whereby all matter and occasion of schisme and rent will be taken away.

for your [sakes] Least I should offend you, if I should taxe those Teachers by name: Or, to instruct you aright how you ought to carry your selves, in regard of your Teachers, and in what esteem you ought to have them.

to think] Or, *to be wise*.

above that which is written] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Pastours of the Church, humilitie and unitie. Or the meaning is, let none be wise above that which is written, let none presume to adde to the doctrine of the Scriptures, or adulterate the same by vain conceits, discourses, or affected strains of mans wisedome or eloquence.

puffed up] Pride in the soule is like a tumour or swelling in the body; his meaning therefore is, that the Corinthians should not be proud for the excellencie of their Pastours, whom they added withall, to the prejudice of other Pastours & their followers.

V. 7 *who maketh thee to differ*] Gr. *distinguisheth thee*. That is, who hath preferred thee either in gifts or place; who hath given thee the preeminence which thou affectest, or by whom wert thou chosen from among the rest of the Church to this high and excellent calling; doth it not proceed from God and his grace, and not from men; therefore he thou humble, and endeavour rather to serve God, then to please mens humours. And as it is seemeth chiefly to be directed to the teachers, so it may be applyed to every member of the Church, who is converted to the faith of Christ, and made partaker of any spirituall gifts. As if he should say, It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increase.

what hast thou that thou didst not receive] Though the words have a speciall reference to the eminent gifts whereby one Pastour differed from another among the Corinthians; yet seeing are generall, and parallel to those words of St. James, *Every good gift, and every perfect gift is from above, and descendeth from the Father of lights*, Chap. 1. verl. 17. and are rightly applyed by the Synod of Arausica, and S. Austine *de correp. & grat. c. 7. & ep. 46. & l. 2. de pec. merit. c. 18. & Cyp. d. 3. sestim. & Gennadius, Prosper*, and others, to prove against the Pelagians, that every good motion of our will is from God, and that the desire of grace is from grace; and consequently that election is not upon foreseen works, or faith, but merely depends upon the free love of God in Christ.

V. 8. *Now ye are full*] You perswade your selves now that ye are in happy condition, and that ye want nothing more of spirituall gifts, and for that extoll your selves above all others, as a King in his Kingdome: Or, you carry your selves securely, as in a peaceable Kingdome, whereas we are exposed to all fear and danger; which the Apostle speaketh by way of an Ironicall reproof, to make way for his following exhortation to humilitie, exemplified by himself, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign] To wit, in deed and truth. The Apostle continueth his Ironie, and his meaning is, You are indeed in a far happier case and more excellent condition then we poor Apostles, that are distressed, persecuted, and despised of the world; we have good reason to wish to be partakers of your blessings and comforts, in regard that we live like miserable prisoners, looking every houre to be called to execution, after they have been ignominiously led about through the Market places, and made publike spectacles of misery and scorn.

V. 9. *set forth us the apostles last*] By the *last*, the Apostle meaneth those who in the Roman theaters were called *meretionarii*, who had long fought with men or beasts, and escaping with their lives, were in the end disarmed, and having no Bucklers nor Helmets, were appointed to be slaughtered one after another, *In quorum spectaculis sæpe ego* (saith Seneca) *quod inermes, fecerantur*.

appointed to death] Or, *designed for death*.

spectacle] Gr. *theatre*.

V. 10. *We are fools for Christs [sake]* Either these words are spoken by an Ironie, as Oecumenius conceiveth, or they may be taken properly, and then they carry this sense, We are fooles in the opinion of the world, and yours, because for Christs sake and the Gospels we expose our selves to manifold troubles and dangers; but you are wise, who so preach Christ that yet ye hazard no limb for him, nor incurre any danger of your persons or estates.

despised] Gr. *without honour*.

V. 11. *And labour*, &c.] See Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

working with our own hands] For S. Paul (as we read, Act. 18. 3.) exercised a handy-craft, and wrought with Aquila, their occupation being tent-making, and this he did sometimes for necessitie, sometimes that he might not be burthensome to any, to whom he preached the Gospel, for his maintenance, 2 Thess. 3. 8. But here in mentioning it, he seemeth secretly to tax the Corinthians, who were rich and very bountifull to other teachers, yet suffered the Apostles to be in want, and to relieve themselves by their hard labour.

V. 13. *defamed*] Gr. Tec. *hard*, or, *evill spoken of*. Mat. 5. 44.

intreat] Gr. *call unto*, or, *exhort*.

V. 14. *I warn you*] Gr. Tec *warning you*.

V. 15. *For though you have ten thousand instructors in Christ*] Word for word, *Schoolmasters*, whereby he puts a difference between himself and their present teachers; they like Schoolemasters, taught for their hire, hee freely; they imperiously, hee tenderly, like a father, who begot them to Christ through the Gospel.

V. 16. *followers*] Gr. *imitatours*.

V. 17. *shall bring*] Or, *will bring*.

my wayes] What way and rule I follow every where in teaching the Churches, or my course of life, or manner of conversation, that they might follow it, as he exhorteth them, verse. 16.

V. 18. *I would not come to [ou]* Or, *I were not coming to you*.

V. 19. *But*, &c.] Act. 19. 21. He descendeth to Apostolicall threatnings, yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.

if the Lord will] See James 4. 15.

not the speech of them] Not their boasting words, or their painted or coloured kind of eloquence, against which he teteeth the virtue of the Spirit; but the power, that is the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *shall I come unto you with a rod*] He might have said, *with a sword*, to wit, of Excommunication, which he brandisheth in the next Chapter, therewith cutting off the incestuous Corinthian; but because before he had styled himself their father, and he bare the tender affection of a father towards them, he rather expresseth the severity he was to use among them, by the metaphor of a rod, wherewith a father chasteneth his sonne, to break him of some ill qualitie or misdemeanour, then of the sword, or any other.

CHAP. V.

Verse. 1. R*eported*] Gr. *heard*.

fornication among you] The sinne was incest, forbidden, Levit. 18. 8. *The nakednesse of thy fathers wife shalt thou not uncover*; a horrible crime, and such as the very Gentiles detested, and severely punished in their laws, if any among them (which seldome fell out) defiled themselves with any such unnaturall contract, or abominable act. Neither doth the Apostle diminish the foulnesse of it, by terming of it πορνεία, For πορνεία, in the Greek, is *stuprum* in Latine; though sometimes they are restrained to one kind of uncleannesse, which is committed between unmarried persons; yet they are generall in their own nature, and may be applied to any acts of impure lust; and as the Apostle here calleth the incest of him who lay with his mother in law, *fornication*: so likewise the Roman Oratour calleth Clodius his incest with his own sister, *stuprum*.

V. 2. *done*] Gr. Tec. *acted*.

from among you] The Apostle findeth fault with the Corinthians, for that they had not excommunicated this incestuous person, before he had wrote unto them, and charged them so to do, because the fact was notorious, and the Church very much scandalized by harbouring so foul a delinquent in the bosome thereof.

V. 3. *I verily as absent*] Gr. Tec. *I verily absent*. See Col. 2. 5.

but present in [spirit] In mind, affection, and care; or the meaning may be, that the Apostle by the spirit knew all things that past at Corinth, as if he were there bodily present.

judged] Or, *determined*.

V. 4. *In the [Name]* Calling upon the name of Christ, or by the command of Christ, as the word is taken, Acts 3. 6. and Matth. 7. 22. and Luke 24, 47.

with the power] There is no doubt, but that judgement is ratified in heaven, wherein Christ sitteth as Judge, the power both of excommunicating and absolving is Christs, and the ministery thereof only committed to the Governors of the Church.

V. 5. *To deliver such an one unto Satan*] See 1 Tim. 1. 20. What it is to be delivered to Satan, the Lord himself declareth, when he saith, *Let him be unto thee as a heathen and a publicane*. Matth. 18. 17. that is to say, to be defranchised and put out of the right and liberty of the Citie of Christ, which is the Church. This manner of expression was used of old in the greater excommunication, and it seems to be taken from 1 Sam. 16. 14. where Saul being rejected of God was caught and troubled by an evill spirit; and in the primitive times of the Church, after this greater Excommunication, (as one of the ancients affirme) there followed great terrours in the party excommunicated, agonies of spirit, yea, and torments also of body, which through Gods permission were inflicted, not for the utter and irrevocable destruction of the Delinquent, but for his correction and amendment, that his soul might be saved, though his body suffered.

for the destruction of the flesh] The mortifying and destroying the old man; that is, corrupt nature called the flesh, Rom. 8. 13. Gal. 5. 24. Or, to the great macerating and pulling down of the body by sadnesse; for a broken spirit dryeth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be so, as also death might sometimes ensue upon the forefaid delivery to Satan, and even at the last gaspe the sinner shewing a lively repentance, was released from those bonds of excommunication, and restored to the peace of the Church and favour of God, so that he departed this life with comfort.

that the spirit may be saved] The scope and end of the Churches severity, is not eternall condemnation, but saving of the soul by true repentance.

in the day of the Lord Jesus] In the last day, or day of judgement; not as if salvation were deferred to the last day, or that the repenting soul should not enjoy it before that time; but because salvation then shall be consummated, and fully revealed, 1 Pet. 1. 5.

V. 6. *Know ye not that a little leaven*] See Gal. 5. 9. A kind of proverbiall speech, intimating, that one scandalous offendor may infect the whole Church, as one scabbed sheep a whole flock: and hereby the Apostle declareth another end of Excommunication to be, to keep the Church found from infection, to cut off a rotten Member, that is gangren not the whole body.

V. 7. *Purge out therefore the old leaven*] By alluding to the Ceremony of the Passover, he exhorteth them to cast out this unclean person from among them. In times past (saith he) it was not lawfull for them which did celebrate the Passeover, to eat leavened bread, in so much that he was held as unclean and unworthy to eat the Passeover, wholoever had tasted of leaven; now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which was slain, must cast out, both of themselves, and allo out of their houses and congregations, all impuritie.

that ye may be a new lump] That your Church may be a clean and pure body, according as you were renewed by the gift of regeneration, which can no way consist with any such mixture of reigning sinne. A figure taken from the Jewish passeover, which was alwaies to be kept with unleavened bread, Exod. 12. 15.

Christ our passover] Christ is termed our Passeover, either by a Metonymie *signatis pro signo*, or by a metaphor in regard of many resemblances between Christ and the Paschall Lambe: First, as the Lambe was without blemish, so Christ was without all spot of sinne. Secondly, as no bone of the Lambe was to be broken, so neither any bone of Christ at his passion. Thirdly, as the Lambe was offered to God for a typicall reconciliation and satisfaction, so was Christ for the true reconciliation of all his elect, & satisfaction for their sins. Fourthly, as the Paschall Lamb was to be eaten, so we feed upon Christ by faith. Fifthly, as the Paschal Lamb was to be eaten with sowre herbs, so Christs flesh is to be eaten in the Sacrament with a sowre and bitter remembrance of our sinnes, and Christs dolorous suffering for them. Sixtly, as the Paschal Lambe was to be eaten with unleavened bread, so all that eat Christ must purge out of their consciences all leaven of maliciousnesse. Seventhly, as that Lamb was called *Phase*, Exod. 12. which signifieth a passing over; so Christs death, in which he was sacrificed far us, might be called *Phase*, or *transitus*, a passage; because by it he passed from the world to his Father. Lastly, as where the door checks and posts were sprinkled with the bloud of the Lamb, they in the family escaped the stroke of the destroying Angell; so all those whose consciences are sprinkled by faith with the bloud of Christ, the Lambe of God which taketh away the sinnes of the world, shall escape eternall destruction.

is sacrificed] Or, *is slain*.

V. 8. *let us keep the feast*] Or, *let us keep holy day*. Let us lead or passe our life, which ought to be a perpetuall celebration and remembrance of our redemption by Christ, even as the Passeover feast, during eight dayes, was the commemoration of the deliverance out of Egypt. That which the Israelites were to do typically, and in the signe, upon the killing of the lamb for the preparation of the feast of the Passeover, and in casting out all the old leaven, and abstaining seven whole dayes from unleavened bread, according to the expresse commaund of God, Exodus 12. 15. let us performe in the truth or thing signified all the dayes of our lives; that is, purge out the old leaven of inbred naturall corruption, and take away all scandals from among us, after that now we are reconciled to God, through the offering and sprinkling of the bloud of Christ.

V. 9. *in an Epistle*] That Epistle is not now extant, for this is the first to the Corinthians that is found in the new Testament, and although that Epistle was written by divine inspiration, as we may piously conceive, that the Books of Nathan, Gad, Ahiah, Iddo, Semaiah, and others, mentioned in the old Testament, were, which now are thought to be lost; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romanists would inferre; because as the principall Contents of those former books are supposed to be found in the Bookes of the Chronicles and Kings, so it cannot be proved, but that all points necessary to salvation, which were set down in that former Epistle to the Corinthians, are either contained in these two Epistles which we have, or some other Booke of holy Scripture.

not to company with fornicators] Gr. *mingled with*. Now he speaketh more generally, and that which he spake before of the incestuous person, he theweth, that it pertaineth to others which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought allo by lawfull order to be cast out of the communion of the Church.

V. 10. *Yet not altogether with the fornicators of this world*] Such as belong unto the world, or addicted to the world, that

are yet out of the Church; so the world is taken, Joh 15.19. and 17.9.

extorioners] Gr. *rauveners.*

for then must ye] Gr. *seeing that then ye must.*

for then must ye needs go out of this world] If you would utterly abstain from such mens company, you must quit this world; therefore speake of them which are in the bosome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all means possible to bring them unto Christ.

V. 11. *not to keep company*] Gr. *not to be joyned or mingled with company.*

extorioner] Gr. *rauener.*

no not to eate] He meaneth, that we ought not to have any intimate familiaritie, or common usage, or manner of life and conversation with them; for otherwise in some case we are not forbidden simply to eat with such, sith neither the bond of Matrimonie is broken by excommunication, nor such duties hindered, much lesse cut off thereby, as we owe one to another, children to their parents, subjects to their Prince, servants to their Masters, and neighbour to neighbour, to winne one another to God.

V. 13. *put away from*] Gr. *put*, or, *take out from.*

CHAP. VI.

Vers. 1. D*Are any of you*] As if he had said, are any of you become so impudent, that ye are not ashamed to make the Gospel a laughing stock to profane men? yet is it not simply unlawfull in it self to try civill causes at the tribunall of infidels, if right cannot be had else-where, and the matter be of very great consequence, and not only concerning our selves, but our friends, familie, and posteritie, but where they might have differences composed by the arbitrement of holy brethren, out of spleen, or any other sinister affection to implead one another before heathen Judges, could not be done without great scandall to the godly, and wrong to the Christian Religion. For hereby the Gentiles were acquainted with the coveetousnesse, ambition, desire of revenge, and manifold jarres among Christians, whereof they made use, and took occasion thereby to traduce our most holy faith: *hoc Ithacus velit & magno mercentur Achivi.*

to law] Gr. *to be judged.*

before the unjust] Gr. *of.* By the unjust he meaneth Pagans and Infidels, for he opposeth them to Saints and brethren: now he termeth the Infidels unjust, not onely because they are destitute of the righteousnesse of God in Christ, but because in their tribunall matters were carried very corruptly, and sentences given against all justice and conscience, as *Saint Cyprian and other* the Ancients justly complain against them; *inter leges peccatur, inter jura deliquitur justitia, nec ubi defenditur servatur*, &c.

V. 2. *the saints shall judge the world*] The Apostle useth an argument *a majore ad minus*, if the Saints together with Christ shall be Judges of the world, and of the devils: how much more are they fit to be Judges in light and small causes, which may be by equitie and good conscience without much difficulty determined?

judge the smallest matters] Gr. *of the smallest judicatures.*

V. 4. *are least esteemed in the Church*] Or, *are of no account in.* The Apostle herein prescribeth a remedie for the mischief before mentioned, namely, by composing their private differences between themselves by chosen arbitrators out of the Church, for which matter and purpose, saith he, the least of you are sufficient.

V. 5. *between his brethren*] Gr. *between his brother.*

V. 6. *goeth to law with brother*] Gr. *is judged with a brother.*

before the] Or, *of the.*

V. 7. *a fault*] The Greek word ἥττημα, coming from ἡττᾶσθαι *Vincit*, signifieth properly to *have the worst* in a conflict or combate: whereby the Apostly implies, that the flesh is too strong for the spirit in them who out of coveteousnesse, malice, or desire of revenge among the Corinthians drew their brethren before the tribunals of the heathens; and that howlsoever they might be superiours in their trials of law in those Courts, yet that truly they *fare down by the lasse*, receiving thereby more dammage in their foods, then gain in their estates. *And as the Apostle* here, so Moses Gerundensis, and Rabbi Salomon discoursing of the Discipline of the Hebrews, condemne the practise of those among the Jewes, who went to law with their brethren before Infidels. For, say they, *qui adducit Israelem ad tribunal Gentium polluit nomen Dei & honorat nomen Idoli*: he which bringeth an Israelite before the tribunal of the Gentiles there to have his cause tryed, defileth the name of God, and doth honour to an Idol.

among you] In these words the Apostle intimates that both were in fault, as well the *plaintiffe* as the *defendant*, the one in giving cause by his unjustnesse, the other by being so easily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Christian discretion, charitie and equitie deserved such fierce and scandalous pursuing.

go to law one with] Gr. *have judgements one with.*

why do ye not, &c.] See Matth. 6. 39. Luk. 6. 29. Rom. 12. 19.

rather take wrong] We should rather suffer some losse, then give offence, rather depart from our right, then to try the utmost of the law hastily; and that out of desire of revenge.

V. 9. *Be not deceived*] Being about to speak against fornication, he beginneth with a generall reprehension of those vices wherewith that rich and riotous Citie moft abounded. warning and teaching them earnestly that repentance is unseparably joyned with forgivenesse of sinnes, and sanctification with justification.

V. 10. *extorioners*] Or, *ravenous.*

V. 11. *some of you*] See Tit. 3. 3.

justified in the name of the Lord Jesus] That is, by the Lord Jesus apprehended by faith, as we read Acts the fourth, v. 12. *There is no other name under heaven given amongst men whereby we must be saved.*

V. 12. *All things*, &c.] See Chap. 10. 23. Here he beginneth to tax the Corinthians who simply offended in matters indifferent, because they used them without any discretion: For seeing the use of them ought to be brought to the rule of charity, he doth not sifte them aright who is so immoderate in the use of them, that he becometh a slave unto them. Though the words be generall, yet they make nothing for the Libertines or carnall Gospellers; yet is rule of the *Legicians* here holdeth, *verba sunt restringenda ad subjectam materiam*, words how generall soever they seem are to be restrained to the matter treated of. Now the matter was concerning the use of things indifferent, as of meats and drinks, and the like. If it be objected that he speaketh in verses immediatly following of fornication which is not a thing indifferent. It is answered, that he sets down the rule of things indifferent before he treat of fornication, by reason that many accord ng to the errour of the Pagans and Gentiles did reckon fornication to be of that number, see Acts 15. 20. In particular, many in Corinth were so farre from holding fornication a sinne, that they consecrated a Temple to Venus, at which many thousand maids prostituted themselves; and for this reason amongst others, it is conceived that Saint Paul in the verses following so particularly, and so vehemently reproveth this vice.

but all things are not expedient] Or, *profitable.* It is not expedient at all times to do those things which are otherwise lawfull, but rather we ought to forbear the use of such things, which otherwise our Christian liberty permitteth, for the maintenance of charity, and supporting of the weak, and preferving and propagating the peace of the Church.

power of any] He bringeth himself *under the power* of things indifferent, who thinketh that he may not be without them, which is a flattering kind of slaverie, under colour of libertie, which seizeth upon such men. He equally erreth who in things indifferent either thinketh that he must alwaies use them, or that he may not at all; and there may be a kind of superstition as well in the defect, as in the excesse about the use of things indifferent, Col. 2.21.

V. 13. *Meats for the belly*, &c.] Gr. *to the belly.* That is, meats and drinks are indifferent things, but fornication is not of the number of such things. For although both the one and the other, namely eating of meats and fornication be bodily acts; yet the equality of the meats hath no morall relation to the soul, neither to its prefent sanctification, nor future glorification: it leaveth no impression behind it, Matth. 5. 11. 17. but it is only for the sustenance of this life, and after our passage to another life; all the use of meats and of the stomach and belly which receiveth and digesteth them is abolished; whereas on the other side all carnall copulations save the matrimonial, are expressly prohibited by God, are destructive of, and repugnant to the right end and use of our bodies, which are to be consecrated to Christ (belonging to him as his own members) and to be governed (and acted by him to serve him in holinesse and pureness, and by that means to be made partakers of his glory in the last resurrection.

for] Gr. *to.*

destroy both it] Gr. *make void*, or, *of no use both it.*

for fornication] Gr. *to fornication.*

V. 14. *And God*] Gr. *But God.*

V. 15. *bodies are the members of Christ*] Not onely your souls, but your bodies also; for true believers being entirely united to Christ as their head, 1 Cor. 12. 12. 27. their bodies also are a part of his mystical body.

shall I then take the members] Gr. *taking then the members.* Shall I dismember or disjoynt my self from Christ by any base carnall conjunction, such as cannot stand with that spiritual union

union I have with him, in trenching thus upon the right he hath over my body; and depriving my self of the happinesse to be governed and quickned by him and his Spirit.

and make] Gr. *shall I make.*

V. 16. *two (saith he) shall be one flesh*] Gr. *into one flesh.* See Gen. 2. 24. Matth. 19. 5. Ephes. 5. 31.

V. 17. *joyned unto the Lord*] By faith and love. For Christ is the husband of the Church, and every faithfull soul, who betroth eth her to himself in faithfulnesse and loving kindnesse and righteousnesse, Hos. 2. 19, 20. is his bride.

is one Spirit] Is made wholly spiritual by his union with Christ, he is not divided between God and Mammon, between the Spirit and Flesh: Or, he is led and governed by one and the selfsame Spirit.

V. 18. *Flee fornication*] Here the Apostle useth divers arguments to dehort the Corinthians from fornication. First, because it staineth the body with a peculiar kind of filth. Secondly, because a fornicator is guilty of facrileges: for that our bodies are consecrated to God as his temples, vers. 19. Thirdly, because we are not our own, to give our bodies to any other, much lesse to Satan and the Flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soule we should serve him. For the phrase he useth here of *fleeing*, it implyeth that whereas other vices are conquered by struggling and striving with them: the best way to subdue this vice, is to fight with it after the manner of the Parthians, who did fight flying.

without the body] That is, is committed by the abuse of some externall object; as namely a drunkard abuseth wine, gluttonie abuseth meat in the quantitie or qualitie: but a fornicator abuseth his own body. But we must note that this generall rule, every sinne that a man doth *is without the body*, is to be understood of such sinnes as break out into externall actions, or are acted by our bodies: for envie, malice, and the inward acts of all vices are done in the soul, and cannot be properly said to exercise their act upon any thing without the body, though they work upon the body it self by making it pine and wast away, or otherwise distempering it.

sinneth against his own body] Some by his own *body* understand the body of his wife, which according to Gods ordinance is *his own body*; for saith he, two shall be one flesh: and *this is Sevarianus* an ancient Fathers interpretation; but it is too narrow an interpretation: For in that sense onely the adulterer sinneth against his own body. Others understand the words comparatively, that a fornicatour more sinneth against his owne body then other vicious persons; for either they defile their souls only and not their bodies, as those who commit spiritual wickednesse, or if they sinne against their own body, as the drunkard and glutton doth, and the body receive also much shame and damage thereby; yet they sinne not in so grievous a manner, nor so much wrong and hurt the body as the fornicatour doth. But the moft proper and genuine interpretation seemeth to bee this: other sinnes though they may be acted by the body, and make an ill impression upon the body it selfe, yet have not the property and force over mans body to enslave the same unto another, as fornication hath, whereby the fornicatour is made a member of the harlot by vertue of that first order of God, *Duo erunt in unam carnem*, which is not disannulled by the abuse of men.

V. 19. *know ye not*, &c.] See Chap. 3. 16.

V. 20. *ye are bought with a price*] See Chap. 7. 23. By Christ who hath redeemed you. The word price is added, not by a Pleonasmus, but τοῦ ἀγορασμοῦ, to intimate the excellencie and dignitie of the price wherewith we were bought, which was not silver or gold, but the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19.

CHAP. VII.

Vers. 1. N*Ow concerning the*] Gr. *But of the.*

It is good] By the word *good* the Apostle understandeth not that which is honourable, vertuous, or holy, for the Apostle testifieth himself, Heb. 13. 4. that marriage is honourable among all, and the Scriptures generally avouch the same: but by *good* he understandeth lesse troublesome, or more agreeable to the present necessitie, vers. 26. more convenient in regard of the calamities of the Church, which will be so much the easier born and overcome by the enjoying of our libertie, and more profitable also, by being not so distracted with these cares, nor troubled with these distractions, that by reason of sinne accompanie the married estare, vers. 28, 32.

touch a woman] That is, to abstain from matrimonie, and all carnall knowledge; as the word is taken, Gen. 20. 6. *therefore I suffered thee not to touch her.*

V. 2. *Nevertheleste*, to avoid *fornication*] Gr. *But by reason of fornications.* In the Greek there is a kind of Ellipsis, which is well supplied by the Translators with the words *to avoid*: for that is the true meaning of the Apostle; though word for word he saith, by reason of fornications, that is, by reason of the pronenesse of mans nature to fornication, or by reason of the frequent committing thereof, especially among the Corinthians as before was noted. And here also he taxeth fornication largely for all manner of impuritie forbidden by the law of God, and he prescribeth as an antidote against the poyson of all kind of impure lust, the lawfull and holie use of matrimonie.

V. 3. *due benevolence*] By this manner of speech he implieth not onely in a modest phrase, *conjugale debitum*, to which the verse following hath reference: but as the Greek Scholiast well expoundeth it, mutuall love and loyaltie; and that sincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud*] Or, *Deprive.*

give your selves to fasting] Or, *be free for fasting.*

come together] Gr. Tec. *be together.*

V. 6. *of*] Gr. *by.*

V. 7. *I would it is all men were even as I my self*] The Apostle doth not simply wish that all men and women led a single life; for so the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continencie, and were as free from worldly cares, and fleshly intanglings as he. And this gift of continencie may stand with holy matrimonie; as we read of *Malcus* and many other in the Ecclesiasticall storie, who though they were married, yet having the gift of continencie fulfilled the Apostles precepts, vers. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows*] He giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such only that have the gift of continencie, otherwise they ought to marry again, that their conscience might be at peace.

V. 9. *better to marry then to burn*] Some interpret this burning, to be burning in hell fire for their incontinencie: and no question but the words of the Apostle are true in that sense; but because he addeth not either hell-fire or eternall, not doth any circumstance of the Text look that way; the naturall constitution seemeth to be this: It is better to marry, then by forcing our selves to live single, having not the gift of continencie, so to burn with lust, that either the will yeeldeth to the temptation, or else we cannot call upon God with a good conscience. He is not said to burne who onelie feeleth the heat of fire, for so the moft continent man might be faid to burn: but only he that is finged and scorched thereby, he that is so assaulted with the temptation of lust, that he is some way wounded, and hurt in conscience thereby.

V. 10. *not I, but the Lord*] In these words, the Apostle meaneth not, that the Lords precepts, and his were contrary, for verily the last, he saith, think also that I have the spirit of God, & whatsoever Saint Paul wrote in tails or any other of his Epistles was by divine inspiration; but his meaning is, that he spake not this by peculiar Revelation, as some other things afterwards, but that he had an expresse command of our Lord for it in Scripture, namely, Matth. 5. 32. & Matth. 19. 9.

Let not the wife depart from her husband] Gr. *that the wife be not severed from.* See Mat. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart*] Gr. *be severed.*

V. 14. *sanctified by the wife*] Some expound it sanctified, that is, some way prepared and disposed to embrace our holy faith by his conversation with his Christian wife: So *Oecumenius*, ἁγιάζεται γὰρ ὁ ἄπιστος διὰ τῆς πίστεως τῆς γυναικός, or some way initiated in the faith and feare of God. So *Tertul. l. 2. ad uxorem, sanctificatur conjux infidelis acquisitans habitare cum conjuge fideli, quia candidatus est timoris sanctæ fellicet & castæ.* And, *S. Jerome l. 1. cont. Jovin. c. 5. candidatus est fidei.* Or else the meaning is, that in regard the faithfull are heires of the Covenant of God (Gen. 17. 7. & Acts 2. 39.) together with their children, this Covenant the unbelieving partly cannot undo by his unbelief: Forasmuch, as the grace of God in sanctifying such a marriage, is more powerfull then the unbelief of the other party to profane it: So that the Apostles words import, not that an unbelieving husband is simply sanctified, or made a holy man by his wife being a Christian, or an unbelieving wife made a holy woman by her husband being a good Christian, but that he is sanctified to her, if she be a Christian, and she is sanctified to him, if he be a Christian. For although the unbelieving parte be unclean before God: yet is the matrimoniall conjunction holy by the means of faith and prayer, Titus 1. 15. and hath the approbation and blessing of God no other wayes, then if both parties were holy. Thus he answereth them that thought themselves polluted by being married to unbelievers before their conversion, and intended therefore to be divorced for that scruple sake.

but now are they holy] If the marriage were not in some degree sanctified, the children which were born in such wedlock would

would not be from their birth comprised within the Covenant of God, made with the fathers and their children, *Gen.* 17. 7. or endued with the Spirit of sanctification; neither would the Church hold them capable of Baptisme, untill grown up to age, that they might be received into the Church for their own faiths sake: but now they are holy, that is, comprised in the outward covenant of God, and have accesse and right to the signes and seales of his grace, as well as any of those that were born of both believing parents. Holy then, that is, sanctified to God in Baptisme, made members of the Church, and partakers of the grace of regeneration according to their measure and condition.

V. 15. *depart*] Or, *be severed.*

depart] Gr. *in peace.* Left any man upon pretence of this libertie, should give an occasion to the unsaithfull to depart, he giveth to understand that marriage contracted with an Infidel, ought peaceably to be kept, that if it be possible the Infidel may be wonne to the faith.

V. 16. *save thy husband*] That is, be a means to convert him to the Christian faith, by which we are justified and saved.

V. 17. *distributed to every man*] Taking occasion by that which he said of the bondage and libertie of matrimony, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and liberty, warning every man generally, to live with a contented minde in the Lord, what state or condition soever he be in, because the kingdome of God consisteth not in these outward things.

V. 18. *let him not become uncircumcised*] Some who had been circumcised, found a meanes by the help of Chirurgians to recover again their foreskin: Of these *Josephus* writeth, *l.* 12. *Antiq. c.* 6. *adjunxerunt sibi prepucia ut nulli quidem non esset Græcis dissimiles*; The manner *Epiphanius* declareth. Λιτ εἰκαιμῶς ἀφεῖ ὁ ἀρίζηλος, γελοῖον τοῖς πᾶσι κατρκῶν διὰ τῆς καλλωπίνε ἀσυνδετίας ἡδὺ μᾶλλον ἢ δεξιὰ πεφυκότας ἀνθρώπους δεινῶς τῆς ἀνδρείας κ) καλλωπιστὰς ἀφελεῖν ὑβίζοντας, ἀκρόβυστον αὐθὶς αἰσχυνόμενοι. See also *Celsus l.* 7. *c.* 25. Such practises Saint Paul here forbiddeth.

V. 21. *care not for it*] As though this calling were too unworthy a calling for a Christian. For no calling, how mean soever, debarreth a man from being Christs freeman, and the sonne of God by adoption and grace; whosoever is redeemed from the thraldome of Satan, and servitude of Sinne, whether he be in respect of his outward condition in bondage, or at his liberty, is Christs freeman.

V. 22. *free-man*] Gr. *made free.*

V. 23. *Ye are bought with a price*] See Chap. 6. 2. That is, dearly bought by a price of inestimable value, 1 Pet. 1. 18, 19.

be not ye the servants of men] If ye be at liberty, do not of your own accord make your selves servants, but consecrate your selves entirely body and soul to the service of Christ: or if ye be servants to men, that is, in a state of servitude, remember full that above and before all, ye are the servants of Christ, and therefore see ye do nothing to the obedience of man, which is contrary to that which ye owe to Christ; and as touching your soul and conscience, subject and enslave your selves to no man living, depend absolutely upon none but Christ and his Word, See Gal. 2. 4. and Col. 2. 16, 18.

V. 24. *abide with God*] Whatsoever his outward calling be, let him be sure to hold his inward calling, and abide with God in the Church: or let him so sincerely and uprightly walk in his calling, as one who is alwayes in the sight of God, and doth all things before him, and endeavoureth to approve himself to him in all things.

V. 25. *I give my judgement*] All circumstances considered, I counsell you. He enjoyneth single life to none, but perswadeth it to all, that have the gift of continencie, both from the condition of the present time, in which the faithfull could scarce have any setled place of aboade, wherein they might provide for their wives, children, and families; and from the freedome of a single life in comparison of the married estate, which draweth with it of necessitie more cares of this life, and distraction of minde from the immediate service of God.

V. 26. *for the present distresse*] Or, *for the present necessitie.* Which the Saints are subject unto, who were then continually troubled up and down so, that their estate may seem most unfit for marriage, were it not that the weaknesse of the flesh enforced them.

V. 28. *Trouble in the flesh*] Gr. *tribulation*; or, *affliction.* By the flesh he understandeth whatsoever belongeth to this present life, for marriage bringeth with it many discommodities; so that he bendeth more to a single life, not because it is a state more agreeable to God then marriage is, but for those cumberances and discommodities, which if it were possible, he would with all men to be freed of, that they might give themselves to God wholly.

V. 29. *be short*] Gr. *is contracted*, or, *shortened.*

V. 31. *And they that use this world*] It is a horrible wickedness, saith Saint Austine, *uti fruendie*, or *frui utendis*, to use those things which we ought to enjoy, or to enjoy those things which we ought only to use; to use God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought only to use, and so use them as if we used them not. Or, as others expound, not abusing them by an inordinate use of the same, or by too much doting on them, and cleaving unto them.

for the fashion of this world passeth away] He sheweth how ill-beseeming and unworthy a thing it is for a Christian to set his heart on the things of this world, considering that they are vain and transitory; rather shewes and shadowes of things, then true things themselves, Prov. 23. 5. As in a Pageant, Mask or Comedie, many persons are brought up one after another on the Stage or Scene, but at last both they and the Scene also is taken away; so it is with this present world, one person succeedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the world at last, wherein they all acted their parts, doth vanish away like a shadow, with all the glory thereof.

V. 33. *careth for the things*, &c.] They that are married have their minds distracted, and their wits withdrawn hither and thither about worldly affairs and businesses; and therefore if any man have the gift of continency, it were more commodious for him to live single. The Apostle speaketh not simply, but comparatively; for they that are married may and do care for the things of the Lord, but ordinarily do it with more distraction, then they that have lesse to do with the world, in regard of their single life.

V. 35. *I speak for your own profit*] His meaning is, that he will enforce none either to marry, or not to marry; but shew them onely what kind of life is most commodious, or at least ordinarily lesse cumbersome.

V. 36. *behaveth himself uncomely*] Or, *carrieth himself undecently.*

V. 37. *having no necessity*] He speaketh not here of a mans resolving to marry himself, or to live unmarried; but of parents or governours under whole guide and tuition virgins are; if such an one findeth no necessity, either in respect of the maids desire, or fear of worse, if the have not the gift of continency, or in respect of the condition of his family, but that he may keep her a virgin still.

V. 39. *The wife is bound*, &c.] See Rom. 7. 2.

be dead] Gr. *be fallen a sleep*, or, *laid in the grave.*

CHAP. VIII.

Vers. 1. Now as touching things] Gr. *But of things.*

We know that we have all knowledge] Here he beginneth to treate of another kind of things indifferent; to wit, of things offered to idols, or the use of flesh so offered and sacrificed; and first of all he removeth those things which the Corinthians pretended for their using things offered unto idols, without any respect, scruple, or doubt. First, they affirmed that this difference of meats was onely for unskilfull men and ignorant in the doctrine of Christian libertie; but as for them they knew well enough the benefit of Christ, who maketh all things to be clean to them that are clean. Be it so (saith Saint Paul) be it, that all (or at least the greater part of us, for there were some, Vers. 7. that wanted this knowledge) are sufficiently instructed in the knowledge of Christ; I say, notwithstanding that, we must not simply rest in this knowledge; the reason is, that unlesse our knowledge be tempered with charitie, it doth not onely not avail, but adjoyn it doth much hurt, because it is the mistresse of pride; nay, it doth not so much as deserve the name of godly knowledge, if it be severed from the love of God, and consequently from the love of our neighbour, 1 Cor. 13. 1.

Knowledge puffeth up] In those who are destitute of charity, it ministreth occasion of vanity and maketh them swell with pride; *for this venome the Serpent* infilled into it at the first temptation; and this qualitie of infusing the soul remaineth still in it, if it be not corrected with charitie.

but charitie edifieth] That is, applyeth our knowledge to the instruction of our neighbour, and to build him up in his and our most holy faith.

V. 2. *He knoweth nothing*] An opinion of knowledge without charitie, doth not only puffe up, and in that regard is to be disesteemed, but it is imperfect and knowledge fastly so called, 1 Tim. 6. 20. For he that wanteth charitie knoweth not all his duties, nor to what end he ought to referre his knowledge, nor how to use it, and so upon the matter knoweth nothing in such sort as a Christian ought to know.

V. 3. *the same is known of him*] He that referreth his knowledge and other gifts to the glory of God, and the profit of his brethren, he is known of God, that is, approved of him, as the word is taken, Psal. 1. 6. but he that hath knowledge without charitie, though in some sort he know God, yet he shall never be known, that is, acknowledged of by him, but shall heare at the last day with the hypocrites and false Prophets, Matth. 7. 23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating*, &c.] Here is the application of his answer, to things offered unto Idols; I grant, saith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol: but it followeth not therefore that a man may without any respect to his weak brethren, use those meats or any other.

an idol is nothing, &c.] Chap. 10. 19. *Divers Popish Writers*, rather their Image-worship from Idolatry, expound these words thus; an idol is nothing in the world, that is, nothing formally, or representatively, because though it be something materially, that is, wood, gold, or silver, or the like: yet it is nothing formally, because there is no such deitie as it represenseth. Whereas on the other side, an image is the representation of some thing which is truly existent in nature, as of the three Persons, Angels, and Saints departed. This distinction of theirs together with their glosse upon this Text are evidently false; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as also the brasen Serpent, of which the Jews made an Idol, were images of things truly existent in nature. For Baal was the image of the Sunne, Diana or Lucina of the Moon, Dagon of a Fish, the brasen Serpent of the fiery Serpents which really stung the Israelites, and God in the second Commandement expressely forbiddeth the bowing down to, or worshipping the likenesse of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apostle in this place is, οὐδὲν ἐστὶν εἴδωλον, the Idol is nothing, that is, of no worth, hath no vertue or power at all in it, to profane or hallow the meats offered unto it.

and thus there is none other God but one] Gr. Tec. *and thus there is no God.*

V. 5. *whether in heaven or in earth*] There are in heaven those that are called gods, as the Angels, Sunne, Moon, and all the host of heaven, and on earth also, as Saturn, Jupiter, Mars, Apollo, and other men, and beasts also, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians and other of the Heathens worshipped for gods.

there be gods many, and lords many] Either the Apostle alludeth to the diverse Idols of Baal, which were called by his name Baalim, that is Lords, as namely Baal Zebub, Baal Peor, &c. or to other Syrian deities, answerable to the number of their countries, or cities, for the Moabites worshipped Chamos, the Amorites Molock, the Sydonians Asteroth or Astarte, the Gezeans Marnan, the Tyrians Hercules, the Hemathites Asimas, &c. See Drusius Preterit. l. 6.

V. 6. *one God*] The word one doth not here respect the persons, but the nature, for the Father of whom all things are said to be, and our Lord Jesus Christ by whom, are not one person, but one God in nature.

and we in him] Or, *for him*, or, *by him.* Rom. 11. 36. Either in him, or by him, and then the meaning is, that we subsist by his vertue, and power, according to that of the Apostle, Acts 17. 28. *In him we live, move and have our being.*

one Lord] As Lord is peculiarly attributed to Christ, it signifieth the *Lord* Redeemer: in which sense the Apostle speaketh elsewhere, *Christ died and rose again that he might be* LORD *of quick and dead*: for in that we are his purchase, he is in speciall our *Lord.*

by whom are all things] The preposition, By, doth not signifie the Instrumentall cause, but the principall. For the Father and Son work together; which are not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons; but by the prepositions of *and by*, the Father *of* whom are all things, and the Lord Christ *by* whom are all things, the Apostle differenceth their order and manner of working.

V. 7. *conscience of the idol*] By conscience of the Idol, he meaneth the secret judgement, which they had within themselves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not use them with good conscience: for this force hath conscience, that if it be good, that is, rightly informed, it maketh things indifferent good to us, but if evill, it maketh them evill.

V. 8. *But meats commendeth him not to God*] He preventeth an objection, why then shall we be deprived of our libertie? nay, saith the Apostle, you shall lose no part of Christianitie, though you abstain for your brethrens sake, as also if you receive those meats it maketh you no whit the more holy or more acceptable to God, Rom. 14. 17. For our commendation before God, consisteth not in our meats, but to use our libertie with the offence of our brethren, is an abuse of our libertie, and a sinne against Christ, whom we wound through the sides of our weak brethren.

are we the better] Or, *have we the more*;

are we the worse] Or, *have we the lesse.*

V. 9. *libertie*] Or, *power.*

V. 10. *emboldened*] Gr. *edified.*

V. 11. *through thy knowledge shall the weak brother perish*] Thou wretched man who pleasest thy self with thy knowledge, which indeed is none; for if thou hadst true knowledge, thou wouldst not sit down to meat in the Idols temple, whereby as much as in thee lyeth, thou destroyest thy brother burdening his weak conscience, and by thy example enticing him to do evill, for whole salvation Christ himself dyed: and wilt not thou for much as abstain from such meat for thy weak brothers sake, for whom thy Saviour vouchsafed to shed his blood?

V. 12. *ye sinne against Christ*] Because your weak brethren whom ye offend are his members, & he accounteth the wrongs done unto them as done unto himself: *or as Oecumenius expoundeth*, you sinne against Christ, because as much as lyeth in you, you hinder his work for their salvation, destroying them whom he came to save.

Wound] Gr. *smiting.*

V. 13. *if meat make my brother to offend*] Gr. *scandalize.* Rom. 14. 21.

I will eat no flesh] Here followeth the conclusion which Saint Paul inferreth and frameth in his own person, that he might not seem to exact that of others which he will not be first subject to himself; I had rather, saith he, abstain for ever from all kind of flesh, then put a stumbling block before, or give occasion of sinne to anie of my brethren; much lesse would I refuse it a certain time and place for my brothers sake to abstain from flesh offered to Idols.

offend] Or, *stumble.*

CHAP. IX.

Vers. 1. AM I not an Apostle] Before he proceed anie farther in his proposed matter of things offered unto Idols, he sheweth the cause of all this mischief, to wit, that the Corinthians thought themselves not bound to depart from anie jot of their libertie for any mans pleasure: therefore he propoundeth himself for an example, and that in a matter in some degree necessarie. If, saith he, you alleadge for your selves that you are free, and therefore will use your libertie: am not I also free, seeing I am an Apostle? yet I for the benefit of others forbear the use of my Christian libertie in things that more nearlie concerne me, and may seem in some degree necessarie; and will not you foregoe yours in matters of lesse moment and nearlie indifferent, rather then offend your weak brethren?

have I not seen Jesus Christ our Lord] Though S. Paul conversed not with Christ whilest he lived upon earth, yet was he as well an eye-witnesse of Christ as the rest of the Apostles, for he saw him after the resurrection, as we read, Act. 22. 18. and 1 Cor. 15. 8. yet will it not hence follow that Christ was at the same time at the right hand of his Father in heaven, and upon earth or near the earth where Paul saw him, as our adversaries would infere. For either Saint Paul saw Christ in a vision, or if without a vision with his corporall eyes as did S. Steven. Act. 7. 56. his eyes were strengthened and elevated above nature to discern Christ so farre distant.

V. 2. *be not*] Gr. *am not.*

for the seale of mine apostleship] Your conversion by my ministerie is as it were a seal to confirm the truth of my Apostolicall mission, whatsoever belongeth to an Apostle I have exhibited amongst you both by my powerfull ministerie, and the signs and wonders which God hath wrought by me.

V. 3. *answer*] Gr. *apologie.*

examine] Gr. *question.*

V. 5. *to lead about a sister a wife*] Or, *woman.* May not I carry about with me in my peregrinations a Christian sister being my wife, and put the Churches to the Charge of me and my family, sith I am employed by them and for them? Or thus, might not I have a Deaconisse, a Christian sister allowed by the Church to attend on me, as other of the Apostles have had? Clemens Alexandrinus Strom lib. 3. is for this last interpretation; *non ut uxorem, inquit, sed ut sororem circumducebant mulierem*, and *Zacharias Chrysopolitanus* out of Beda addeth that it was the custome of the Jews, that the richer sort of the Christian women converted, contributed to the maintenance of their Teachers, and followed them, as some followed Christ, and ministered to him of their substance, Luk. 8. 2. *hoc tamen quia scandalum fuisse poterat, in nationibus Paulus abjecisse se memorat*, yet because the Apostle conceived this might give some kind of scandall to the Gentiles, or at least seem burdensome unto them, he accepted not of this their benevolence, though otherwise he might.

V. 6. *have not we power to forbear working*] That is, may the other Apostles eat and drink upon the expence of the Church, and keep their wives also and family by some stipend or gift offered unto them by their children, whom they begot in the Gospell, and must I onely and Barnabas, live but by the works of our hands?

V. 7. *Who goeth a warfare*] That he may not seem to reprove the Apostles who were maintained by the Church, hee sheweth that it was just and lawfull for them to live as they did of the Churches allowance, by an argument of comparison, seeing souldiers live by their wages, and husbandmen by the fruit of their labours, and shepheards of that which cometh of the flock.

V. 8. *Say I these things as a man*] Gr. *according to man*. Have I no better ground then the common custome of men? Doth not God in Scripture warrant what I say?

V. 9. *thou shalt not muzzle*, &c.] See Deut. 25. 4.

Doth God take care for oxen] It is certain that the care and providence of God extendeth to the beasts of the field, Psal. 147. 9. Psal. 36.6. Jon. 4.11. and to the fowl of heaven, for he feedeth the young Ravens that call upon him, and a sparrow is not sold in the market, nor falleth to the ground without him, Mat. 10.29. The Apostles meaning therefore is not simply God hath no regard of Oxen, or any brute beast: for as the Psalmist teacheth, He preserveth both man and beast; but the sense is, Gods end and drift in making that law was not to provide for Oxen, but he had a farther intention therein: thus Manahim Riminensis, a learned Jew, upon those words of the law, Thou shalt not take their damme with their young, saith, it was not the intention of the Law-giver to spare sheep; but to teach men mercy and compassion; *quod de ovibus præcepit, id propter homines fecit so may we say here, and the Apostle saith as much in effect, quod de bobus præcepit, id propter homines fecit.*

V. 11. *if we have sown*, &c.] See Rom. 15.27.

V. 13. *Do ye not know*, &c.] See Num. 18. 20. Deut. 10. 9. and 18. 1.

live] Or, *feed*.

are partakers with the altar] In dividing the sacrifice, and taking part of it themselves for their necessarie sustenance.

V. 14. *that they which preach*, &c.] See Gal. 6.6. 1 Tim. 5. 17.

V. 15. *Neither have I written these things*] He taketh away occasion of suspition that it might not be thought he wrote this as though he challenged his wages that was not paid him; Nay, saith he, I had rather die then abuse my right and liberties, that the false Apostles might take any advantage thereby: Or rather then not continue my purpose preaching the Gospel freelier for I am bound to preach the Gospel, seeing that the Lord hath enjoyned me this office; & if I had rather that the Gospel should be evill spoken of, then I should not require my stipend, then would it appear that I took these pains not so much for the Gospels sake as mine own gain and advantage.

better for me to dye] Gr. *good for me rather to die.*

V. 16. *though I preach*] Gr. *If I preach.*

V. 22. *I am made all things to all men*] Gr. *have been made.* In matters that are indifferent, which may be done, or not done with a good conscience, I have changed my self into all fashions, to comport with all, that I might win some at least of all sorts. Saint Augustine in his book *de Mendac. cont. Consent.* 12. *&* 17. very well illustrateth this Text: the Apostle saith, I am become all unto all men, *non mentiendo affu, sed compatiendo affectu*, not by the deceit of dissimulation, but by the affection of compassion; for a man becomes as he to whose infirmitie he condescends when he supports and relieves him with such mercy as himself would desire if he were in the same case: he doth thereforе as he, *non quia fallit illum, sed quia se cogitat illum.*

V. 25. *And*] Gr. *But*.

every man that striveth for the masterie.] He bringeth in another cause of the mischief above mentioned, to wit, that they were given to gluttonie; for there were solemn banquets of sacrifices, and the riot of the Priest was exceeding great in them: therefore it was hard for them which were accustomed to riotousnesse, especialliе when they pretended the libertie of the Gospel, to be restrained from those banquets. For this cause the Apostle calleth them by an apt similitude, and also by his own example to sobrietie and mortification of the flesh, shewing that they could not be fit to run, or wrestle, as the games of Isthmos were, which pampered up their bodies.

temperate in all things] He useth a most exquisite diet. The Greek word also will bear this construction; he patiently endureth all things, to wit, pains and blows; and shall not we endure much more, and use all kind of abstinence, that we may obtain the high prize of our calling, which is an incorruptible crown of glorie?

V. 26. *not as uncertainly*] Not as at an uncertain goale or mark; or the Greek ἀδήλως, may be thus rendred, I so runne, not as a man who sensibliе gets no ground, or cannot be perceived to out-strip him which he runneth in the race.

so fight I, not as one that beateth the aire] I make not a flourish only, like a Fencer, but I fight in earnest: or, I fight not as one who hath no enemy to fight withall; for I have an enemy which I labour to subdue, to wit, the old man which striveth against the Spirit.

V. 27. *But I keep under my body*] By mortifying of my carnall lusts and affections, and by all other exercises of pietie, I subdue my flesh to the obedience and discipline of the Spirit of God, as also to patience and constancie in all afflictions, and to such nimblenesse and readinesse as is requisite to this spiritual combate.

I my self should be a cast-away] Gr. *reprouveable.* or, *unapproved.* The word signifieth not a *reprobate*, and if he were uncertain of his election, or of obtaining the prize; for the contrarie appeares, Rom. 8. 38. and 2 Tim. 4. 7. 8. but reprouveable or faultie. ἀδόκιμος. is a metaphor either taken from those which tried metals, and cast away that which is drossie: or he goeth on in his former metaphor of those who proved masteries, and hath regard to those times, where there were certain Colledges or Academies like our Artillerie Gardens for exercise of Armes, where the novices that submitted not themselves to the rigour of their discipline, or were found tardie in their trials, or of purtie or unweildie bodies, were cashiered again by their Masters: therefore here the word ἀδόκιμος, signifieth not to be cast for ever out of Gods favour, but to be rejected either as base and refuse ore or drosse: or to be cast out of their society, and company who wrestled or ran for the prize.

CHAP. X.

Vers. 1. MOreover] Gr. Tec. *For.*

Moreover brethren, &c. He setteth out that which before he had said, laying before them an example of the horrible judgement of God against them which had in effect the self-same pledges of the same adoption and salvation that we have, and yet notwithstanding when they gave themselves to Idol feasts perished in the wilderness, being manifoldly and fearfully punished. Now besides that these things are fitly spoken against them who frequented Idol feasts, the same also seem to be urged to this end and purpose, because many men are thus minded that those things are not of so great weight that God will be angry with them if they use them so, that they frequent Christian Assemblies, and be baptized, and receive the Communion, and confesse Christ.

under the cloud] See Exod. 13. 21. Numb. 9.18.

passed through the Sea] Exod. 14. 22.

V. 2. *And were all baptized unto Moses*] Gr. *into.* This meaning is, as the deliverance out of Egypt was a figure of the redemption by Christ; and the wandring in the wilderness represented the life of the faithfull in this world, and the Land of Canaan was a shadow of the Kingdome of heaven: so the passage through the Red Sea was a holy figure answering Baptisme, and the Manna together with the water springing out of the Rock, the blessed Supper; (whence it appeareth that the Fathers did enjoy the same spirituall benefit which the Christian Church doth) and yet notwithstanding this many of them were punished, rooted out, and rejected of God for their sinnes; so likewise Christians ought to stand in fear of the like judgements in case they profane their profession with the like transgressions. See Heb. 4. 2. 1 Pet. 3. 21. For the phrase baptized into Moses, though the Jews were not dipt in the Red Sea, nor for ought we read washed with the rain water of that cloud: yet because the water in the cloud and the Sea resembled the element in our baptisme; and it is not unlike that they were sprinkled with the one and the other; but especially because they were that unto them in type, which baptisme is unto us in truth, the Apostle saith by an Analogie they were baptized *unto Moses.* The preposition in the Original may carry a double sense; either all were baptized even unto *Moses*, *Moses* himself being not accepted. Or, all were baptized in *Moses*, because *Moses* was a typicall mediator, and they were typically baptized in him: or they were baptized in *Moses*, (that is) in confirmation of the promises of grace preached and administered by *Moses*, and under that forme ordained of God by him, as we read, Act. 19. 3. They were baptized in, or into Johns Baptisme, that is, in the doctrine of John which was confirmed by his baptisme.

V. 3. *did eat the same spiritual meat*] See Exod. 16. 25. Though the Pronoune *αὐτὸ*, be not in the addition by Tecla, yet it appeareth by all other ancient Copies and the Commentaries of *Augustine* and *Chrysostome* upon this Text, that it ought to be added, and that our reading is the true, all did eat *the same spiritual meat*, the same not only with themselves but with us Christians also, (for the Apostles argument here enforceth that sense) though not in the outward signs or symbols, yet in the things signified by them. The Manna indeed and the Water which issued out of the Rock, were in respect of their substance corporall meats and drinks, yet in regard of their sacramentall and spirituall signification the Apostle calleth them spiritual meat and drink. For so they were to the believers, who by faith in the eating and drinking of them laid hold upon Christs body and blood the true spirituall food of our soules.

V. 4. *spiritual drink*] See Exod. 17. 6. Num. 20.11.

For they drank of that Spiritual Rock] That is, the water which issued out of the Rock, Exod. 9. 6. a most lively image of Christ, who being smitten of his Father (as the Rock was by Moses) at his death and suffering, streamed forth the true water of life and spirituall drink to all his Church, Job. 4. 14. Isa. 55. 1.

that followed them] Or, *went with them.* By the Rock he meaneth by a figure the waters which followed from thence in severall streams and severall rivolets, running in the wilderness along the way of the peoples passage.

and that Rock was Christ] Nor indeed by any substantiall and materiall being, but onely figurative and sacramentall, which by vertue of the institution and covenant of God hath joyned with it the reall, but spirituall enjoying of Christ. Some will have the meaning to be not the Rock was Christ, that is, a type of Christ, as the Bread and Wine in the Lords Supper are called the Body and Blood of Christ, because they are a sign and seal thereof, but Christ was the Rock that followed them: but this interpretation is not onely against the Grammaticall construction of the words, but repugnant also to the truth of the story, seeing that all the Israelites drank not out of Christ, because many of them believed not, and God had no pleasure at all in them, verf. 5. and Heb. 4. 2.

V. 5. *But with many of*] Gr. *in many of.*

were overthrown, &c.] See Num. 26.65.

V. 6. *our examples*] Gr. *our figures*, or, *our types.* Some reade figures, which signified our Sacrament, for circumcision was to the Jews a seal of righteousnesse, and a type of Baptisme to us, and so the Lamb of the other Sacrament; but the words following require rather that we translate it, *examples*; for the meaning of the Apostle is, That God set the punishment of those Israelites, as a glasse or image before us, that we in them might see what we were to look for, if we sinne as they did.

as they also lusted] See Num. 11. 4. Psal. 106. 14.

V. 7. *The people sat down to eat and drink*, &c.] See Exod. 32. 6.

V. 8. *fell in one day three and twenty thousand*] See Num. 25. 9. That is, about three and twenty thousand, for there were three and twenty thousand slain, and many others executed, See notes on Numb. 25. 4. Now although there being 24 thousand slain, the Apostle might truly say, three and twenty thousand, because the lesser number is included in the greater; yet it may be that in the first Copy τεσσερες, was written τρεις, by an abbreviation, which the transcriber mistook for τρεις, signifying three.

V. 9. *Neither let us tempt Christ*] Gr. Tec. *tempt God.* To tempt Christ, is to provoke him to a combat, as it were, which those men do who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickednesse. In the Edition of Tecla it is, *tempted God*, which is more easily to be understood, because Christ was not then come in the flesh; yet our reading may stand, because they tempted in the flesh; yet our reading may stand, because they tempted the Sonne of God, who in the fulnesse of time took our nature upon him, and was called Christ; as the Rock is said to be Christ; and so Christ himself speaketh, Joh. 8. 58. *Before Abraham was I am.*

and were destroyed of serpents] See Num. 21.6.

V. 10. *were destroyed of the destroyer*] See Num. 14. 37.

V. 11. *happened unto them for examples*] Gr. Tec. *fell out, to them typically.*

ensamples] Or, *types.*

admonition] Or, *instruction.*

ends of the world are come] This our age is called the end, because it is the shutting up of all ages, it is as it were the bottom and lees, the remnant and refuge of time.

V. 13. *temptation*] By *temptation* he meaneth *affliction*, as the word is taken, Jam. 1. 2. 1 Pet. 1.6. Ye rejoyce greatly, though now for a season, if need be, you be in heavinesse through manifold *temptations*, that the triall of your faith being much more precious then of gold tried with fire, might be found unto praise and honour.

common to man] Or, *incident to man.* That is, such as usually befalleth men, even Gods dearest children, or such as may be born by man in this life especially, assisted by Gods grace, which is always sufficient for Gods children. It may signifie also moderate afflictions, 2 2 Sam. 7. 17. I will chasten him with the rod of *men*, that is, moderately and with compassion; for it followeth, verf. 15. but my mercy shall not depart away from him.

also make a way to escape] Or, *give an issue.*

V. 16. *The cup of blessing which we bless*] The word εὐλογοῦμεν, signifieth both to *bless* & *give thanks*, yet in this place it must rather be rendred *bless* then *give thanks*, seeing it cannot be said, that we give thanks to the cup, but we may be said to bless the cup when we consecrate it in the Church, to serve for the sacramentall use of the Lords Supper, by solemn prayer and thanksgiving; this kinde of separating it from the common use, and dedicating it to a holy, may be termed the *blessing* it, as the word *blessing* is used, Gen. 2. 3 Exod. 20. 11. where it is said, that God *blessed* and hallowed the seventh day, by separating it from other common dayes, and appointing it for a peculiar use.

communion of the blood of Christ] The Sacrament thereof accompanied with the effect and spirituall reality, by the operation of the holy Ghost: or a signe and pledge of the spirituall communion which we have together, who by faith participate the body and blood of Christ, as it is said, that the Israelites communicated with the Altar, and those that did eat things sacrificed to devils, are said to communicate with devils.

V. 18. *after the flesh*] Or, *according to the flesh.*

V. 19. *that the idol is any thing*] The Apostle may seem to allude to 1 Sam. 12.21. where the idol is called *Thohu*, that is, *nothing*; whereupon the words of Jonathas are, worship not idols, *quia nihil sunt*, they are nothing, they can do you no good, or, are worth nothing. The meaning of the Apostle is as I shewed before, that the idol hath no force in it to sanctifie or profane the meate, neither is that which is sacrificed to idols any thing, that is, the offering the meat to the idol, doth nothing to the meat itself, or maketh it unclean or unholy.

V. 20. *the things which the Gentiles sacrifice*, &c.] See Deut. 32. 17. Psal. 106. 37.

fellowship with devils] Have any thing to do with them, or enter into that society which is begun in their name.

V. 21. *cup of devils*] The heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods, in offering meat-offerings in dishes, and drink-offerings in cups: these cups the Apostle cals the cups of devils.

ye cannot be partakers] That is, ye may not be partakers, for *possumus quod jure possumus*; or, ye cannot be partakers of both, but that you will provokee the wrath of God against you; as it followeth in the next verse.

V. 23. *for me*] Gr. *to me.*

are not expedient] Gr. *profit me.*

for me] Gr. *to me.*

V. 25. *Whatsoever is sold in the shambles*] Here the Apostle permitteth, that all things that are brought to the Market, may serve us for food, notwithstanding that it happened oftentimes that some of the same meat which had been offered unto idols, was brought to Market afterwards, when namely it had not been eaten up in their Idoll feasts, but carried away whole, now being brought to Market or Shambles again, the Idol was no more honoured by it, but it was taken for common meat.

V. 26. *For the earth is the Lords, and the fulnesse thereof*] See Deut. 10. 14. Psal. 24. 1.

V. 29. *for why is my liberty judged*] If I may through Gods benefit eat this or that meat, why should I through my fault cause that benefit of God to turn to my blame; Or knowing by the Word of God that it is lefe free to me to eat or not eat, why should I subject the judgement of my own conscience to that of another and weaker one, so far as to suffer my self to be traduced? it is fitteth for me, that for their sakes I do refrain feeding on such and such viands at this time, and yet conserve the liberty in my minde at other times, and elsewhere to eat of all with thanksgiving.

V. 30. *grace*] Gr. *thanksgiving.*

V. 31. *Whether therefore ye eat or drink*, &c.] See Col. 3. 17.

V. 32. *Give none offence, neither to the Jews, nor Gentiles*] Gr. *Be ye un-offensive to Jews and Gentiles.*

Give none offence, &c.] See 2 Corinth. 6. 3. Under these three sorts he comprehends all men which were then either Jews, or Paynims, or Christians, of whom we must beware, not to scandalize any by the use of our liberty, esp. cially if they be such of whom we may conceive hope, that they may be won by us.

Gentiles] Gr. *Greeks.*

CHAP. XI.

Vers. 1. FOllowers] Or, *imitators.*

V. 2. *Now I praise you*] Going about to reprehend certain disorders in the Church of Corinth, he beginneth notwithstanding with a general praise of them; which is the method of the Spirit in the Epistles sent to the seven Churches of Asia, Apoc. 2. 2, 9, 13, 19. & 3. 1. 8, 15. and Lactantius prescribes it as a rule to all discreet Pastours, that they should after the manner of Physitians anoint the brim of the cup with honey, in which they minister to the Patient a bitter potion: *circumlinitum poculum, cœle, is sapientia mellis*, &c.

and keep the ordinances] By the word παραδόσεις in the Original, which signifieth *traditions*, he meaneth not any unwritten verities concerning matters of faith, such as our Romish adversaries would force upon the Text; but particular Ordinances of comelinesse, and good order, which belong to Ecclesiastical policie, which afterwards were called Canons.

V. 3. *the head of every man is Christ*] See Ephes. 5. 23. He setteth down God in Christ our Mediatour, for the end and

mark, not onely of doctrine, but also of Ecclesiasticall comelinesse: thus applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth, that the woman is a degree beneath the man by the Ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appeare in him, for the preheminence of the sexe. The man is the womans head, that is, hath a preheminence above her, as the head hath above the members, Christ is the head of the man, in as much as he is the first begotten among many brethren; God is Christs head, in that Christ is our Mediatour.

V. 5. *Every woman that prayeth or prophesieth*] Either the Apostle speaketh of such women as had an extraordinary gift of prayer and prophesie, such as were Anna, Luk. 2. 38. and Mary the Mother of the Lord, Luk. 1. 46. and the four daughters of Philip, Acts 21. 9. or else he meaneth such women who joyned with the Assemblies in their praying and prophesying, *non oris clara voce, sed mentis tacita cogitatione*, not with open and lowd speech, for that the Apostle forbids, that any woman should speak in the Church, but with the intention of the minde and thoughts.

V. 7. *he is the image and glory of God*] See Gen. 1. 26. Here man is said to be the image and glory of God in regard of the rule which God gave him over the creatures. This image thineth most brightly in the man, who is immediatly the image of God; but more obscurely in the woman, who is the image of the man. If it be objected, that the woman as well as the man was created according to Gods image, Gen. 1. 27. and consequently that she as well as he is the image and glory of God; it may be answered, that a woman may be considered, either according to her specificall nature in which she agreeth with man, and in that regard she was created according to the image of God in holinesse and righteousnes; or according unto her sex as she was Adams wife, and subject to him, and in that regard she beareth not the Image of God; for subjection is not the Image of God, but rule.

V. 8. *For the man is not of the woman*] The Apostle hath reference to the originall and creation of man at the first, which was of the earth, not of the woman; whereas the woman was made of man, to wit of his rib. Here then the man hath some preheminence above the woman, that though now as women, are of men, so men also of women in the common course of generation, yet originally and at the first, man was not of the woman, but the woman of the man.

V. 9. *Neither was the man created for the woman*] See Gen. 2. 23. The man was not created to this end that he should serve the woman as his superiour, but on the contrary, the woman to serve, obey, and to be a helper to the man, Gen. 2. 18. Howbeit in some sense, the man may be said to be created for the woman, to protect her from wrong, and instruct her, and direct her in the way to eternall salvation, 1 Cor. 14. 35.

V. 10 *power on her head*] That is, a veil or covering, in token of her husbands power and authority over her; or a kinde of Warrant or Passe to go abroad with credit and honesty; for there was no necessity of veiling or covering their head within doors, but if they went abroad without their veil, they were counted light and wanderers, like unto run-away servants, or souldiers that have no Passe to shew from their Masters or Captains. In which regard Rebecca, Gen. 24. 65. when she lighted off her Camell, and her servant told her that it was his Master Isaac that was walking in the field to meet her, she took a Veil and covered her self; for lust, as Clemens Alexandrinus teacheth, *Paedagog. 3. ἀδ δόκιμος ὑπόβολος ἐστι*, casteth darts as it were from the eyes, and as Tertullian elegantly expresseth it, stirrigins flie to their Veil, as the Buckler of their chastitie; which though it seem but a weak fence, yet it is strong enough to bear off the fiery darts of unchaste glances from youth, *Virginitas semper timida oculos fugit, confugit ad velamen capitis, quasi ad galeam contra ictus sentationum, contra jacula scandalorum, contra suspiciones & susurros*: Tertul. de veland. virgin.

Because of the Angels] Some by the Angels understand the Pastours of the Congregations, who are termed Angels, Malachi 2. 7. and Revel. 1. 20. and that the Apostle draws his reason to enforce womens modest carriage from the reverend respect the woman ought to shew, especially in the Church, to these Angels of the Churches. Others take *Angels* here in the proper sense for the celestiall spirits, which always attend upon Christ her head, and are present in the Congregation of the faithfull, and are offended at all disorders and uncomelinesse which may be used there. The women therefore should behave themselves more modestly in the Church, out of a regard of these spirits, that they grieve them not. What though the men were well enough contented that women should go uncovered in the Church, and the husbands out of indulgence allowed their wives this slight, usurping of the mark of preheminence belonging unto them; yet the Apostle answereth, that the Angels who are perpetuall Guardians of the Churches, and assist in the Congregations, are offended at it. Some will have this to be spoken by way of aggravation, that if women should cast off their Veil in the Church, and usurp dominion there, *turpitudinem suam Angelis conspicuam facerent*, they should discover their shame and immodesty, not only before men, but before Angels: with whom S. Chrysostom & Theophylact accord, οἱ τῶν ἀνδρῶν κατηγορεῖν τοῦ ἀγῶνος ἀεὶ ἕστηκεν. Others conceive it to be spoken not by way of aggravation, but by way of exhortation drawn from the example of the Angels, who have a speciall care to observe and reverence Christ their Head, and therefore as they in token of their subjection to their Head, with two of their wings covered their face, Esa. 6. 2. so women in token of their subjection to their Heads, their Husbands, should cover their heads and faces with a Veil. In this both Jews and Christians agree, that the Angels are present at divine exercises in the Church, and are eye-witnesses of our carriage there: for so we reade in Seder Tephilleth, *Domine Deus noster corona Dei tibi hoc est celebrant te Angeli superni, illa superna, cum populo tuo Israel hinc inferne congregato, omnes simul, simul ter tibi à prophetis tuis dicitis ingeminant & inclamant, Sanctus, Sanctus, Sanctus.*

V. 11. *Nevertheless, neither is the man without the woman*] A digression which the Apostle useth, lest that which he spake of the superiority of men, or lower degree of women, in consideration of the politie of the Church, should be so taken, as though there were no measure of this inequality, therefore he teacheth, that men have in such fort the preheminence that yet God made them not alone, but women also; and that woman was so made of man, that men also are born by the means of women, and they both have an equall share in Christ, Tit. 3. 28. And this ought to put them in minde to observe the degree of each sex in such fort, that mutual conjunction may be cherish'd.

V. 15. *covering*] Or, *veil*.

V. 16. *if any man seem to be contentious, we have no such custome*] Either the meaning is, We have no such custome for women to pray uncovered; or, we have no such custome for the Churches of God to contend about matters of this nature, but willingly and cheerfully to obey those that have the oversight of us in the Lord.

V. 17. *Now in this that I declare* unto you, *I praise you not*] Gr. Tec. *now this I declare unto you, not praising*.

V. 18. *that there be divisions among*] Or, *schisms*. To celebrate the Lords Supper aright, it is requisite that there be not only consent of doctrine, but also of discipline and affections, that it be not profaned.

V. 19. *there must be also heresies*] It is unavoidable by reason of Satans malice and mans corruption, as also by the just judgement and wisest counsell of God, who draweth light out of darknesse; and according to the frequent predictions of the Spirit, Matth. 18. 7. Heresie is a contention arising about doctrine, when some do obstinately urge or receive any errour, fighting against the fundamentals of the saving doctrine, in so much that heresie is farre worse and more hurtfull then schisme or divisions; and herewithall the Apostle sheweth the reason that made him believe there were divisions among them, for that a worse evill is found amongst them, viz. heresie, which the Apostle describeth, and confuteth afterwards, 1 Cor. 15.

heresies] Or, *sects*.

which are approved] That is, those that in the trials of divisions and heresies remain constant to the unity of the Church, and to the syncere doctrine thereof, and thereby shew themselves like pure and precious gold, which abideth in the triall of the fire.

may be made manifest] When the Church is at peace, without schismes or heresies, then all that make publike profession of religion, are held for found and sound members; but when divisions and heresies arise, then it appeareth fully who cleave to the truth, and stand fast to the unity of the Church. Thus St. Cyprian speaketh, The Chaffe may be distinguished from the Wheat, *leves palea vento jactantur*, they are but as Chaffe, who are blown away with the winde, the Wheat remains still in the floor of the Church.

V. 20. *into one place*] Or, *to the same end*.

this is not to eat the Lords supper] Or, *ye cannot eat*. When you meet after such a disordered manner, as is expressed afterwards, excluding the poor from your company, and eating every one by himself, and not tarrying at all till others come; this is not to eat the Lords supper; that is, to celebrate it aright, as you ought. By the Lords Supper he meaneth not the Agape or Love-feasts anciently used in the Church, but for abuse afterwards taken away; but the celebration of the holy Eucharist, the Banquet, wherein we are fed with the body and blood of Christ, as *Sanctus in his 118 Epistle*, and *S. Cyprian* in his Tract *de Cœnâ Domini* rightly expound the Text; He calleth it a *Supper* in relation to the time in which it was first instituted, to wit, at evening; or as the Apostle hath it, Verf. 23. The same night that the Lord was betrayed, and he calleth it *Dominica*, or the Lords Supper, partly because it is kept in memory of him, partly because it was instituted by him.

V. 22. *or despise ye the Church of God, and shame, &c.*] Despise ye the poor, who are part of the Church of God, and shame you them, by excluding them out of your company for their poverties sake; fith God admits them into his family, and bids them to his heavenly Banquet, you ought not to exclude them from your feasts.

them that have not] Or, *them that are poor*.

V. 23. *For I have received of the Lord*] Because those abuses are contrary to the Lords institution, who ordained his holy Supper for a Sacrament of his body and blood, and for a bond of union, not for a bodily repast, much lesse for an occasion of strife and debate, wherunto you apply it and turn it: therefore I cannot commend you, but must blame you for such your carriage at your meetings. The only way to reform any abuses in the Church is to have recourse to the word of God, and first Institution. That *which I received of the Lord*, saith the Apostle. It may be demanded, when, and how the Apostle received it from the Lord, fith he conversed not with Christ whilest he lived upon earth, as the Apostles and Evangelists did, who received the Doctrin of the Sacrament from the Lords own mouth. We answer out of Saint Paul himself, Gal. 1. 2. That after Christs ascension, he received by speciall Revelation, which the Lord Jesus Christ vouchsafed to impart unto him, either when he was wrapt up into the third heaven, or when Christ appeared unto him at his first conversion; but whether then or at any other time Christ revealed this mystery unto him, this is certain, that he received it immediately from Christ. For he expressly affirms, that he preached not the Gospel after men, nor received it of man, nor was taught by man, but by Jesus Christ.

that which also I delivered unto you] As the words which the Father spake of the Sonne, This is my beloved Sonne in whom I am well pleased, are related not onely by the three Evangelists, Matthew, Mark, and Luke, but also by Saint Peter in his Epistle, 2 Pet. 1. 17. for the necessity of the doctrin and excellency of the mystery contained in them: so for the like reason, it pleased God that the institution of the Lords Supper should not only be recorded by the three Evangelists above named, but also here most accurately and exactly delivered by the Apostle. For all Churches must take the true keeping of the Lords Supper out of the institution of it. The parts whereof are these, touching the Pastours, to shew forth the Lords death by preaching his word, to bless the bread, and wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thanksgiving; and touching the communicants, that every one examine himself, that is to say, prove both his knowledge, and faith, and repentance; and lastly, to take the bread at the Ministers hand, and eat it, and to drink the wine, and to give God thanks.

V. 24. *and when he had given thanks*] See Matth. 26. 26. Mark 14. 22. Luk. 22. 19.

Broken for you] The word broken, noteth out unto us Christ his manner of death: for though his legs were not broken, as the theeves were, because he was the Paschal Lamb, of which no bone was to be broken; yet was his body very sorely tormented, torn, and bruised, Esa. 53. 5. 10.

in remembrance of me] Or, *for a remembrance*.

V. 25. *This cup is the New Testament*] As the bread is not the very body of Christ, but a Sacrament thereof: so neither is the cup the new Testament or Covenant, but a signe and seal thereof: as the covenant of God is renewed with his elect, and ratified by his death, and passion, so it is also sealed to every faithfull Christian, by the cup of the Lord.

in my blood] By the cup is understood (as all grant) that which is contained in the cup, by an usuall Synecdoche *continentis pro contento*, which must needs be wine and not blood. For the Apostle here faith, that the cup is the new Testament in Christs blood, that is, the wine contained in it, is a signe and seal of the new Testament, confirmed by Christs blood which he shed upon the Crosse, as the old Testament or Covenant was confirmed by the effusion of the blood of beasts sacrificed sprinkled upon the people, Exod. 24. 8.

V. 26. *ye do shew the Lords death till he come*] Or, *shew ye, or declare*. The death of the Lord must be shewed or made known in the Lords Supper, both by the Ministers of the word, who in the ministration thereof must instruct the people, that the bread broken, and the wine powred out, are the signes of the bitter death of Christ on the crosse, and seals of the benefits thereby purchased to our selves: as also by the communicants, who ought to consider in their hearts, to declare and to professe with thankfulnesse, that the Lord Jesus died for them, to redeeme them from eternall death, and to make them blessed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Testament continued untill the first coming of Christ in the flesh; so shall the Sacraments of the New Testament continue till his second coming in glory.

V. 27. *and drink* this *cup of the Lord*, &c.] Gr. *or drink*. That is,

otherwise then it is meet such mysteries should be handled. He receiveth unworthily, who receiveth without such a disposition of minde, and speciall preparation which is requisite for the partaking of so worthy a Sacrament: or they who receive it not with that reverence and devotion as they ought.

shall be guilty of the body and blood] For having violated Christs institution, and by his irreverent behaviour having prophaned the remembrance of Christs death, & for vilifying the signes and pledges of the body and blood of Christ. For the indignity that is offered unto the seal of the King, is accounted as done unto the Kings own person. The phrase of the Apostle implyes, that they who unworthily handle these holy mysteries are guilty before God as well as Judas, who betrayed the body of our Saviour; or the Jews, who bound his hands, and spit upon his face; or the souldiers, who spilt his blood.

of the Lord] Gr. Tec. *of Christ*.

V. 28. *examine himself*] Both concerning his spirituall state in generall; whether he be a true member of Christs mystical body. For none but such may eate his body, and drink his blood. And in speciall, whether he be a fit guest for so holy and heavenly a table, whether he truly repent him of his sinnes, have a lively faith in Christ, be in charity with his neighbours, and is endued with a competent measure of knowledge to discern this heavenly food from other meat. This examination of a mans self, is of necessity required in all that intend to receive the communion, and therefore they ought not to be admitted to it, which cannot examine themselves as children, idiots and mad-men, and all such as either have no knowledge of Christ, or no competent measure thereof, though they professe the Christian Religion.

eat of that bread, and drink of that cup] The Sacrament must be received in both kindes, both because Christ so instituted it, and to receive it otherwise is a violation of Christs order, and as *Gelasius* confesseth, *de consecrat. dist. 2.* grand sacrilege (*divisio unius ejusdemq; mysterii sine grandi sacrilegio non potest provenire*:) as also because if we receive but in one kinde in bread only, after the Romish manner, we shew not forth the death of Christ, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requisite.

V. 29. *damnation to himself*] Or, *judgement*. This may be understood either of eternall punishment, in respect of hypocrites; or of temporall corrections, in regard of the faithfull, who oft neglect their duty herein; and receive not so worthily, as they ought, as is declared in the next verse.

not discerning the Lords body] Shewing no more reverence at the communion of the body of Christ, then he would do at his ordinary supper: putting no difference between the bread of the Lords Supper, which is a holy signe and Sacrament of the Lords body, and between ordinary food, participating thereof without any precedent preparation or present devotion.

V. 30. *For this cause, &c.*] The prophaning the body and blood of the Lord, by unworthily receiving the holy mysteries, is sharply punished by him, by visiting such with sicknesse, and sometimes inflicting corporall death: therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

V. 31. *For if we would judge our selves*] If we would examine our own conscience and condemn our selves for our sins. And here the Apostle changeth the third person into the first, and modestly joyneth himself with the rest of his brethren, intimating that not neither himself, nor any other is free from Gods fatherly correction; and implying that he deliverethn a generall doctrine belonging to all the faithfull, to prevent Gods judgements by fore-judging themselves.

V. 32. *we are chastened of the Lord*] Sicknesse and other scourges of God, which are punishments to the wicked, inflicted upon them for their sins, are fatherly chastisements of Gods children for their instruction and amendment. πολλοὶ τῶν μὲν ἁμαρτάνοντες, νουνεκτοῦμενοι.

CHAP. XII.

Verf. 1. NOw *concerning spirituall* gifts] Here he enterteth into a reproof of the Corinthians for their abuse of spirituall gifts. For they that excelled in them, brag'd ambitiously of them, and so rob'd God of the praise of his gifts, and having no consideration of their brethrens benefit, used them to vain ostentation, and so rob'd the Church of the use of those gifts. On the other side, the inferiour fort envied the better, and went about to make a departure from them, and rent in the Church: so that all that body was as it were scattered and torn in pieces. So then he going about to remedy this abuse, willeth them first to consider diligently that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to referre them. Of this he would not have them ignorant to what purpose those gifts were given unto them.

V. 2. *ye were Gentiles*] Gr. Tec. *when ye*.

carried away] Gr. *ye were carried.*

dumb idols] Though the devil sometimes spake in and by the idol, yet the idols themselves, as the Prophet David truly affirmeth of them, Psal. 115. 5. had mouthes and spake not; the work-men who made the mouthes, could not give them speech. This therefore is spoken by way of aggravation, to shew what an absurd thing idolatry is, which *Lactantius observeth*, so besotteth men, *ut adorent insensibilia qui sentiunt, irrationalia qui sapiunt, &c.* That rationable men worship unreasonable creatures, sensible men adore senseless stocks, they who can speak, call upon dumb images and pictures.

V. 3. *calleth Jesus accursed*] Gr. *saith Jesus is.* Or, *anathema.* Or, *make anathema*, or, *curse him as an execrable thing*, Esa. 30. 22. To curse him in whom all the kindreds of the earth are blessed, can proceed from no other then from the accursed and damned spirit the devill himself. In this speech the Apostle either brandeth the priests and false prophets of the Gentiles, or the Jews who pretended to the gifts of the Spirit, and by sorcery, and witchcraft uttered strange prophesies, and did seeming wonders, yet both joyned in cursing Christ, as the blasphemous Jews do at this day.

Jesus is the Lord, but &c.] By the Lord, either the Apostle meaneth Jehovah the essentiall name of God, which the Seventy in the translation of the Old Testament expresse by κύριος, the word here used; or the Lord who hath bought and redemed us. And most true it is, that no man out of sincere affection and true faith can professe that Christ is the Lord in either of these senses, but by the instinct of the holy Ghost.

V. 4. *There are diversities of gifts*] See Rom. 12. 4, &c. The gifts are diverse, as the offices and functions in the Church are diverse: yet one and the self-same Spirit of God, is the giver of all those gifts, and that to one end, to wit, for the profit of all.

V. 5. *administrations*] Or, *ministeries.*

V. 6. *diversities of operations*] By operations here, he meaneth miraculous works, in which the Spirit of God manifested his divine power.

V. 8. *the word of wisedome*] Wisedome is a most excellent gift, very requisite not only for them which teach, but also for them that exhort and comfort.

by the same Spirit] Gr. *according to the same.*

V. 9. *To another faith by the same spirit*] By faith he meaneth not here the common faith of all Christians, but a speciall faith given to some, whereby they wrought miracles, of which the Apostle speaketh, Chapter 13. If I had all faith; so that I could remove mountains.

V. 10. *the working of miracles*] The gift of healing spoken of in the former verse was miraculous, but here by ἐνεργήματα δυνάμεων, the Apostle meaneth, the greater workings of Gods mighty power, which passed and excelled among his miracles, as the delivery of the people of Israel by the hand of Moses, and that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume the sacrifice, and licking up all the water, and that which he did by Peter in the matter of Ananias and Saphira, and such like.

V. 11. *But*] Or, *And.*

V. 12. *so also is Christ*] One body having many members, which though they are very diverse and have different offices and operations, yet they all make but one body, not naturall, but spirituall, not politicall, but mysticall.

V. 13. *For by one Spirit are we all baptized into one body*] Or, *in one.* By the two Sacraments of the faithfull in one and the same mystical body, by the vertue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament, by Baptisme to unite them to Christ, and all of them together in Christ: by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverse gifts and operations, to one and the same end, and for the common good and benefit of all. All the faithfull, as members of the self-same body, have the same means of common generation by Baptisme, and nutrition by the holy Spirit. They are baptized into one body, that is, by Baptisme and the spirituall efficacy thereof, we are incorporated into one body, the body of Christ, and we are made to drink into one Spirit, that is, by one quickning drink of the Lords blood, we are made partakers of his Spirit. And here though he mention but one signe in the Lords Supper, to wit, wine in the cup, yet we are to understand the other signe of the bread also: but it seemeth, that he useth this of the wine especially, in regard of the Spirit; because in the nourishment of our bodies, the wine or drink is that part of our aliment which doth most breed and revive the spirits.

Gentiles] Gr. *Greeks.*

and have been all] Gr. Tec. *and are all one body.*

V. 15. *If the foot shall say*] Now he buildeth his doctrine upon the foundation, which he hath laid, & first of all he speaketh unto them which should have separated themselves from those whom they envied, because they had not such excellent gifts as they: this is all one, saith he, as if the foot should say, that it were not of the body, because it is not the hand; or the ear that it is not of the body, because it is not the eye, therefore all parts ought rather to defend the unity of the body, being coupled together to serve one the other.

V. 17. *If the whole body were an eye*] Again, speaking to the same men, who were distonted at the meanenesse of their gifts in comparison of others, he sheweth them, that if that should come to passe which they desired, to wit, that all should be equall one to another, there would follow a destruction of the whole body, and consequently of themselves. For it could not be a body, unlesse it were made of many members knit together, and diverse one from the other. And that no man might finde fault with this division as unequall, he addeth, that God himself hath coupled all these together, therefore all must remain coupled together, that the body may remain in safety.

V. 21. *And the eye cannot say unto the hand*, &c.] Now on the other side, he speaketh unto them who were endued with more excellent gifts, willing them not to despise the inferiours as unprofitable, nor as though they served for no use. For God, saith he, hath in such sort tempered this inequality, that the more excellent and beautifull members can in no wise lack the more abject and such as we are ashamed of, & that they should have more care to see unto them and cover them, that by this means the necessity which is on both parts, might keep the whole body in peace and concord; that although it each member be considered apart, they are of diverse degrees and conditions, yet because they are joyned together, they have a community both in commodities and discommodities.

V. 22. *seem to be more feeble*] Of the smallest and vilest Offices, who had least power, and therefore least accounted of among the rest.

V. 23. *bestow*] Or, *put on.*

V. 25. *Schisme*] Or, *division.*

that the members should have the same care one for another] Should bestow their operations and offices to the preservation of the whole body.

V. 27. *and members in particular*] Or, *particularly.* Or, *in part.* In the Originall word for word, it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike Christian Church: for all the faithfull wheresoever they are make the whole body: you Corinthians are not the whole body, but members onely, neither all the members, but a part onely of them. Or, each one for his part, and in his place.

V. 28. *God hath set some*, &c.] See Ephes. 4. 11.

first apostles] The first and uppermost place is given to the Apostles, for that they were called unto that office immediately by Christ without any intermediate humane authority; Gal. 1. 1. they had manifold preheminences above other Doctours and Pastours, they could not erre in matter of doctrine, their Commission was generall to preach to all nations; they were endued with speciall power to work miracles, and punish the disobedient in an extraordinary manner.

secondarily prophets] Those who by a speciall and extraordinary gift interpreted prophetically Scriptures to edification, exhortation, and consolation, 1 *Cor.* 14. 3. Or those who fore-told infallibly things to come, as Agabus, Act. 21. 10. and the daughters of Philip the Evangelist, by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church, and how necessary; and also how farre they were from it, and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

miracles] Gr. *powers.*

V. 29. *Workers*] Or, *powers.*

V. 31. *But cover earnestly the*, &c.] He teacheth them that are ambitious a holy *ambition* to strive for the best gifts, and such as are most profitable in the Church, especially to contend to excell one another in love, which farre surpasseth all other gifts, as he proveth in the ensuing Chapter, and in that regard calleth it a more excellent way.

CHAP. XIII.

Verl. 1. *Tongues of men and of Angels*] The Angels being spirits, Heb. 1. 14. have no tongues properly as we have: this therefore must be understood either of the faculty of expressing their conceptions, one to another, which serveth them to that use as our tongue doth us: Or the Apostle hath reference to the variety of tongues which the Angels may or have used, when they have been sent to deliver messages to men of divers Nations and Languages; and then the meaning is, if I could speak with as many tongues or languages as ever man or Angels spake with: or else the Apostle hath reference not so much to the variety of tongues as to the gift of eloquence, and exquisite kind of speech; and then the meaning is, if I could speak *like an Angell*, that is, most exquisitely, most divinely, as *Stephen* is said to have had the look of an Angel, Act. 6. 15. They saw his face as it had been the face of an Angel, that is, with such shining beauty and lustre as Angels have appeared with, and *Nathan* is said in the Psalm (98. 15.) to be the food of Angels; that is, a most dainty food, fitter for Angels then for men; or, such as Angels, if they would taste any corporall food, would make choice of.

as sounding brasse] That is, instruments of metall, which make a great hideous noise, but without any pleasantnesse: or like a tinckling Cymball which yeelideth a pleasant sound to the eare, but is of little use at all; or that giveth an uncertain sound without any distinction of notes, as those did who used the gift of Tongues in the Church without an interpreter.

V. 2. *understand*] Or, *know.*

mysteries] Or, *secrets.*

all faith] By faith he meaneth the gift of doing miracles, of which faith our Saviour speaketh, *Matth.* 17. 20. *If ye have faith as a grain of mustard-seed*, you shall say to this mountain, Remove hence to another place: and it shall remove. For that faith may be severed from charity, but justifying faith cannot, which alwaies worketh by love: So then *all faith*, that is, all degrees of miraculous faith.

no charity] Gr. *not charity.*

V. 3. *to feed the poor*, &c. Though these seem to be most eminent acts, the former of our love to our brethren, the latter of our love to Christ and his Gospell; yet if they be done in vainglory, or we propound to our selves in them any other end but Gods glory and the good of our brother, they shall profit nothing to our salvation.

to be burned] Gr. *that I be burned.*

It profiteth me nothing] Gr. *I am nothing benefited thereby.*

V. 4. *Charity suffereth long*] Here the Apostle setteth forth the force and nature of Charity, partly by a comparison of contraries, and partly by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church, and how necessary; and also how farre they were from it, and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

vaunteth not its self] Or, *is not rash*, or, *doth nothing preposterously.* The Greek word προπετεύεται, some derive from the Latine *perperam*, and then it is of a large signification, as if he had said, it doth nothing *inconsiderately*, or *amisse*: others, as *Cornelius a Lapide*, *a Perperis fratribus procastitimis*, and then it signifieth, it doth no hing scornfully, or vain-gloriously, *Hesychius a great Master* of the Greek tongue interpreteth προπετεύεται, μετὰ βλακείας ἢ ὑπερόπτως, that is, It doth not insolently carry it self, or foolishly prefer it self above others; the Interpreter of *Sophocles* expounded it προπετῆς, by κομψίας, and θρασυλόγος, vain-glorious talkers, and braggers of themselves. In the 15. Canon of the second Councell of Nice we read καὶ πολλαπολλὰς ἔχει προπετείας καὶ κατορθίας, over-spruceness in apparell, and in decking and trimming our selves is called by the name of the vice here mentioned; whereby it appears that the meaning of the Apostle is, that those who have charity do not vainly put forth themselves, nor carry themselves insolently nor scornfully towards others.

V. 5. *not behave is self unseemly*] Or. *nothing uncomely.*

not easily provoked] Gr. *not exasperated.*

thinketh no evill] Or, *casteth, projecteth, resolveth*, or *reckoneth upon no evill.* The word in the Greek, λογίζεται, may be diverily transl ted; either imputeth no evill, or thinketh of no revenge, or plotteth no evill in his minde against another.

seemeth that he nameth it in the last place, it being as they used the matter of least use in the Church.

V. 29. *Workers*] Or, *powers.*

V. 31. *But cover earnestly the*, &c.] He teacheth them that are ambitious a holy *ambition* to strive for the best gifts, and such as are most profitable in the Church, especially to contend to excell one another in love, which farre surpasseth all other gifts, as he proveth in the ensuing Chapter, and in that regard calleth it a more excellent way.

CHAP. XIII.

Verl. 1. *Tongues of men and of Angels*] The Angels being spirits, Heb. 1. 14. have no tongues properly as we have: this therefore must be understood either of the faculty of expressing their conceptions, one to another, which serveth them to that use as our tongue doth us: Or the Apostle hath reference to the variety of tongues which the Angels may or have used, when they have been sent to deliver messages to men of divers Nations and Languages; and then the meaning is, if I could speak with as many tongues or languages as ever man or Angels spake with: or else the Apostle hath reference not so much to the variety of tongues as to the gift of eloquence, and exquisite kind of speech; and then the meaning is, if I could speak *like an Angell*, that is, most exquisitely, most divinely, as *Stephen* is said to have had the look of an Angel, Act. 6. 15. They saw his face as it had been the face of an Angel, that is, with such shining beauty and lustre as Angels have appeared with, and *Nathan* is said in the Psalm (98. 15.) to be the food of Angels; that is, a most dainty food, fitter for Angels then for men; or, such as Angels, if they would taste any corporall food, would make choice of.

as sounding brasse] That is, instruments of metall, which make a great hideous noise, but without any pleasantnesse: or like a tinckling Cymball which yeelideth a pleasant sound to the eare, but is of little use at all; or that giveth an uncertain sound without any distinction of notes, as those did who used the gift of Tongues in the Church without an interpreter.

V. 2. *understand*] Or, *know.*

mysteries] Or, *secrets.*

all faith] By faith he meaneth the gift of doing miracles, of which faith our Saviour speaketh, *Matth.* 17. 20. *If ye have faith as a grain of mustard-seed*, you shall say to this mountain, Remove hence to another place: and it shall remove. For that faith may be severed from charity, but justifying faith cannot, which alwaies worketh by love: So then *all faith*, that is, all degrees of miraculous faith.

no charity] Gr. *not charity.*

V. 3. *to feed the poor*, &c. Though these seem to be most eminent acts, the former of our love to our brethren, the latter of our love to Christ and his Gospell; yet if they be done in vainglory, or we propound to our selves in them any other end but Gods glory and the good of our brother, they shall profit nothing to our salvation.

to be burned] Gr. *that I be burned.*

It profiteth me nothing] Gr. *I am nothing benefited thereby.*

V. 4. *Charity suffereth long*] Here the Apostle setteth forth the force and nature of Charity, partly by a comparison of contraries, and partly by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church, and how necessary; and also how farre they were from it, and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

vaunteth not its self] Or, *is not rash*, or, *doth nothing preposterously.* The Greek word προπετεύεται, some derive from the Latine *perperam*, and then it is of a large signification, as if he had said, it doth nothing *inconsiderately*, or *amisse*: others, as *Cornelius a Lapide*, *a Perperis fratribus procastitimis*, and then it signifieth, it doth no hing scornfully, or vain-gloriously, *Hesychius a great Master* of the Greek tongue interpreteth προπετεύεται, μετὰ βλακείας ἢ ὑπερόπτως, that is, It doth not insolently carry it self, or foolishly prefer it self above others; the Interpreter of *Sophocles* expounded it προπετῆς, by κομψίας, and θρασυλόγος, vain-glorious talkers, and braggers of themselves. In the 15. Canon of the second Councell of Nice we read καὶ πολλαπολλὰς ἔχει προπετείας κατορθίας, over-spruceness in apparell, and in decking and trimming our selves is called by the name of the vice here mentioned; whereby it appears that the meaning of the Apostle is, that those who have charity do not vainly put forth themselves, nor carry themselves insolently nor scornfully towards others.

V. 5. *not behave is self unseemly*] Or. *nothing uncomely.*

not easily provoked] Gr. *not exasperated.*

thinketh no evill] Or, *casteth, projecteth, resolveth*, or *reckoneth upon no evill.* The word in the Greek, λογίζεται, may be diverily transl ted; either imputeth no evill, or thinketh of no revenge, or plotteth no evill in his minde against another.

V. 6. *Rejoyceth not in iniquity*] Taketh no pleasure in speaking or doing evill or wrong; or rejoyceth not, but rather grieveth when any evill befalleth his brother of what kind soever.

but rejoyceth in the truth] Or, *with the truth.* Rejoyceth at the righteousnesse of the righteous. For the Hebrew sometime by truth meaneth righteousnesse; the meaning then of the Apostle is, that a charitable man is so far from taking any delight in the calamity, hurt, or disgrace of another, if they be found guilty, or taken tardy in any thing, that on the contrarie when any that is brought in question as a Delinquent, and afterwards by evidence of truth is cleared, he congratulateth the party that is acquit, and as much rejoyceth, as at the clearing of his own innocency.

V. 7. *Beareth all things*] Or, *supporteth.* The word in the Originall στέγει, signifieth to bear up, as a pillar bears the roofe laid upon it, and it differeth from the other word also in this verse κατακαλύπτει, that this imployeth a supporting of our weak brother, and helping his infirmities; but the other a patient enduring of wrongs offered to us; or sustaining whatsoever burden is laid upon us.

believeth all things] These three acts of love, namely, believeth, hopeth, endureth all things, may be either referred to God, or our neighbour: if they be referred to God, then the meaning is this, love believeth every word of God, hopeth for all the good things he promiseth, and patiently expecteth the accomplishment of all his gracious promises, and meekly endureth all his chastisements. If they be referred to our neighbour, then the meaning is, love believeth and hopeth all good of our neighbour, and patiently beareth all wrongs, even death it self, if it be so ordained with the will of God that it be inflicted on him. Now we are not from hence to inferre that a charitable man is improvident to prevent evill, or carelesse to right himself. (Prov. 14. 15.) For all that the Apostle here affirmeth of love comes but to this, that a charitable man is apt to construe all things to the best, and hope for the best where there is not apparent reason to the contrary: and that he is more willing to suffer the greatest wrong then to desire revenge, or offer the least injury, he endureth all things which he may with a good conscience, and he perswadeth himself may make for the glory of God, or advantage of the truth: but the latter is more proper.

endureth] Or, *sustaineth.*

V. 8. *Charity never faileth*] Gr. *falleth away.* He commendeth the excellency of Charity in that, that it shall never be abolished in the Saints; whereas the other gifts which are necessary for the building up of the Church, so long as we live here shall have no place in the world to come.

shall faile] Gr. *be abolished.* or, *cassated.*

knowledge, it shall vanish away] Or, *be made frustrate.* Either by knowledge the Apostle here meaneth the way to get knowledge by prophecying; or such imperfect knowledge as we have in this life; or that knowledge which is acquired by sense and experience, or that gift whereby God enableth us to instruct others, and to teach in the Church, that shall be abolished after this life: because then there shall be no need of it.

V. 9. *For we know in part*] We are now in that state that we ought to learn daily, and therefore we have need of those helps; to wit, the gift of Tongues and knowledge of them that teach them: but to what purpose serve they then when we have obtained and got the full knowledge of God; which serveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or, *evacuated.*

V. 11. *When I was a child, I spake as a child*] He illustrateth what he laid before by an elegant similitude, comparing this life to our infancy or child-hood, wherein we *stammer* rather then speak, and think and understand but childish things, and therefore need of such helps as may frame our tongues, and informe our minds: but when we become perfect men in Christ Jesus, to what end should we desire that stammering speech & those childish helps, and such like things whereby our childhood is framed by little and little.

thought] Or, *reasoned.*

V. 12. *For now we see through a glasse*] There is such a difference between our present knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a mans image in a glasse, and looking him full in the face. Now we see God in the Word and Sacraments, and in his Works; in which *there* is revealed unto us by a kind of reflection, the *Image* of those things whereof we cannot directly see the originall truth, and proper essence in this world, 2 Cor. 5. 7.

darkly] Gr. *in a riddle.* In the Originall it is in a riddle, proverbiall or ænigmaticall speech, and the Apostle hath reference, unto Numbers the 12. 8. where God speaking of Moses, saith, I will speak unto him mouth to mouth, and by vision, and not in dark words: And the Apostle here by implyeth, that

there is such a difference betweene the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the same thing in the obscurity of a Riddle, and declaring of it in plain, proper and significant tearms: or the seeing of a thing immediately, and in its proper shape; and the seeing it through a mirrour, or the image of it in a glasse. We here in this life see but the image of things, neither can we contemplate in the foresaid glasse the pure and naked image, but cloathed and wrapped about with an intricacie of words, and corporall significations accommodated to our grosse manner of apprehending and reasoning.

as also I am known] The Greek words may bear a double sense, καθὼς καὶ ἐπεγνώσθην. Either I shall know him according to the measure of that knowledge wherewith I shall then be endued by him, or I shall come to the perfect knowledge of my election how I am known, that is, chosen and marked out for his by my clear vision of God, and full conjunction and communion with him. At that time I shall know him as I am known of him; that is, most certainly, clearly, and face to face, as I am known of him, though not so perfectly, for the creature can never know the Creator so fully and perfectly as the Creator knoweth it. There is yet another opinion which thus glosseth the words; I shall know God then immediately, and as it were, face to face, as I was known of him, and saw him in my celestiall vision and rapture when I was taken up into the third heaven.

V. 13. *And now abideth faith*] Either the meaning is, whilest we are in this life, it is very needfull that all these three graces be, and abide within us, Faith, Hope, and Charity; for without faith we cannot be justified nor made acceptable to God, without hope faith cannot subsist, and by love faith must be working, but after this life faith shall be turned into vision, hope into fruition, but then love shall be in greatest perfection. Or, the Apostles meaning is, that faith, hope and charity are vertues that are to abide and continue in the Church militant, and have their working in true believers at all times, and shall have in all ages, whereas the gift of tongues and miracles were necessary in the first planting of the Church, but afterwards were to cease, as now they have done for many ages.

the greatest of these is charity] Gr. *greater*. If the Apostle speak here not of justifying faith, but of the faith of miracles, or whereby men work wonders, of which he speaketh verse 2. then there can be no question, but that charity farre exceedeth that faith; but because here he joyneth with it hope, which is a grace common to all true Christians, and most of the ancient and latter Divines understand this verse of the three prime Theologicall vertues, most necessary to salvation; it is more probable that S. Paul here taketh faith in the largest notion, as it comprisseth, not only the faith of miracles, and that which is called Historicall, but even justifying faith; and howloever faith in that notion, in the matter of Justification, hath the prehemineance above all other graces, yet in many other respects, charity exceedeth faith; as first in regard of the object, for the object of faith is God only, in whom alone we are to believe; but the object of Charity is of a larger extent, for it respecteth not God only, but our neighbour also. Secondly, in regard of the manner of working. For faith worketh by receiving Christ, and all his benefits, but charity, by giving and bestowing both our affections and goods; now our Saviour faith, It is a more blessed thing to give then to receive. Thirdly, in respect of duration or continuance. For faith and hope shall cease in the life to come, we being then actually to enjoy and possesse those good things which we now believe and hope for; but charity shall not only remain, but have its full perfection in the life to come. Lastly, in respect of the end, because love is the end, and scope of the two other graces, for we apprehend by faith, and expect by hope that we may enjoy by perfect love, whereby also we render unto God the same we have received of him, and in this correspondence lyeth and consisteth the accomplishment of our conjunction with God, and of mans eternall happinesse.

CHAP. XIIII.

Vers. 1. Desire] Gr. *emulate.*

that ye may prophesie] The Apostle speaketh not here of that gift of the Holy Ghost, whereby men that were inspired fore-told things future, as the word is taken in the old Testament; but of a gift of the Spirit, whereby men were inabled to expound the Scriptures, given by divine inspiration, and apply them to the benefit of their hearers, for their edification, instruction, and comfort.

V. 2. *understandeth*] Gr. *heareth.*

in the spirit] By that inspiration which he hath received of the Spirit, which notwithstanding he abideth when he speaketh mysteries, which none of the company can understand.

V. 3. *He that prophesieth speaketh unto men*] He that expounded the Scriptures in a known tongue, he speaketh unto men; that is, speaketh in such a manner that man may understand him, and receive fruit and benefit by him. This fruit is forted in the words following *edification, exhortation, and comfort.* By *edification* he understandeth confirmation of faith and instruction of the ignorant; by *exhortation*, incitation to vertue, and reproof of the unruly; by *comfort*, the applying of the promises of God to the consolation of the afflicted. And these are the three ends to which all Expositours of the Word ought to apply the doctrine they deliver.

V. 6. *If I come unto you with tongues*] I wonder whether that which you so much admire in others, would content you in me your Apostle; if I should come among you with the gift of tongues, which the Lord hath so largely bestowed upon me, ver. 18. Or, whether you would not rather expect at my hands that I should preach to your understanding, as is agreeable to my Office of Apostleship, and profitable for you.

either by revelation, &c.] Or, *in revelation.* Unlesse I propound unto you some particular matter, appertaining to your faith or salvation, which I had either learned of God by immediate inspiration, or discovered and deduced by the discourse of enlightned reason from the generall grounds of the Word of God. *By prophesying*, that is, in the generall exposition of the truth of God, whether after an extraordinary manner, which is by prophesying, or by way of treaty and discourse, by the ordinary gift of reason, which is doctrine.

by knowledge] Or, *in knowledge.*

by prophesying] Or, *in prophesying.*

by doctrine, Or, *in doctrine.*

V. 7. *And even things without life*] He setteth forth that which he had said, by a similitude, borrowed from instruments of musick, which though they sound not out perfectly the ditty, yet by a distinction of sounds they expresse in such sort thereby the tune, that we know after a sort what lesson is plaid upon them.

sounds] Or, *tunes.*

V. 8. *who shall prepare*] Gr. Tec. *who prepareth.*

V. 9. *words easie to be understood*] Gr. *a significant speech.*

V. 10. *signification*] Or, *dumb*, or, *mute.*

V. 11. *meaning*] Gr. *power.*

a Barbarian] This word Barbarian is derived from the Arabick word Barbar, which signifieth a murmur or confused noise or from Bar, which in the Arabian language signifieth a wilderness; for those who were first styled *Barbari*, lived in desarts after the manner of wilde beasts: afterwards the word Barbarian was taken in a larger sense for all those who spake not the pure language of the Grecians; here it signifieth, as also in the Poet, I shall be as a stranger, whose language he understandeth not, *Barbarus hic ego sum, quia non intelligor alli*; so the Grecians in old time called the Egyptians Barbarians, and the Egyptians them, because neither understood the other; so Apamenius the Platonick Philosopher called John the Evangelist, a Barbarian, not in any dilgrace, as Cyrill in his eight book against Julian, sheweth; but only *διὰ τὸ ἀλλόφυλον*, because he was a Jew, and of another language, not understood of this Philosopher, to wit, the Hebrew or Syriack, which he naturally spake as his mother tongue, though he wrote his Gospell in the Greek.

V. 12. *of spiritually gifts*] Gr. *of spirits.*

excell] Gr. Tec. *prophesie.*

V. 14. *my spirit prayeth*] The gift and inspiration which the Spirit giveth me doth his part, but only to my self; but any understanding is without fruit, because no fruit cometh to the Church by my prayer, in regard they hear the sound of my words, but the understanding or meaning of them is not known to them. The Spirit of God doth indeed by a supernaturall inspiration forme, and frame the conception and words of a prayer within me, and moveth me to pronounce it, and I my selfe am therewith affected, but in the mean while the naturall faculty of the mind or understanding, whereby the ordinary and naturall word or speech is produced to communicate it selfe to others doth cease in me, and is unfruitfull in regard of others edification.

V. 15. *with the*] Or, *in the.*

I will pray with the understanding also] That is, I will pray in such a language, whereby I may be understood of them, and they edified by my prayer.

with the spirit] Or, *in.*

V. 16. *Else when thou shalt bless with the spirit*] Seeing the whole congregation must agree to him that speaketh, and witnesse this their agreement; how shall they give their assent, or agreement, who know not what is spoken? The prayers and thanksgivings to God which are made publikely in the Church, ought to be made and offered there with one heart and minde, and spirit of the whole congregation, which is impossible to be done, if they do not all of them understand the meaning.

how shall he that occupieth the room of the unlearned] That is, the common vulgar people, who it is like sate in the holy assemblies in a distinct place from the Pastours, and other Ecclesiasticall persons; such as were those also among the rest that had this gift of tongues.

say Amen] How shall he joyn the bent of his desires attending, and intentions to that which he hears and understands not? Amen is an adverbe of assenting and wishing: it cometh from a root in Hebrew signifying truth, and assurance, and is used in the conclusion of prayers, Rom. 15. 33. and else-where, thereby to declare the consenting to that which is prayed, and a desire that it may be fulfilled.

V. 20. *be ye children*] See *Matth.* 18. 3.

men] Gr. *perfect*, or, *of a ripe age.*

V. 21. *In the law it is written*] See Isa. 28. 11. That is, in the Scriptures of the Old Testament; as Joh. 15. 25 the book of Psalmes: so here the prophesie of Esay is comprised under the word *Law*. The passage is self containing a reproof of the peoples wilfull dulnesse is here applyed for some resemblance it hath to the present purpose, *viz.* that like as God never left to propound and declare his word unto his people, (See Isa 28. 11.) although they made themselves uncapable of understanding it to their salvation, thereby to convince them, and as it were to scale up their condemnation: so also when the tongue is brought to any without being understood, it is a sign God is not pleased to make the same a means of conversion, and illumination, but of convition as towards obdurate unbelievers.

other tongues, and other lips, will I speak] Gr. Tec. *lips of other.* By men of strange and unknown language will I speake. For a much then as God doth make use of unknown tongues and languages for a punishment, it is not fit the same should be used in congregations without interpreting them, in regard that otherwise it would serve more for a punishment then the edification of the hearers.

V. 25. *the secrets of his heart*] That is, his false perswasions of God, and wicked lusts and desires, shall be discovered and convinced by the word.

V. 26. *How is it then*] Gr. *what is.*

V. 27. *by two, or as the most by three*] He setteth down the manner how to use the gift of tongues, it may be lawfull for one or two, or at the most for three, to use the gift of tongues one after another in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift speak to himself alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admonished.*

V. 32. *the spirits of the Prophets are subject to the Prophets*] These words according to a diverse reference may have a diverse sense, if they have reference to vers. 29. let the Prophets speak by two, or at the most by three, and let the others judge; then the meaning is, that the doctrine of every Prophet ought to be subject unto the examination and censure of the other Prophets, and therefore every Prophet may speak in publique, to the end that he may be discerned and approved by the rest. For although these prophesies were infused by the Holy Spirit, that cannot erre, yet all spirits are not alwaies revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received, and it might so fall out, that that which they added of their own, by way of confirmation, illustration or application, might be justly subject to censure. Withall it must be tryed and judged by others, whether the prophesies proceed from the inspiration of the Holy Spirit, and according to the rule of faith, Esay 8. 20. But if these words look not backward to the antecedents, but forwards to the consequents, then the meaning is, that the spirit of the Prophets are to farre subject to the Prophets, that when they are moved by the Holy Ghost to prophesie, they may deliver their prophesies presently, or forbear the delivery of them for a time, as shall be most expedient for the Church, and so though more be inspired at the same time, yet they may speak orderly one after another.

V. 33. *confusion*] Gr. *tumult.* or, *unquietnesse.*

V. 34. *Let your women keep silence in the churches*] Gr. Tec. *the women.* See 1 Tim. 2. 12.

it is not permitted] Gr. *it hath not been permitted.*

law] See *Gen.* 3. 16.

V. 38. *Let him be ignorant*] The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things that are right.

V. 39. *covet to prophesie*] Gr, *zealously desire*, or, *seek to prophesie.*

V. 40. *Let all things be done decently*, &c.] Gr. Tec. *But let.* Although some conceive that the precept of decency hath reference to the habits of men and women spoken of before, and that of order to the use of spirituall gifts, that both they which speak with tongues and prophesie, do it in that order the Apostle prescribeth, ver. 27, 29. Yet it is more probable, that the Apostle here delivereth a generall Rule, by which all things which belong to the politie of the Church are to be regulated. Let all things that are done in the assemblies, whether praying and preaching, or administration of the Sacraments, or exercising Ecclesiasticall discipline, be done decently; that is, in a seemly and fit manner, and also orderly without confusion, every thing in its proper season, time, and place.

CHAP. XV.

Vers. 2. Keep in memory] Or, *hold fast.*

what I preached unto you] The Greek τίνι λόγῳ, signifieth as well, *qui ratione vel quomodo*, after what manner, as well with what words, and the meaning; either how in expresse and direct words I preached unto you the doctrine of the resurrection, or, after what manner I preached, that is, how powerfully; not only proving it by forcible arguments, but also confirming it by signs and wonders.

V. 3. *which I also received*] Either immediately from Christ when he was rapt up into the third heaven, or from those who were themselves eye-witnesses of these things.

according to the Scriptures] See Isa. 53. 5, 6. &c.

V. 4. *according to the Scriptures*] See Psal. 16. 10.

V. 5. *And that he was seen of Cephas*] See John 20. 19.

then of the twelve] In some Copies it is *the eleven*, and when this vision was, there were but eleven, for Judas before this had hung himself, and *Matthias* was not chosen, till after Christs ascension. The answer is, that by a *Synecdoche* eleven might be here meant by twelve, because those picke & chosen mea known by the name of Apostles, were at the first twelve, and commonly called the twelve. In like manner, *Gen.* 42. 13. It is said, Thy servants are twelve brethren, the sons of one man; yet in the same verse it is added, One is not: so here they are called twelve Apostles, though at this vision one was wanting.

V. 8. *And last of all he was seen of me also*] See Acts 9. 4. Chap. 9. 1.

one born out of due time] The Greek word ἐκτρώματι, signifieth an abortive, whereby the Apostle implyeth, that he was new-born to Christ after the descending of the Holy Ghost, whereas the other Apostles were born again unto Christ, and called before the sending down of the Holy Ghost. Or, he alludeth to the manner of his conversion, and new-birth, which was not without violence, Acts 9. as for the most part abortive Children are not only born out of their due time, but some violence is used to bring them forth.

V. 14. *And your faith is also vain*] Either void of truth, or of fruit, and profit. For if Christ be not risen as we have preached unto you, then you do vainly to believe us, and this your faith will do you no good at all.

V. 17 *Ye are yet in your sinnes*] Gr. Tec. *and ye.* Seeing death is the punishment of sinne, in vain should we believe that our sinnes are forgiven us, if they remain and we are still guilty of them: but they remain and we are guilty of them, if Christ rose not from the dead. For we are justified by his resurrection, Rom. 4. 25. If Christ then had continued still in death, his death would have proved uneffectuall, for the expiation of sinne, and for the conquering of death in his members, which he had not conquered in himself.

V. 19. *we are of all men most miserable*] In regard that Christians do not only forsake the pleasures of this world, and are subject also for the profession of the truth to a great many crosses, tribulations and persecutions: therefore, should there be no resurrection, Christians must needs be most miserable. For then they should injoy no good nor comfort at all, neither here, nor hereafter, neither temporall, nor eternall. The ground of this argument is this, that the perfect felicity of the soul, and the inamortality thereof, are by Gods order inseparable from the resurrection of the bodies, wherefore he that denies the one, overthrowes also the other. See *Matth.* 25. 32.

V. 20. *the first fruits of them that slept*] See Colos. 1. 18. Rev. 1. 5. Christ in his resurrection is fitly compared to the first fruits, not only because he first rose from the earth (as the first fruits do that Spring out of the ground) and presented himself to his Father, the very day that the first fruits were to be offered according to the Law; but because that as by the offering of the first fruits unto God, the rest were sanctified, Deut. 26. 1. Rom. 11. 16. so by Christs resurrection, all the faithfull that die in the Lord, are sanctified unto him, and assured of their resurrection. If it be objected, that others were raised from death before Christ, and therefore he cannot be called the first fruits of the dead. I answer, first, that if he were not the first in time, yet he was the first in dignity that ever rose. Secondly, that none ever rose but by his power, and the vertue and merit of his resurrection. Thirdly, that he was the first that ever rose to a blessed and immortall life. Other dead were raised before him; *mortui suscitati sunt, sed iterum morturi*: raised for a time to life, but afterwards dying again; none before Christ so rose from the dead, that he dyed no more, nor had death any more power over him. Here it is not to be omitted, that those who

in the former verses are called dead, after the mentioning of Christs resurrection are tearmed *them that sleep*, because such is the vertue of Christs resurrection, that it changeth the nature of death in all his members, and turns it into a sweet sleep: and therefore the Church-yards, in which the faithfull are buried, were by the Ancients tearmed κοιμητήρια, *dormitories*, or *dortories*, resting or sleeping places.

V. 21. *For since by man came death*] Christ is to be considered as opposite to *Adam*, in respect of the contrary effects which the sin of the one, and the merits of the other produced; that as from one man *Adam*, sin came over all, because by nature all were born of him; so from one man Christ, life cometh unto all, that is to say, all that are faithfull, because in Christ they are made the children of God by grace, and are quickned and restored to life by him.

V. 23. *every man in his own order*] See 1 Thess. 4. 15.

V. 24. *delivered up the Kingdome to God*] Christ hath a double Kingdome; 1. Essentiall, as God, and this Christ possesseth with his Father and the Spirit for ever. 2. Oeconomicall, as Mediator betwixt God and Man; and this Kingdome which he received from his Father, he shall surrender up again to his Father after he hath subdued finne and death, and put all his enemies under his feet.

put down all rule] Or, *made frustrate*. or, *taken away*. That is, all his enemies, which shall be spoyled of all the power they have.

V. 25. *till he hath put*, &c.] See Psal. 110. 1.

V. 27. *hath put all things*, &c.] See Psal. 8. 6.

V. 28. *then shall the Son also himself be subject unto him*] As man in respect of his mysticall body, the Son shall be subject to his Father, not as if he were not subject to his Father before, but because then in the sight of men and Angels by making a surrender of his Kingdom, he shall most manifestly declare his subjection to his Father. See *Epiphan. hæres. 69. et Origen. hom. 7. in c. 10. Levit. et August. lib. 1. de Trin. c. 8.* And because his mysticall body, that is to say, the Church; which is here in distresse, and as yet not wholly partaker of his glory, is not fully perfect; and also because the bodies of the Saints which lye in the grave, shall not be glorified till the resurrection; but Christ as he is God hath subjected to him, as his Father hath; but as he is a Priest he is subject to his Father together with us.

that God may be all in all] By this kind of speech is set forth the incomprehensible glory, which floweth from God and shall fill all of us as we are joyned together to our head; but yet so, that our head shall alwaies reserve his preeminencie.

V. 29. *Else what shall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the most difficult passages in all the Epistles of Saint *Paul*, it will not be unprofitable to the Reader, to have a *Synopsis* or joynt view of all the Interpretations that have been yet given which carry any probability with them. First, some translate the words, *wash over the dead*. For so the word baptisme is taken, *Mat. 9. 4. Luk. 11. 38. Heb. 9. 10.* And we read, Acts 9. 37. that it was the manner of the faithfull to *wash the dead*, before they buried them. And this washing of the dead corps was done out of this consideration, that the dead and vile body which they there washed should one day be changed, and made like unto Christs glorious body. But neither will this Translation stand with the phrase in the Originall, βαπτίζονται, not βαπτίζουσι, which signifieth, are washed or baptized for, or over the dead, not who wash the dead body. Neither could the Apostle draw any firme argument from this custome of washing the dead bodies. For admit that it were not superstitious, but very commendable; yet it yeelds no ground of an argument for the resurrection. For divers of the heathen both washed and inbalmed the bodies of the dead; yet had no faith at all of the resurrection. So the faithfull might out of honour or respect to their friends deceased use the like ceremony, without any relation at all to the future resurrection. Secondly, others translate the words *Baptizantur super mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apostles reason after this manner: If there be no resurrection of the dead, why do some of you choose to be baptized upon the graves of the dead, rather, then in other places, but for a more special testimony of their faith in the resurrection, & of their charitable opinion that those who were there buried should receive a glorious resurrection? But neither do they bring any good proof that in the dayes of the Apostles the Christians administred baptisme at the Sepulchres of the dead, but rather they baptized in places where was much water, Joh. 3. 23. Act. 8. 38. Neither would such a custome of administring Baptisme inferre the resurrection of the dead. For they might choose those places for their holy meetings, to preserve the memory of the dead, and honour the Martyrs, and to *warme*, as it were, their *ashes*, and *devotion* at their *embers*. Thirdly, others translating the words as we do, *What shall they do which are baptized for the dead?* conceive that the Apostle hath regard not to a common rise in the Church, but to a particular custome of some, whereof there is mention made in antiquity, both by S. *Ambrose*, and *Tertullian*, which was, that if any one dyed in the confession of the faith of Christ, before he came to be baptized, some of his friends or kindred coming to be baptized, received baptisme both in his own name and also in the name of such an one whom he did testifie to have dyed in the faith of Christ, to the end that the Church might also register the same among the faithfull, that had departed this life, from whence, they were wont to pray in publique, that God would grant them a happy resurrection. From this custome the Apostle (say they) draweth his argument on this manner: It were in vain for any among you to be baptized for your dead friends if they shall never rise again. But against this interpretation many things may be objected. First, though it be certain that some ancient Heretiques had such a custome, yet there is no proof at all that among the *Corinthians* in Saint *Pauls* time there was any such custome. Secondly, supposing there had been such a custome, and Saint Paul might well use an argument *ad hominem*, and wound them who used it with their own weapon; yet it is not probable that the Apostle would draw an argument from such a superstitious and unwarrantable custome, for so main an Article of our Christian faith as is the resurrection of the dead: or if he thought good to convince some of the *Corinthians* who derived the resurrection out of a practice of their own, though erroneous; yet he would have laid some kind of aspersion and tax upon it, and not have alledged it as a thing lawfull and warrantable without any dislike at all of it. Thirdly, if it were granted that this custome were as ancient as S. Pauls dayes, and warrantable also; yet it doth nothing at all conduce to Saint Pauls end, who had undertaken the proof of the resurrection of the body. For they who use such a custome might easily have answered, We do not baptize living men in the name and in the behalf of the dead for any other respect, then for the salvation of their souls, and what is that to the resurrection of their body? Fourthly, others render the words, What shall they do which are baptized for dead; or, as dead; and thus they gather the Apostles argument: his intent was to prove the resurrection, hereto he imployeth baptisme, which as it is faid, in those dayes was celebrated by dipping and plunging the whole body in water, in token that we are in death; and the coming forth of the water representeth the resurrection: the argument then is drawn *ab absurdo*: this sign were in vain and absurd if there were no resurrection. For to what end are men baptized for dead, or as dead, to represent unto us what we be in death, to wit, the death of finne, and shall be raised from thence to newnesse of life, if there be no hope of the resurrection of the body? for this first resurrection should be to little purpose, if the second should not one day follow. But neither is this interpretation free from just exception; for though baptisme have relation to the resurrection, as S. Paul teacheth, Rom. 6. 4. and S. *Jerome* faith truly, *non solum propter remissionem peccatorum baptizamur, sed etiam propter resurrectionem carnis nostræ.* And S. *Ambrose*, *per regenerationem corpora nostra resurrectionis gloria inaugurantur*; yet this cannot be S. Pauls meaning. For then he would not have faid, What shall *they do* which are baptized for dead? but, what shall *we do* who are *all baptized as for dead*; or *being in death*, to be raised up from thence by the power of baptisme? Besides, although in English and Latine *pro mortuis*, and for dead; may carry such a meaning; yet the Greek ὑπὲρ τῶν νεκρῶν, cannot carry that sense; ὑπὲρ is never taken for *tanquam*; but it must of necessity be rendred either for the dead, or over the dead; not those that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which seemeth to be most agreeable to the scope of the Apostle, and the antecedents and consequents. The interpretation is this, If there be no resurrection of the dead, what *shall they do*, that is, *what shall become of them*, in *what miserable condition are they* who are baptized, *wig with their own blood*, and not only suffer grievous torments, but even death it self for the dead; that is, for the cause or *quarrell* of the dead; or *instead of the dead*, for whose sake they chose rather to suffer death, then they would detect them to the heathen; or betray them into the hands of their bloudy persecutors; or who willingly undergo the *baptisme of bloud* for the faith of them that are now dead, & in speciall for maintaining this very Article of the resurrection of the dead: for which, as Saint Paul, Act. 23. 6. so many hundreds of Christians more were called in question, put to tortures, and persecuted even to death. The force of this argument of the Apostle is very evident, and it well agreeth with the argument preceding. *Why stand we in jeopardy every hour?* and I protest eniuseth. *Why stand we in jeopardy every hour?* and I protest by your rejoycing which I have in Christ, I die daily; and *If I have fought with beasts at Ephesus after the manner of men, what advantageth it me if the dead rise not at all?* As for the word baptizing, it is not only so taken most frequently by the Fathers and School-men, who usually distinguish baptisme into *baptismus fluminis, flumineis & sanguineis*, of the Spirit, Water, and Bloud; but also in sundry places of Scripture, as Matth. 20. 22.

Mar. 10. 38, 39. Luk. 12. 50. I have a *baptisme* to be *baptized*, with, and how am I straitned till it be accomplished?

V. 31. *by your rejoycing*] Some read *our*. It is a kinde of most vehement asseveration, after the manner of an oath; as if he should have faid, As true as my principall joy and glory in this world is in the blessing of God upon my ministry towards you.

I dye daily] That is, death hangeth over me continually, and I do daily prepare my self for it: or I am not onely in danger of my life every day, but am continually assaulted with so many crosses and tribulations that my life is rather a continuall death, then a life unto me, 2 Cor. 11. 23. *& deinceps.*

V. 32. *If after the manner of men*] Or, to *speak after the manner of men*. Either the meaning is, if to speak after the manner of men, that is, if I may now take the priviledge to say something of my self, as men do in the like case, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and some other worldly respect, not looking by faith at the resurrection, and at God the rewarder of those, that suffer for him at that day: If I should thus have exposed my self unto so apparent danger of death, what benefit would it have been unto me? Or, lastly, the meaning may be, If I have fought with beasts after the manner of men; that is, in such sort as if they had been men, and my Antagonists.

fought with beasts at Ephesus] Either the words are spoken figuratively, and by beasts he meaneth beastly minded men, such as the Crecians were whom he calleth *evill beasts* and *slow bellies*; Tit. 1. 12. and such as Ignatius faith he fought withall from Syria to Rome, διεσυρμαρίζομαι ἀπὸ Συρίας μέχρι Ῥώμης διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας δεσμοφυλακούμενος, not being bitten, faith he, by brute beasts, but by savage creatures in the shape of men. Or the words may be taken properly, as *Chrysostome*, *Ambrose*, and others understand the words: and *Nicephorus* in his second book of Ecclesiasticall history, *cap.* 25. reporteth it literally; for certain it is, that the Christians were often *damnati ad bestias*, and it was an usuall speech in *Tertullians* dayes, *Christianos ad Leones*: and this literall interpretation affords a stronger argument for the resurrection, which is the scope of the text, and better soreth with his former arguments, then if we understand the words of a metaphorical fight.

let us eat and drink] See Isa. 22. 13. That is, let us take our fill of our pleasures, for after death we can take none: these are the speeches of Epicures: the like we find in *Anacreon*, τὸ δὲ ἄνισον τε οἴσεις, and *mors aurem vellens, Vivite, ait, venio.* This Atheisticall speech of theirs the Apostle reproveth in the words following, saying, Be not deceived; refuting the verse of one Poet, by the verse of another Poet, to wit, *Menander*, according to whole example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the testimonies of the better fort of the heathen, both Philosophers, Oratours, and Poets.

V. 34. *to righteousnesse*] Gr. *righteously.*

V. 36. *Thou fool, that which thou sowest*] Thou mighest have learned either of these, faith Paul, (if thou hadst not beforled thy self) by daily experience: for seeds are sown and rot, and yet notwithstanding they are so farre from perishing thereby, that contrariwise they grow up farre more beautifull; and whereas they are sown naked, they spring up green and fresh: and doth it seem incredible to thee that our bodies should rise from corruption, and that with far more excellent qualities then they had before?

V. 38. *But God giveth it a body*] We see diversitie both in one and the self-same thing, which hath now one form, then another, and yet keepeth his own kinde; as it is evident in a feed or grain, which is sown bare, but springeth up after another fort; and also in divers kinds of one self-same fort, as among beasts; as also among things of divers sorts, as the heavenly bodies and the earthly, which also differ very much one from another; therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better estate as a thing impossible or strange.

V. 42. *So also is the resurrection of the dead*] He maketh fifree manners of qualities of the body being raised, first incorruption, because they shall be found and altogether of a nature that cannot be corrupt; secondly glory, because they shall be adorned with beauty and honour; thirdly power, because they shall continue everlasting without meat, drink, and all other helps, without which this frail life cannot keep it self from corruption.

V. 44. *It is sown a naturall body*] Gr. *an animate* The Greek word is not ψυχικὸν, but σῶμα, not a naturall body, but word for word an *animale*, or a *soul* body, that is, such a body as is quickned and maintained by such a living soul onely as Adams was, of whom we all are born naturally, of a soul which standeth in need of the bodies help and refection, by eating, drinking, breathing, and the like; being thus animated thereby, as other living creatures are; a soul which produceth no other effect in the body, but only an earthly mutable and mortall life, not able to save it from sickneisse, age, consumption and death; much lesse able to restore it to life again after it hath lost it.

It is raised a spiritual body] Not in respect of substance, or being: but by reason of those qualities which the glorified body shall partake of; that is, that besides the life which they have by their souls, they shall be fuffained without any bodily means, and kept in an eternall, incorruptible, blessed and glorious life, by the supernaturall vertue of the holy Spirit, infused into them by Jesus Christ. Or, by a spiritual body, as some of the Ancients affirm, he meaneth a body free from carnall desires, being wholly subject to, and ruled by the Spirit.

a naturall body] Gr. *an animale.*

V. 45. *was made a living soul*] Gr. *into a living soul.* See Gen. 2. 7. To be such a creature as should live a bodily and animale life here by vertue of the soul, wherein lieth the fountain of this life, while it is joyned with the body; but yet can by no means of it self confer the divine and spiritually life, nor make that its union with the body should remain indisfoluble, nor joyn the same again being once dissolved.

a quickning spirit] Gr. *into a quickning spirit.* The last Adam, that is, Jesus Christ the head of all the elect is ordained by God to be the fountain and author of a spiritual and eternall life, by the communication of his Spirit, which restoreth life unto the dead, and conferveth it in them perpetually. As he now after his resurrection hath a spiritual body himself, immortall and incorruptible; (Phil. 3. 21.) so also shall he give the like bodies to all such as do fcend from him, not by way of any naturall propagation, but by a spiritual regeneration: for each Adam doth communicate to his off-spring; the one by nature, the other by grace, that which he hath of his own.

V. 47. *the Lord from heaven*] The meaning is not, that Christ brought his body from heaven, as Adam received his body from the earth, but as Johns baptisme is faid to be from heaven, though neither he nor the water wherewith he baptized descended from heaven; but because he received it from God who is in heaven: so also Christ our Lord according to his humane nature is faid to be from heaven, because his humane nature was formed by the holy Ghost, and united to the Divine, and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But.*

that flesh and bloud cannot inherit the kingdom of God] Some understand by flesh and bloud carnall men and such as walk after the flesh; and though it be true that such men without repentance and a change of their life shall never enter into heaven: yet if we well consider the antecedents and consequents, that cannot be the meaning of the Apostle in this place; but rather this, such flesh and bloud as ours is now, mortal, incumbered with corporall meats and drinks of a mortall and corruptible nature, cannot inherit the kingdom of God, for it followeth *neither doth corruption inherit incorruption.*

V. 51. *We shall not all sleep*, &c.] Those that shall be alive at Christs coming shall not sleep, that is, die after the manner of other men, and rest in their graves for a time, and then be raised up afterward, yet they shall be changed, that is, their corruptibility and mortality shall be changed into incorruptibility and immortality.

V. 52. *at the last trump*] Or, *in the.* See Matth. 24. 31. 1 Thess. 4. 16. Some by the last trump understand the voice of the Archangel, or Christs proclamation for the rasing of the dead: but it seems more probable, that as the people of God were assembled in their solemn feasts and fasts by the sound of a Trumpet; and as on Mount Sinai the Law was delivered with a most loud and dreadfull sound, so also the summons of all the dead shall be with some such sound, which is here called the last trump; not as some popish Divines conceive, because it was the seventh Trumpet of those that are mentioned in the Revelation; for the Revelation was written divers years after Saint Pauls death, and therefore it is not likely he alluideth to any of those Trumpets there mentioned; but because after it no Trumpet should ever be founded.

V. 54. *Death is swallowed up*, &c.] See Isa. 25. 8. Hos. 13. 14.

in victory] Or, *into victory.*

V. 55. *O death, where is thy sting*] This a song of triumph sung by the Apostle, ravished as it were, at the contemplation of the conquest of death; and it seemeth to be taken out of the Prophet Hosea 13. 4.

O grave] Or, *hell.* The word in the Originall signifieth grave, or *hell*; but it should seem that here principally the grave is meant; for as much as the Apostle treateth here of the abolition of temporall death.

V. 56. *The sting of death is sinne*] That is, sinne armeth death against us, and is as it were the weapon, whereby we receive our death wound.

and the strength of sinne is the law] That is, by vertue of the law sinne bringeth men to death and condemnation; for sinne

is neither known nor imputed to us but by the law: and when the law forbiddeth ought, our corrupt and carnall nature is provoked thereby the more to desire and lust after it, Rom. 5.13.

57. through] Or, *by*.

CHAP. XVI.

Vers. 1. *Upon the first day of the week*] Gr. *one of the Sabbaths*. Gr. Tec. *one of the week*. In the Originall one day, an Hebraisme; see the like expression, Gen. 1.5. Dan. 9. 1. Matth. 28. 1. Luk. 24. 1. *one day of the Sabbaths*: Whereby oftentimes the whole week is signified, as Mar. 16. 9. Joh. 20. 1. Therefore the Greek Scholiast well rendreth μίαν τῶν σαββάτων, τὴν κυριακήν, the *Lords Day*, on which the Apostles were wont to keep their Assemblies, Joh. 20. 19. Acts 20. 7. which S. John, Rev. 1. 10. calleth κυριακὴν, the Lords Day, because it was the day on which he rose from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is so called, as the Sacrament is called *cœna Dominica*, and the Lords Prayer *oratio Dominica*, because the Lord instituted the one, and commanded the other; When we pray, say, our Father, &c. Luk. 11. 2. For so *Athanasius* saith expressly, ὁ κύριος μετέθηκε τὴν σάββατον εἰς κυριακὴν, our Lord translated the Sabbath to the Lords Day; whether he did this immediately by himself, or by his Apostles inspired by him, all comes to one. See Hilar. Prolog. in Psal. *Nec octavi die quæ E. ipsa prima est, perfecti Sabbati festivitate letamur.*

by him in store] In the Originall, *gathering a treasure*. That is, by little and little, every Lords day adding something to make up a gift worthy the sending: or it may be the Apostle in the use of that phrase would imply that by this collection for the poor, they shall gather treasure in heaven, Matth. 6. 20.

as God hath prospered him] The originall is, εὐοδῶται, which signifieth properly a happy journey or voyage, and by a figure is taken for any kinde of prosperity or welfare; and the Apostles meaning is, that every one ought to lay by and contribute according as the Lord hath blessed him, 2 Cor. 8. 12.

be no gatherings when I come] Which will not be so convenient on the sudden, nor so beneficiall for the poor.

V. 3. *your liberality unto Jerusalem*] Gr. *gift*. In the Originall it is τὴν χάριν ὑμῶν, that is, your *grace*, or *free gift*, which word he useth rather then ἐλεημοσύνην, *your almes*, because this was a kinde of holy offering to the Saints, and not a work of ordinary charity towards the poor; and hereby also he signifieth that this their pious and bountifull inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expressly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* bestowed upon the Churches of Macedonia, because in great triall of affliction their joy abounded, and their extream povertie abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my passage*.

but I trust to tarry] Gr. Tec. *for I hope to tarry*.

V. 9. *For a great door and effectuall is opened unto me*] A great occasion or oportunitie of doing much good in my ministery. For Ephesus was a City very much frequented as well in regard of the famous Temple of Diana there, as also diverse Schooles and Nurceries of Learning: or the Apostle may intimate that some great advantage was given to the Gospel by the conversion of some men or women of prime note in that Citie.

and there are many adversaries] Where there is the greatest oportunity offered of doing good, there the devill and his instruments are busiest to stop and binder it. For, as Saint *Chrysostome* well observeth, he bestirreth himself most where he is like to lose most; and no marvell that the Gospel findeth many enemies, since Truth is a stranger upon earth; and Christ is set for the fall and rise of many, and for a signe which shall be spoken against, Luk. 2. 34.

V. 15. *I beseech you brethren*] Gr. *but. or, now I beseech you brethren*.

addicted themselves to] Or, *appointed themselves for*.

V. 16. *That ye submit your selves unto such*] Or, *be subject unto*. That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and such as have bestowed themselves and their goods to help you withall. Heb. 13. 17.

V. 18. *acknowledge ye them that are such*] That is, take them for such men as they are indeed; or shew your selves thankfull unto them both in my self and your own.

V. 20. *Greet ye one another*] See Rom. 16. 16.

with an holy kisse] Not with an hypocritical kisse as Judas, nor out of a carnall affection, as Prov. 7. 13. but expresse your unfeigned love unto them as they are called to be Saints and fellow-members of one holy mystical body, whereof Christ is the head. See Rom. 16. 16.

V. 22. *love not*] That is, out of meer malice and desperate hatred opposeth Christ and his Gospel. It is delivered by a Meiosis, or figurative speech, whereby lesse is spoken, and more implied, being a crime of that horrid nature, as the Apostle was loth to expresse it. 1 King. 21. 10.

anathema, Maran-atha] The former word is Greek, signifying accursed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, signifying our Lord cometh. For *Maran* is our Lord, and *atha* cometh. It is a word used in the greatest excommunication among the Christians, implying that they summoned the excommunicated before the dreadfull Tribunall at the last coming of the Sonne of God. See Jude 14, 15. *Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all*, &c. Others expound it thus. Let him be accursed even till the coming of the Lord to his deaths day, even for ever. This dreadfull kinde of excommunication which the Apostle here calleth *Maran-atha*, the Jews called *Sammatha*, *Sem* signifying the name of God *Tetragrammaton*, or *Jehovah*, and *atha venit*, he cometh. Others, from *Sam* signifying there, and *matha mors*, their death. Now the Apostle thundereth out this dreadfull sentence of excommunication here against the wilfull opposers of the Gospel and impenitent haters of Christ, not out of any evill passion of minde, but out of an Apostolicall spirit and holy zeal.

ANNO-

ANNOTATIONS
On the second Epistle of Paul the Apostle, to the CORINTHIANS.

The ARGUMENT and ANALYSIS.

THE occasion of writing this second Epistle was, to vindicate his Ministery from contempt, and his person from divers imputations laid upon him, by the false Apostles: And to this end, he professeth his sincere affection to the Corinthians, *and faithfull carriage in the whole course of his Ministery; and being inforced thereunto, he relates at large both his sufferings for Christ, and the Visions and Revelations he received from him.*

The Epistle consisteth of
1. *An excuse of himself for not coming to them according to promise*, Chap. 1.
2. *A deprecation for the incestuous person, (who had been excommunicated) that he might be restored again to the Church.* Chap. 2.
3. *A justification of his Ministery against the calumnies of false Teachers*, Chap. 3, 4, 5.
4. *An Exhortation to Christian duties in generall*, Chap. 7. *And in particular, to a liberall contribution to the poor Saints at* Jerusalem, Chap. 8, 9.
5. *A contestation with his emulous adversaries, and a commemoration of his manifold trials, and the happy issue of them*, Chap. 10, 11, 12.
6. *A denunciation of severity, and the power of his Apostleship against obstinate sinners*, Chap. 13.

CHAP. I.

Vers. 1. *And Timothy our brother*] Not according to the flesh, for we read not that Timothy was of kinne to Saint Paul; but brother in Christ in the profession of the Gospel, and brother also in the Ministery of the Word, being Saint Pauls companion, and fellow labourer in the office of an Apostle and Evangelist.

at Corinth] Gr. *in Corinth*.

with all the Saints] All who embrace the holy profession of Christians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holinesse, without which no man shall see God. The Greek Scholiast noteth, that he useth not the word, ἅγιος, but ἁγίοις, ἐπειδὴ οὐκ ἐν γράμματι ἁγιότης ἀλλὰ πράξει τῆς ἀρετῆς ἐστι, not holy, but utterably, whereby all those among the Corinthians that were earthly minded, and sought not the things that are above, but the things that are below, are excluded out of the Apostles salutation.

V. 3. *blessed be God*] See Ephes. 1. 3. 1 Pet. 1. 3. God is essentially blessed, and cannot be made blessed or happy by us: this phrase therefore signified no more then praised be God: in the Originall, εὐλογητὸς, that is word for word, let God be well spoken of. God blesseth us really, but we blesse God but verbally, by lauding and magnifying him: or at the most, mentally. For as the kingly Prophet professeth, Psal. 16. 2. our goodnesse extendeth not to him. The Apostle here beginneth with thanksgiving, which notwithstanding otherwise then he was wont, he applieth to himself; beginning his Epistle with the setting forth of the dignity of his Apostleship, constrained as it should seem therunto by their importunity, who took occasion to despise him, by reason of his great crosses and afflictions: but he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God, the Father of our Lord Jesus Christ.

the Father of mercies] Though judgements proceed from God, as well as mercies, yet he is not in Scripture any where called the *Father of judgements*, as he is here, the *Father of mercies*: because mercy and compassion ariseth meerly from himself, and he delighteth in it, Mich. 7. 18. but our sinnes are the cause why he inflicteth any judgements upon us. And it is further here to be noted, for the comfort of all those that grone under any heavie crosse, or suffer conflicts with desperation in self, that the Father of our Lord Jesus Christ is the Father also of mercy, and not of mercy only in the singular number, but of *mercies* in the plurall, and which is yet more, the God of *all consolation*.

V. 4. *Who comforteth us in all our tribulation*] He saith not, who suffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David professeth; and Christ himself saith; As many as I love, I rebuke and chasten: Revel. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] *Oecumenius* out of this passage rightly observeth the singular modesty of the Apostle, who saith not, that he received comfort from God in those tribulations which he suffered for the Gospel, for his own sake, because his patience or diligence in his Ministery deserved any such consolation; but that God afforded him those comforts for the good of others, that he might be the better enabled to comfort them by those cordials, which he received by the hand of his heavenly Physitian.

V. 5. *For as the sufferings of Christ abound in us*] Gr. *unto us*. The afflictions and calamities which we suffer for Christ, or Christ suffereth in us his members.

V. 6. *which is effectuall in the enduring of the same sufferings*] Or, *is wrought*. Although salvation be given us freely: yet because there is a way appointed to us, whereby we must come to it, which is the race of an innocent and upright life, which we must run, therefore we are said to work our salvation: Phil. 2. 12. and because it is God only that of his free good will worketh all things in us, therefore is he said to work this salvation in us by the self same things, by which we must passe to everlasting life, after that we have once overcome all incumbrances.

V. 8. *For we would not, brethren, have you ignorant*] He witnesseth, that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatnesse of them, as also his delivery from them, although it be not yet perfect.

which came to us in Asia] Whether he mean by this affliction, the great opposition he found by those many adversaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Ephesus by Demetrius and his fellow craftsmen, Act. 19. or some very dangerous sicknesse wherewith he was visited, it is not certain: but here he thought good to acquaint them with it, partly to shew his great love to them, in that he concealed nothing from them, which befell him: partly to stir them up to give God thanks for his great deliverance.

V. 9. *the sentence of death in our selves*] Or, *answer*. We resolved in our selves to die, or we gave our selves for dead, we were not onely past hope in other mens judgements, but even in our own.

V. 10. *so great a death*] He saith not, out of so great a danger, but so great a *death*, because the danger was so great, that it was past mans help, or hope of delivery. He taketh the word *death*, as elsewhere, *in death often*. (2 Cor. 11. 23.) either for such sicknesse, or persecutions in which there appeared no hope of escaping with life, or such torments as were equivalent to the pangs of death.

V. 11. *You also helping together by prayer for us*] Gr. Tec.

we also helping together by prayer for you. See Rom. 15.30. That he may not seem to boast himself, he attributeth all to God, and withall acknowledgeth himself to be much indebted unto them for their prayers for him.

thanks may be given] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in simplicity*] Gr. Tec. *puritie.* Here he putteth away another slander, to wit, that he was a light man, and inconstant, seeing that he promised to come unto them, but brake his word and came not: and first he speaketh of the simplicity of his minde, and plain and open dealing, which they knew by his speech when he was present, and they ought also to acknowledge it in his letters being absent; and moreover he protesteth that he will never be otherwayes.

and godly sincerity] Gr. *and sincerity of God.* In the Originall, it is the sincerite of God, that is, such sincerite as is in the God of truth, who is always constant and immutable; or, sincerity before God, or in the sight of God, not feigned or hypocritical.

with fleshly] Gr. *in fleshly.*

by the grace] Gr. *in the grace.*

V. 13. *or*] Gr. Tec. *and.*

V. 14. *that we are your rejoycing*] Pauls rejoycing in the Lord was, that he had gained the Corinthians to the Lord, and they themselves rejoyced, that they had such an Apostle to be their instructor, who taught them so purely and sincerely.

V. 15. *a second benefit*] Or, *grace.* Some render a double joy, but the word is not, χαραν, but χαριν: and the Apostles meaning is, that they might reap a double fruit, both of his letters and of his presence.

V. 17. *purpose*] Or, *consult,*

be yea, yea, and nay, nay] Christ commandeth, Matth. 5 37. that our communication be yea, yea, and nay, nay; neither doth the Apostle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the same thing, that he was not light and inconstant in his words, as those who affirm and deny with a breath, promising and not performing, and changing their purpose at every turning of the hand, but according to the saying of the Hebrews, *etiam justorum est etiam, & eorum non est non,* to his yea, was alwayes yea, and his nay, nay; not his yea now, his nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithfull.*

word] Or, *preachings*

was not] Gr. *i ec. is not.*

V. 20. *For all the promises of God in him are yea*] God purposing to be glorified and perfectly acknowledged for his truth, in the accomplishment of his promises in Christ, preached by us, hath withall given unto us the Apostles, such an infallible guidance of his Spirit, that the truth of our preaching might answer to the truth of Christ his practise, even as himself did answer exactly by his performance unto the promises of God.

and in him amen] Gr. Tec. *therefore also they are by him amen.* As Christ is the same in Gods promises which are unchangeable, so are all such promises touching our salvation, yea, that is, truth, and amen, that is, assurance. For so much as God in the new covenant maketh no promises of salvation, nor fulfilleth any but in Christ, and by Christ.

unto the lory of God by us] Gr. *to God for glory by us.*

V. 21. *hath anointed us*] With the grace of his holy Spirit. So Saint John also speaketh, 1 Joh. 2. 27. But the anointing which you have received of him abideth in you, and the same anointing teacheth you of all things.

V. 22. *Who hath also sealed us*] He wrought the same in us, in regard of our Apostleship, by the vertue of the same Spirit, that ratifieth both in us and in all his faithfull children, his vocation and election, by the grace of regeneration, figning us for his as with a seal, 2 Tim. 2. 19. and as by a pledge assuring us of our future inheritance.

earnest of the Spirit] That is, the holy Spirit, which is unto us as an *earnest*, whereby God assureth us, that he will pay as it were the whole summe of his promises. For an earnest is as a pledge, whereby we confirm a bargain, or a piece of money, whereby we assure the payment of the whole. The first gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; Insomuch, that this anointing, sealing, and pledging, all serve to one and the same end.

V. 23. *I call God for a record upon my soul*] That is, against my self, and to the danger of my own life. So the Hebrews say, to carry our soul in our hands, and *Xenarchus* in *Athenaeus* useth the same phrase, εν τῇ χειρι την ψυχην εχων, whereby they signifie that the life is in great danger. This is then a deep adjuration, whereby the Apostle assureth them even by oath, that he did not onely not change his purpose of coming to them out of levitie, but rather that he came not to them for this cause, that he might not be confrained to deal more sharply with them being present, then he would.

V. 24. *Not for that we have dominion*] He removeth all suspicion of arrogancy, declaring that he speaketh not what he said before as a Lord over them, but as a servant appointed of God to comfort them.

but are helpers of your joy] He fetteth the joy and peace of conscience, which God is the Author of, against tyrannous fear, and withall sheweth the end of the Gospel, which is peace and joy in the holy Ghost.

CHAP. II.

Vers. 1. IN *heaviness*] Causing grief amongst you, which he should have done, if he had come unto them before they had repented them.

V. 4. *not that you should be grieved*] The Apostle in sharply reproving them, though he could not but make them sorry, yet that was not his intent, but to shew his affectionate love towards them, and care of their salvation; that by sorrowing after a godly manner they might receive spiritually consolation. For as worldly joy ends in sorrow, so godly sorrow ends in joy; whence is that exhortation of S. Jerome to the penitent, *Doleas & de dolore gaudeas*; Let him grieve, and rejoyce for such grief.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen.* The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that incestuous person hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your detestation of his crime, I wrote unto you in generall termes, 1 Cor. 5. 2. Ye are puffed up, and have not rather sorrowed, that he which hath done this thing might be put from among you. Yet now since I have proof of your love and obedience, and you have cleared your selves by excommunicating him, I have cause to sorrow but in part, only for his fake who was guilty, not for you all, who have cleared your selves that you are no upholders or maintainers of him.

V. 6. *punishment*] Or, *censure.*

of many] Gr. *by.*

V. 7. *to forgive* him, *and comfort* him] Or, *greatise.* Release him out of the sentence of excommunication, and receive him again into the Church, and upon his unfeigned tokens of repentance, minister a word of comfort to him, that he be not swallowed up in the gulph of despair.

V. 8. *confirm your love towards him*] That at my entreaty you would declare by the consent of the whole Church, that you take him again for a brother.

V. 10. *forgive any thing*] Or, *grant any thing of favour*; or, *freely give.*

to whom I forgave it] Gr. Tec. *what I forgave.*

in the person of Christ] Or, *in the sight.* Although *Ferrandus the Deacon*, in his Epistle to Eppipius, taketh the person of Christ for the hypostasis, which is one in Christ, though he consist of two natures, saying, *si quid donavi, donavi propter vos in persona Christi, ut probare unitatem personae; nam melius per se dicere si velles in Christo significare duas substantias*: yet *Oecumenius* his interpretation is more agreeable to the scope of the Apostle in this place, ως τῦ χριστῦ κεχαρισμαι, in the person of Christ, that is, in stead of Christ, or by Christs authority and command, who said, As my Father sent me, I send you: whose sins ye remit, they are remitted, Joh. 20. 23.

V. 11. *Least Satan should get advantage of us*] Left Satan over-reach us. The Greek word, πλεονεκτεω, signifieth to have more then belongs to one, and it is commonly used of the covetous: the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. The meaning then is, that we give not Satan an occasion by our immoderate rigour to snatch away from us, or ruine any member of the Church, to make the Gospel and the ministery thereof more hatefull and so pervert the holy use of discipline, which consisteth in the temper of charity, and hath no other end then the salvation of the sinner.

ignorant of his devices] Or, *plots*, or, *machinations.* Machinations or stratagems, of which *Ecconius* hath written a singular book: The particular wiles to which the Apostle here pointeth seem to be these, whereby he endeavoureth to gain upon the Church both wayes, both by remissenesse of Church discipline, and too much severitie: by remissenesse to rock the sinner asleep in security, and by too much severity to plunge him in despair.

V. 12. *was opened*] Gr. *being.*

V. 14. *Now*] Or, *But.*

causeth us to triumph] It is word for word, θριαμβευει ἡμας, triumpheth us, that is, subdueth us to the Gospel, and maketh us obedient thereunto. So faith *Livie*, *triumphavit Mummius Achaos*, *Mummius* triumphed the Acheans, that is, triumphed over those of Achaia. Or, *triumphare facit*, causeth us to triumph over the world, the flesh, and the devill; or giveth us conquest in

in every place where we preach his word, to bring all countries to the obedience of faith.

the savour of his knowledge [He alludeth to the oyntment of the Priests and the sweet incense they offered: and withall intimateth the farre spreading of the Gospel, which like a swee t odour was blown by the breath of the Apostles, preaching unto all parts of the world.

V. 15. *unto God a sweet savour of Christ*] That is, pleasing and acceptable to God, in regard that by us is made manifest the mercy of God.

in them that are saved, &c.] The Gospell is preached indifferently to all manner of persons, but it worketh in a very different manner: forasmuch as being received by the faithfull, it produceth in them life and salvation, as containing all the causes thereof in it self, but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and maketh their perdition inevitable. As the same light of the Sun, saith *Chrysostome*, offendeth weak eyes, but recreateth and comforteth the strong sighted; and as the same Star is to some φωσφορος, to others εσπερος, to some a morning Star bringing light and day, and to others an evening Star bringing darknesse and night: So the Gospell is a comfort to some, and a terrour to others, bringing eternall life and salvation to some, but by accident, everlasting darknesse and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this child is set for the fall and rising again of many in Israel.

V. 16, *savour of death unto death*] Gr. Tec. *out of.* A deadly savour: not as if the Gospell of its own nature breathed out death to any; for it is the Ministery of life, 2 *Cor.* 5. 6,7. and the power of God to salvation unto all believers, Rom. 1. 16. but by reason that unbelievers and impenitent sinners, wilfully set themselves against it, and thereby draw upon themselves the heavier judgement of God, Joh. 3. 36. 1 Pet. 2. 7,8.

of life] Gr. Tec. *out of.*

sufficient] Or, *fit.*

V. 17. *which corrupt the Word of God*] Or, *deale deceitfully with* See Chap. 4. 2. Word for word, καπηλευοντες, *play the huckesters* with the word of God; So *Ennius* saith elegantly, *caupanari bellum, & Herodian, cauponari pacem, & Plato,* εμπορ ο λογο τα μαθηματα, and *Nazianzen* calleth deceitfull Teachers, χρεωκοπ ους, and *Ignatius* χρεωκοπους. By this phrase he taxeth the false Apostles with two grievous crimes: first, that they adulterated and sophisticated the word of God by mingling Philosophicall errours or humane traditions with it, as crafty Merchants sophisticate their wines by mingling them with water or other liquors: secondly, that they set the word of God as it were to sale, and handled it craftily and covetously, not sincerely as they ought to have done in the sight of God.

CHAP. III.

Vers. 2. YE *are our epistle*] As elsewhere he calleth them the Seal of his Apostleship, so here his commendatory Epistle, ἐπιστολη συστατικη τῦ διδασκαλικῦ των μαθητων ἐυδοκιμουντος, the profiting of the Scholar is a commendation of his teacher. What need then the Apostle commendatory letters to the Corinthians, who themselves are his commendatory Letters to all Churches, by their great growth in grace, and knowledge of Jesus Christ?

V. 3. *are manifestly*] Gr. *being manifestly.*

to be the epistle] Gr. *that ye are the epistle.*

written not with ink, but with the Spirit] The tables were not written with ink, but with the finger of God. In this part therefore of the verse, he opposeth not the Epistle of Christ to the writing in the Tables of stone, but to ordinary letters which are written with ink.

not in tables of stone] He alludeth by the way to the comparison of the outward ministery of the Priesthood of Levi with the ministery of the Gospel, which he handleth afterwards more at large.

V. 4. *And such trust*] This boldnesse we shew, and thus deservedly may we boast of the fruit and worthinesse of our ministery.

V. 5. *to think, any thing*] Or, *to reason*, or, *conclude.* Rom. 3. 28. Any thing which belongeth to the way of Piety and true worship of God. as S. *Austine* expoundeth, *Libro de dono Persev. c.* 13. or as the Greek Scholiast expoundeth, We are not sufficient of our selves, so much as to apprehend and conceive the worth of the ministery of the Gospell; much lesse to found the bottom of the deep mysteries of salvation: Without me, saith Christ, John. 15. 5. ye can do nothing: So far are we from doing any good work of our selves, that we cannot think a good thought.

but our sufficiency is of God] In that we are fit and meet to make other men partakers of so great a grace.

V. 6. *made us able Ministers*] Or, *fit.* or, *meet.* He amplifieth his ministery, that is, the ministery of the Gospel, comparing it with the ministery of the law; which he considereth in the person of *Moses*, by whom the law was given, against whom he setteth Christ the Authour of the Gospel. Now the comparison is taken from the very substance of the ministery. The Law is, as it were, a writing of it self dead and without efficacy, but the Gospel a new covenant, as it were the very vertue of God, in renewing, justifying and saving of men. The Law propoundeth death, accusing all men of unrighteousnesse; the Gospell offereth and giveth righteousnesse and life. The governance of the Law served for a time, the Gospell remaineth to the end of the world: and therefore what is the glory of that in comparison of the Majestie of this?

not of the letter] That is, which doth not only consist in words and writing, without imparting any inward and spiritual vertue to effect and work the same in men, which it doth represent to them; but hath really joyned with it the vertue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the same propounds and promiseth.

the letter killeth] Though the Law shewed the way to life, yet the letter thereof is said here to kill, because it doth not communicate ability to corrupt man to keep the same, nor makes any promise to forgive the sinne to him that trespasseth, but curseth every one that abideth not in all things which are written in the Law; convincing us of our transgression, and consequently of our guilt of death, which is threatned to the transgressours; for which cause it is also called, The ministery of condemnation.

but the spirit giveth life] Or, *quickeneth.* The Gospel doth not only shew the way to life and salvation by faith in Jesus Christ, but is likewise accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themselves are raised up from the death of sin, and quickened to the life of holinesse.

V. 7. *ministration*] Or, *ministerie.*

written] Gr. *in letters.*

glorious] Gr. *in glory.*

for the glory of his countenance] The word *glory*, betokeneth *a brightnesse*, which was bodily in Moses, but is spiritually in Christ.

V. 8. *the ministration of the Spirit*] Or, *ministerie.* That is, of the Gospell, whereby God offereth, yea, and giveth his Spirit, not as a dead thing, but as a quickening Spirit, working life.

glorious] Gr. *in glory.*

V. 9. *ministration*] Or, *ministerie.*

ministration of righteousnesse] Or, *ministerie.* *Vide* of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as righteous.

V. 10 *had no glory in this respect*] That is, had not glory comparatively; as silver is not precious in comparison of gold, nor precious stones bright in comparison of the Stars, nor the light of the Moon in comparison of the Sun. As, saith Oecumenius, the light of a Candle seemeth most bright in the night, but in the mid-day is so obscured, that it deserveth not the name of a light; so is the light of the Law obscured in such sort by the light of the Gospell, that it seems to have no light or glory at all.

respect] Gr. *part.*

V. 11. *was glorious*] Gr. *by glory.*

is glorious] Gr. *is in glory.*

V. 12. *plainnesse*] Or, *boldnesse.* or, *freedome.*

V. 13. *And not as Moses*, &c.] See Exod. 34. 33. He expoundeth by the way the allegory of *Moses* his covering, which was a token of the darknesse and weaknesse that is in men, whose eyes were rather dazled by the bright shining of the Law then lightened: which covering was taken away by the coming of Christ, who lightneneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindnesse, and set in the liberty of the light, by the vertue of Christs spirit.

to the end of that which is abolished] Gr. Tec. *the face.* or *sight.* Could not see the mark and main scope of *Moses*, or dive into the bottom of his ministery.

V. 14. *But their minds were blinded*] This is an answer to a secret Objection, whence it comes that the people of *Israel* do not now believe the manifestation of the end of the Law, made By the Gospel: Why do they see nothing in the Gospel, which is so clear? The Apostle answereth, that there is a Vail hanging over, not the Gospel, but their hearts, by a malicious and wilfull obduration, John 9. 39. Rom. 11. 7, 25. As: if he should say, the light shines indeed, but those that should behold it thut their eye-lids against it.

which vaile is done away in Christ] The Vaile is taken away by the knowledge and spirit of Christ, and when they shall be converted into Christ, they shall like us be brought to the right understanding of the Law; and be fully convinced in their hearts, that the Law was given to no such end, but that they must

must seek the righteousnesse by faith in Christ, without themselves, Rom. 10. 4. Gal. 2. 24.

V. 15. *vp upon*] Gr. *Into vpon.*

V. 17. *Now the Lord is that spirit*] Or, *But.* Christ is that Spirit which taketh away that covering, by his working in our hearts, whereunto also the Law it self called us, though in vain, because it speaketh to dead men till the Spirit quicken us.

where] Gr. Tec. *to whom.*

there is liberty] From the yoke and burden of the Ceremoniall, and curse also of the morall.

V. 18. *But we all with open face*, &c.] Gr. *uncovered.* Going forwards in the allegory of the covering, he compareth the Gospell to a Glasse, which though it be most bright and radiant, yet it doth not only not dazle their eyes that look on it, as the law did, but also transformeth them with its beams, so that they be also partakers of the glory and shining of it to lighten others; as Christ said to his Disciples, Ye are the light of the world, *Matth.* 5. 14.

are changed into the same image] As, saith Oecumenius, Silver set against the Sunne, by the beams thereof catt upon it, becomes it self radiant; so we being enlightned by the Spirit, casf light upon others. Now that instead of the Veil of those Mosaicall figures, God hath given to his Church the clear glasse of his Gospell, all the faithfull do freely behold there by faith the glorious light of his mercy, truth, and the rest of his divine attributes; and by meanes thereof they are made like unto him in the glory of holinesse, and in newnesse of life. Moses put away the Veil that hung over his face, when he appeared before the Lord, and by this beholding of God had his face lightened, and shining with beams; so have we now a free accesse unto God by the Gospell, which is not as a dark Veil, but a pure resplendent glasse wherein the glorious countenance of God is seen by us, and we are thereby renewed, and as it were glorified in our minds according to the same image of God.

from glory to glory, even *as by the Spirit of the Lord*] Or, *of the Lord the Spirit.* By the Spirit of the Lord, or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the same being and substance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is still in progresse here in this life, untill we attain to the perfection of the life to come; and as we grow from grace to grace, by this spirit of sanctification in us, so also from glory to glory, till we be perfectly renewed, according to the image of God, in holinesse and righteousnesse.

CHAP. IIIII.

Verſ. 1. S*Eeing we have this ministerie*] Gr. *having this ministery.*

we faint not] Gr. *we shrinck not back*, or, *grow weary and slothfull.* Though we are broken in pieces with heart-griefs and calamities, yet we yield not, notwithstanding all the discouragements we find in the world, we slack not our pace, nor remit any thing of our zeal for Gods glory, which like fire, is kindled more, and not at all quenched by the blasts of opposition.

V. 2. *hidden things of dishonesty*] Gr. *shame.* All secret underhand dealing, all lurking holes to hide shamelesse practices. As we preach the clear and evident truth of the Gospell, to our carriage is open and faire, not hating the light, as they who do evill.

not handling the word of God deceitfully] They handle the Word deceitfully, when either corrupt it by mingling false doctrines or humane traditions with it; or those who preach the pure and sincere truth, but not sincerely seeking by the preaching thereof their own glory or gain, as did the false Apostles, Phil. 1. 15, 16.

V. 3. *But if our Gospel be hid*] Because he had said before in the last Verse of the former Chapter, We with open face beholdd the glory of the Lord, here he prevents an objection which might be made against him, If you preach the Gospell with such plainnesse and sincerity, delivering the naked truth nakedly, how cometh it to pass that so few are enlightned by your preaching, and that the Gospel is hid to so many? He answereth, that the fault is not in the preachers, but in themselves, whose eyes Satan hath pluckt out, or blinded so, that they can see nothing, though it be never so clear and evident in it self.

that are lost] Or, *that perish.*

V. 4. *the god of this world*] S. *Austine* in his book *de spiritu & litt. ad Marcel.* understandeth by the god of this world, the true God, who justly blindeth the minds of infidels, *non infundendo malitiam, sed subtrahendo gratiam*, not by infusing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, so execration of the understanding is in Scripture attributed to the true God, who justly inflicteth them as punishments upon them; who wilfully oppose the light of his truth, and not only reſt, but despight the Spirit of grace; yet by comparing this Text of the Apostle with John 12. 31. The Prince of this world is cast out, and *Ephes.* 6 12. it should seem rather, that the Apostle by the god of this world, understandeth Satan, who by the just judgement of God hath gotten such a dominion ever unbelievers, as if he were their God, and he usurpeth the honour and soveraignty of God, and they readily obey and serve him as their Lord and God. And it is worth our observation, that the Apostle styleth him not the god of the world simply, but the god of this world, verſ. 12. which wholly lyeth in wickednesse, 1 John 5. 19.

the light of the glorious Gospell of Christ] Gr. *the light of the Gospell of the glory of Christ.* Wherein is manifest the Majestie of the person and reign of Christ, the soveraign excellency of his benefits, and the divine efficacie of his Word and Spirit in us.

the image of God] In whom the Father setteth forth himself to be seen and beholden, who is the ingraven form of his person, Heb. 1. 3. And this is spoken of him, not only in regard of his divine nature, being the eternall Word and Wisdome of the Father, but also in regard that he is God, revealed in the flesh, by whom the glory and righteousnesse, grace, wisdome, and power of God is revealed unto us in the Gospel, as in a glasse, Col. 1. 15.

V. 5. *we preach not our selves*] We make no ostentation of our gifts, nor in the exercising of our Ministery seek our own glory, but Christs; neither carry we our selves as Lords over your faith, but as your servants in and for him, Chap. 1. 24.

V. 6. *commanded*] Gr. *said to.*

the light of the knowledge] That being lightened of God we should in like sort give that light to others, as a candle tinded giveth light to the whole room.

in the face of Jesus Christ] Or, *in the person of Jesus Christ.* The glory of God shined in the face of Jesus Christ, for as S. John affirmeth, chap. 1. verſ. 14. The Word became flesh, and dwelt among us, and we saw his glory, as the glory of the only begotten Sonne of the Father, full of grace and truth. Or, *τὸ ἀφῆμονον*, in the person, that is, in the room, stead, name, and authority of Christ, whole Ambassadours we are.

V. 7. *in earthen vessels*] Or, *in vessels of shell.* He here taketh away a stumbling block, to wit, that the Apostles were vile, weak, frail and miserable men; Paul answereth, that he and his fellow Apostles were as it were earthen Vessels of small price, and subject to many knocks and falls, yet that there was most excellent *treasure* of wisdome and knowledge in them. Some conceive that the Apostle alludeth to glasse Lanthorns; in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it shined through them as a Candle doth through a Lanthorn. If we render *ὀστρακινοις*, Vessell of shell, then the Apostle manifestly alludeth to precious Pearl which is found in shells; the *pearl* is that rich *pearl* mentioned in *Matth* 13. 46. which the Merchant sold all he had to buy; the *shell or mother of pearl*, are the Apostles and Pastours.

V. 8. *yet not distressed*] In the Original *συνοχούμενοι*, signifieth not every pressure, but to be so preſt by a throng in a narrow place, so that we cannot possibly get out; the meaning of the Apostle is then, that though they were laid in wait for, and beset on all sides, and were enforced to strive and struggle with all their might, yet that they escaped, and that God gave them an issue with the temptation how great soever it were, 1 Cor. 10. 13.

not in despaire] Or, *not altogether without help*, or *means.*

V. 10. *dying of the Lord Jesus*] Or, *mortifying.* That is, in our sufferings, we represent the death and passion of Jesus Christ.

V. 11. *For we which live*] Which live that life, to wit, by the Spirit of Christ among so many and so great miseries.

V. 12. *death worketh in us*] A passionate conclusion: as if he should say, We dye that you may live by our death; we venture into all dangers for the building of the Church sake, and cease not to confirm all the faithfull by the examples of our patience; and you by all our afflictions and dangers of death are made more and more in the life of the Spirit: so that strengthened more and more in the life of the Spirit, we endure even all these straights we are put unto, turn to your advantage, and are means to maintain the life of grace in you here, and further your eternall life and happinesse hereafter. Or for the present I do principally prove the effects of my conformity to the death of Christ by the afflictions that I suffer in his behalf, whereof it seems you have no share, nor sense; ye only partake of his life and glory, being exempted from the like calamities, and abounding in all manner of blessings; and to the latter words carry in them a close, but sharp reproof.

V. 13. *We*] Gr. *But.* or, *And.*

We having the same Spirit] He sheweth that he and his fellow Apostles dye in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them, because they have the same faith by the inspiration of the same Spirit, and believe that which they propound to others to believe, to wit, that they also shall be saved together with them in Christ.

I believed] See *Psal.* 116. 10.

V. 15. *that the abundant grace*] When it shall please God to deliver me, and restore me to you, that exceeding benefit which shall be powred upon me, shall in like sort redound to the glory of God,

redound] Gr. *abound.*

V. 16. *faint not*] Or, *slack not.* See verſ. 1.

yet the inward man is renewed day by day] That is, gathereth new strength (*Esa.* 40. 31.) that the outward man be noto vercome with the miseries, which come freshly one on the neck of another, being maintained and upholden with the strength of our inward man. By the outward man he understandeth our bodies; or rather our persons in the natuttall estate and condition of this life, which do decay and consume away by continuall sufferances: by the inward man he understandeth our soules, or persons, considered according to our spirituall estate, which cannot be discerned by any bodily eye, but onely by the light of the Spirit: this inward man renewed by the Spirit of God is strengthned and confirmed more by daily pressures and tribulations; as the Palme-tree groweth the higher, and flourisheth the more, the more burthens are laid upon it; and as *Anteus* in his wrestling with *Hercules*, is faid by the Poets to gain new strength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themselves, but comparatively, to the infinite and eternall weight of heavenly glory, which our affliction worketh for us not by any merit of ours, but out of Gods meer grace for Christ his sake. Rom. 8. 17, 18. Or they are called light, because they lightly and speedily passe away; or because God maketh them seem light unto us by the strong support and comfort of his Spirit, Rom. 8. 37.

for us] Or, *to us.*

eternall weight of glory] The Apostle seemeth to allude to the Hebrew word, which signifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more massive and weighty a crown is, the more it is worth; and he implieth that we shall be at the last crowned with such a crown of infinite glory, which even in this world we lively apprehend by faith, and the contemplation thereof taketh off all the consideration, love and esteem of all the things in this world, which are seen, our heart being fixed on the eternall things in heaven, which are not seen.

CHAP. V.

Verſ. 1. H*Ouse of this tabernacle*] S. Paul who was a Tent-maker elegantly compareth our body to a Tent, and that in many regards. 1. A tent or Tabernacle is easily raised up, and as easily taken down and spoiled; so is our body by sicknesse and outward violence, Job 4. 19. 2. A Tent is an habitation proper for pilgrims or souldiers which continue not in the same place; and such are all Christians whilest they live upon earth, strangers and pilgrims, (*Psal.* 39. 12.) and souldiers fighting under Christs banner, Job 7. 1. 3. A Tent is a moveable house or habitation; so are our bodies, which are ever now like Tents pitched upon the earth, but shall be hereafter transported into heaven. 4. Tents are foule without, and soil'd with wind and weather, but have precious things within: so the body and outside of a Christian is but vile and contemptible, but his inside is most beautifull and glorious (Psal. 45. 13.) with speciall treasures of spirituall graces; like the Tents of Solomon, (Cant. 1. 5. which were most richly furnished within. 5. A Tent is destroyed not by the consuming of the parts, but by taking them asunder: so the death of the body is nothing but the dissolution of the parts whereof man is composed, and taking asunder the soul from the body.

eternall in the heavens] The grave is sometime called *οἶκος αἰώνιος*, *domus seculi*, or *domus aeterna*, a *long home*, Eccl. 12. 5. or house of eternity, because the bodies or something of them remains long there, even to the end of the world; but our habitation in heaven is most truly and properly called an *eternall house*, which though some take here for the celestiall glory, wherewith our immortall bodies shall be glorified at the last day: yet seeing the Apostle doth here expressely speak of a building or house, which we shall have of God, after this tabernacle is dissolved, as soon as we shall go to dwell without our bodies, as appears by the 6. and 8. verses, it may as fitly be understood of the celestiall glory in generall, wherewith the soul is adorned and clothed as it were, as soon as the heaven off this tabernacle, and wherewith the body also shall be clothed hereafter being raised from the dead.

V. 2. *which is from heaven*] He calleth this house heavenly, not that the substance of it is heavenly, but for the glory of it, and because it shall be incorruptible as the celestiall bodies are.

V. 3. *If so be that being clothed*] Or, *since that.* We do not without cause desire to be clad with this heavenly house, that is, with that everlasting and immortall glory as with a garment. For when we depart hence, we shall not remain naked, having once cast off the covering of this body: but we shall take our bodies again, which shall put on as it were another garment besides, and therefore we sigh not for the wearinesse of this life, but for the desire of a better.

V. 4. *do grone*] There is a double grone, one of nature, from the apprehension and fear of death, another of grace, out of an earnest desire of eternall life, which the Spirit kindleth in us.

being burdened] Both with the burden of sinne, and of manifold heavy crosses laid upon us.

not for that we would be unclothed, but clothed upon] Gr *for that we would not be.* The Saints desire to be clothed with a celestiall body, that they put not off their mortall body, but have the immortall glory put upon it, as an upper robe: which shall be their happinesse, who shall live in the body till Christ come, for they shall not die, but be changed, as the Apostle teacheth us, 1 *Cor.* 15. 51.

that mortalitie] Or, *that which is mortall.*

V. 5. *wrought us for the self same thing*] The Apostle taketh a metaphor from Goldsmiths, who burnish gold, or Carvers and Engravers, who work upon wood or stone, and make it fit for that for which it is naturally unapt: so doth God by his spirit work upon us, and make us fit for that by his Spirit of which naturally we are most uncapable, to wit, an immortall and spirituall body.

V. 6. *we are always confident*] Always resolved with a quiet and sober mind, to suffer what danger soever, nothing doubting but our end shall be happy.

V. 7. *For we walk by faith*] The faith of those things we hope for, as not having them presently in our view.

V. 8. *We are confident*] Gr. *but.* or, *and.* We are in such sort bold, and do so passe in our pilgrimage with a valiant resolution and quiet mind, that yet notwithstanding we had rather depart home to the Lord; and being it is to dwell with us; we thrive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

V. 9. *labour*] Or, *endeavour.*

V. 10. *For we must all appeare*] See Rom. 14. 10. That no man might think it indifferently to pertain unto all what he spake of that heavenly glory, he addeth that every one shall first render an account of his pilgrimage after he is departed from hence. The word in the Original *κατὰ τὰ πράξεις*, signifieth more then to appear in person, as those do who are cited into a Court: it implies to be laid open and to have our whole life ript up, and all our thoughts, words, and works disclosed and discovered before men and Angels, Rom. 2. 16. Revel. 2. 23. and 20. 12.

done in his body] Gr. *by his body.* That is, in this bodily life of ours, or by the body; for whilest we live here our soul worketh by the body, and feeing the body is, as *Methodius* speaketh elegantly, *οὖζυγον τῆς ψυχῆς*, the colleague of the soule, it is just with God that the body should be partaker with the soule, either in immortall blisse, or endlesse torment, according as they have both joyned in this life either in the service of God, or in the service of Satan and this wicked world.

whether it be good or bad] Whether good, the reward of the same by grace; or bad, the recompence thereof by desert. Eccles. 12. 14.

V. 11. *Knowing therefore the terrour of the Lord*] The dreadfull Tribunall of Christ, the Judge of quick and dead, before whom we must give a strict account of all our actions, speeches, yea and our inward thoughts, intentions and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us.*

which glory] Or, *rejoyce.*

which glory in appearance] Gr. *in the face.* In outward disguising and that coloured shew of mans wisdome and eloquence, and not in true godlinesse which is seated in the heart; or who glory in the multitude of their followers, and applause of their hearers, but want the testimony of a good conscience.

V. 13. *whether we be beside our selves*] Either the meaning is, if we are in our extasies and raptures it is to God; that is, in our private devotions when we speak to him: but to you we speak alwaies words of sobriety and in a moderate temper: or he hath reference to the commendation of his Apostleship. For so much as it seemeth to be the part of mad and foolish men to commend themselves, and then the meaning is, that if we exceed at any time, and are so transported in the contemplation of the dignity of our Apostleship, that we seem to be besides our selves, we do it not to arrogate glory to our selves, but to maintain the glory and honour of God: and if on the other side we speak

speak modestly of our selves, and our ministery, it is for your good, to teach you modesty, and to condescend to your capacity, and to use all means to bring you to Christ.

sober] Or, *in our right mind.*

for your cause] Gr. *to you.*

V. 14. *constraineth us*] Or, *keepeth us in.*

V. 16. *know we no man after the flesh*] Neither my self nor any of the Apostles have any worldly or carnall affection, nor take notice of mens outward appearance, kindred, quality, honour, wildome, or eloquence: but meerly know them after the Spirit; that is, according to the spirituall power, vertue, or grace that is in them.

known Christ after the flesh, &c.] If we have had earthly and carnall thoughts and hopes of Christ, like unto the rest of the Jews, that he as the King of *Israel* should begin an earthly temporall Kindome, and we enjoy all manner of earthly and carnall benefits in the same; as honour, riches, and power, &c. yet now we know him no more, we have put off all such carnall imaginations of his Kingdome. To know Christ no more after the flesh, faith *Luther*, is to seek or expect no fleshly thing with him, as the Disciples did before his suffering; but to content our selves with the word. Or the words may carry this meaning; we serve not men, nor desire to please them; but all our desire is to please Christ and him only; to whom also we stand no longer affected after any meerly humane, civill, or naturall manner of affections, such as those bare unto him who conversed with him here in this world, but altogether in a Divine and spirituall manner agreeable to the state of glory whereunto he is exalted: see John 20. 17. And this the Apostle mentioneth here, to take off the edge of that argument whereby the false Apostles fought to vilifie and abase his ministery below that of the Apostles, namely, that he had not been conversant with Christ in the flesh.

V. 17. *If any man be in Christ*] Every true Christian inserted into the body of Christ by his Spirit, is and ought to be changed in all his senses, motions, desires, and affections: and therefore he is freed of vanity and self-love according as every faithfull one (the generall state and condition of the Church being renewed by Christ) ought to participate of this newnesse of life.

he is a new creatme] Or, *let him be.* As a thing made new of God. For though a man be not newly created when God giveth him the spirit of regeneration; but only his qualities are changed: yet notwithstanding it pleaseth the Holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are *Rocks* and blocks, but because God createth in us both the will to will well, and the power to do well

old things are past away] See Isa. 43.19. Revel. 21. 5.

all things are become new] Namely, in the Kingdom of Christ: and here the Apostle hath reference to the promise of God, Esa. 65. 17. and 66. 22. where this renovation of all things is promised, whereof part is now already fulfilled in all true believers; who are renewed by the Spirit of God, and the rest shall be accomplished in the life to come. See 2 Pet. 3. 13. Revel. 21. 5.

V. 19. *committed unto us*] Gr. *put in us.*

V. 20. *Now then we are Ambassadours*] Gr. *we are therefore Ambassadours.*

beseech] Or, *exhort.* or, *persuade.*

in Christs stead] Gr. *for Christ.*

V. 21. *he hath made him to be sinne for us*] That is, a sacrifice for sin, or he hath imputed the sins of the world to Christ (who was most righteous and innocent himself) and hath put upon him all the punishment and malediction due to us, that all the faithfull may be reputed before God as holy and perfect as righteousnesse it self by vertue of Christs righteousnesse, which is given to them by God, and only is able to stand in his judgement.

who knew no sinne] That is, who knew no sin by himself, who was conscious to himself of no sinne. For other wayes he best knew the nature and power of sinne, who bare our sins on his body on the tree.

of God in him] In Christ, in regard that we are in him, and that his righteousnesse is imputed to us. *Non nostra, nec in nobis sed Hieronym.*

CHAP. VI.

Vers.1. *Workers together with him*] That is, with God, mentioned in the last verse of the former Chapter. Now this co-operation of the Ministers with God is not only necessary before they to whom they preach have received grace, that they might be partakers of it; but also after they have received grace, that they may continue in it.

beseech] Or, *exhort.*

the grace of God in vain] By the grace of God he meaneth the outward means of salvation in the ministerie of the Gospell: or enlightning grace, in the understanding, which they receive in vain, who are not thereby bettered in their life and conversation, as the earth receiveth feed, and the former and latter rain in vain, which is barren and beareth no fruit, Heb. 6.8.

V. 2. *I have heard thee*] See Isa. 49.8.

a time accepted] That is, in a time of acceptation, wherein God will accept us if we by faith and repentance come unto him, or in a time liked of and made choice of by God, wherein he will open the treasures of his mercy and bounty unto us.

time] Or, *season.*

V. 3. *Giving no offence*] See 1 *Cor.* 10. 32. That is, give no just occasion of offence, or scandall: for scandall or offence, is rightly distinguished into *scandalum datum, & scandalum acceptum*, a scandall given, and a scandall taken. A scandall taken is when any out of prejudicate opinion, or ill affection wilfully misconstrue any speech or action of ours; and make the worst of it; here the scandall is taken, but no way given. The giving offence which the Apostle here forbiddeth, is when either we speak so ambiguously, or do any thing so indiscreetly and unseasonably that a good Christian, though otherwise well-affected to us and our ministery, cannot but be scandalized.

V. 4. *approving our selves*] Or, *commending.* In the Original it is, *we commend our selves*, which thought it be done in words, unlesse we be forced thereunto for the clearing of our innocency, or justifying our calling, may seem vain, *quia laus propria sordes in ore*: yet to do it in the Apostles sense, to commend our ministery by the effects of it, by our indefatigable labours in the Gospel and sufferings for it, is most praise-worthy and profitable.

V. 5. *In tumults*] Or, *in tossings to and fro.* The word in the Originall ἀκαταστασίαις, is ambiguous: for it may be referred either to our selves, and then it signifieth in the uncertainty of our state, and abode, who have no place of rest or quietnesse, or to others, and then it signifieth in tumults or commotions, such as were raised against S. Paul at *Ephesus*, and *Jerusalem*, and at other places.

in labours] Either which he took in his continuall travels, and perpetuall preaching; or the pains he took to maintain himself in his trade of Tent-making, that he may not be any wayes chargeable to the Church.

V. 6. *By pureness*] Gr. *in.* The Original ἁγνότητι, signifieth as well chastity and purity of body, as cleannesse of hands, free from bloud, bribery, and corruption by receiving gifts; it is taken also sometimes for sincerity: and in all these senses S. Paul walked and conversed, ἐν ἁγιότητι, for he led both a most chaste life, and preached the Gospel sincerely, and made no merchandise of the word, as he else-where speaketh, he was also pure and clear from the bloud of all men, Acts 20. 26.

by knowledge] Gr. *in.*

by long-suffering] Gr. *in.*

by kindnesse] Gr. *in.*

by the Holy Ghost] Gr. *in.*

by love unfeigned] Gr. *in.*

V. 7. *By the word of truth*] Gr. *in.*

by the power of God] Gr. *in.* Either by this power which manifested it self in my effectuall and powerfull ministery, or the power of God, whereby I wrought many miracles among you.

by the armour of righteousnesse] Gr. *by the weapons of.*

on the right hand and on the left] Some take the Apostles meaning to be, that himself was, and every good Christian ought to be, ἀμφιδέξιος or ἀμπιδέξιος, (such as was *Ostorepanus* in *Homer*, Π. ὀβριμοπάτρη Ἀγκαιοῖο ἐπὶ δεξιὰ νῆα) that is, men who could use both hands alike, and lay about them, as if both were *right hands*: but there is no necessity of this exposition. For all Souldiers though they fight not with both hands alike, yet they make use of both, and they have weapons and armour on both. But the greater doubt is, what the Apostle meaneth by right hand and left; whereunto the Greek Scholiast answereth, that by the right hand he understandeth honour and estimation among men, and by the left hand, injuries, perseccutions, and disgraces; and his meaning then is, that they are armed with righteousnesse or uprightnesse in both, in such sort that Satan cannot wound them on either side, sith they are neither puffed up with honour, abundance and prosperity, nor cast down by penury, and adversity. It may be the Apostle in the metaphor of *right and left hand* alludes to the words of the Wise man, who speaks of blessings on the right hand, and on the left, *Prov.* 3. 16. As God giveth us blessings with both hands: so Christ gives us armour for both hands, to defend us from Satan, the flesh, and the world, who lay at us on all sides.

V. 8. *By honour*] Gr. *glory.*

as deceivers] Not so indeed, but reputed as deceivers, or traduced for such, as Christ himself was, Matth 27. 63. for this, *as S. Cyprian noteth*, hath been the practise of the Devill in all ages; by his instruments to cast false and foule aspersions upon the most sincere and faithfull servants of Christ, *ut qui conscientia*

tia sua luce clarescunt, alienis rumoribus fordidentur.

V. 9. *well known*] Gr. *acknowledged.*

V. 10. *having nothing, and yet possessing all things*] As having nothing, *re*, yet possessing all things *spe*: or having nothing, *quoad κτῆσιν*, yet possessing all things, *quoad χρῆσιν*: having not the wealth of the world in our hands, according to the substance of the things themselves; yet having the fruit and benefit of them in the supply of our necessary wants and inward contentment: or having nothing actually in our own hands, yet possessing all things in the charity of good Christians, who think nothing too good or too much for us at our need.

V. 11. *our mouth is open unto you*] The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them, that are in fome joy: for joy dilateth the heart; as on the contrary sorrow contracteth it.

V. 12. *Ye are not straitned in us*] You are in my heart as in a house, and that no narrow or strait house; for I have opened my whole heart to you: but you are inwardly strait-laced to me ward.

in your own bowels] According to the phrase of the Hebrew, he calleth those tender affections which rest in the heart bowels: as in the Epistle to Philemon, vers. 12. he requireth Philemon to receive Onesimus as his own bowels, that is, as one whom he moft tenderly affected.

V. 13. *Now for a recompence in the same*] Gr. *for the same recompence.* The Apostle by this phrase understandeth no reward from the Corinthians, or recompence by way of satisfaction, though the Greek word ἀντιμισθία, derived from μισθὸς, seem to import as much; but onely that as good children, they should answer their father in tender love and affection: and *Bernard* justly teacth those who are bankrupts in love, with ingratitude and hardnesse of heart, *duri est animi amorem si nolis impendere, nolle rependere.*

V. 14. *unequally yoked together with unbelievers*] Gr. *diversly yoked*: or, *drawing the other part of the yoke with.* Now he rebuketh them boldly for taking part with infidels, and being fellows with them in outward idolatry, as if it were a thing indifferent; but such, faith he, as the Lord vouchsafeth the name of his children, must keep themselves pure, not only in minde, but also in body, and abstain even from all appearance of Idolatry and superstition. The word in the Original, ἑτεροζυγοῦντες, may be diverslly interpreted, either draw not down the beam, or any way encline to the part of the infidels. So the Greek Scholiast. And indeed ὑπὸ is sometimes taken *pro æquilibrio lancis or trutinæ*; Or it may be rendred, be not unequally yoked, as when beasts of divers kindes, or of the same kinde, but of diverse stature and bignesse, draw together; for then the yoke cannot lye equally upon both: and in this sense the Apostle may seem to touch upon their matching with infidels. Or it may be rendred, *alteramjugi partem ne trahite*, draw not the other part of the yoke with infidels, that is, be not any wayes coupled with them.

fellowship] Gr. *participation.*

V. 15. *what concord hath Christ with Belial*] Belial signifieth wicked, but here it is taken for Satan, as the Syriack interpreter rendreth it, who is wicked, κατ' ἐξοχὴν, in a transcendent manner, ὁ πονηρὸς, that wicked one, as Christ tearmeth him.

V. 16. *ye are the temple of the living God*] See 1 Cor. 3. 16.

I will dwell in them] Gr. *among.* See Levit. 26. 12. God dwelleth among us, either because Christ is become God with us, or because the Spirit dwelleth in our hearts by faith.

V. 17. *Wherefore come out from among them*] See Isa. 52. 11. That is, estrange and separate your selves from them, have no intimate conversation, or communion with them, left thereby you be induced to the imitation of their sinnes and participation of their punishment.

V. 18. *And will be a Father unto you*] Gr. *for I will be unto them for*, or *instead of a father.* See Jer. 31. 1.

my sonnes] Gr. *to me for*, or *instead of sonnes.*

CHAP. VII.

Vers.1. *All filthinesse of the flesh and spirit*] Or, *pollution.* Because, as he shewed before, the faithfull are Temples of the Holy Ghost, and God hath promised, that he will take them for his sonnes and daughters; he exhorteth them to cleanse themselves from all pollution of sinne, that they may be fit Temples for so pure a Spirit, and meet Children of so holy a Father. By *filthinesse of the flesh*, he meaneth, fornication, gluttony, and drunkennesse, &c. By *filthinesse of the spirit*, Idolatry, superstition, sects, schisms and factions, which vices he taxed before. Or, by *filthinesse of the flesh*, the outward acts of all manner of sinne committed in, and by the body. Galat. 5. 19, &c. by *filthinesse of the spirit*, the inward acts of sinne committed in the soul, as impure thoughts, wicked desires, unsanctified conceptions and opinions of God, crafty and malicious projects, designes and purposes, or the like.

perfecting holinesse] Or, *consummating.* Finishing the work of sanctification, begun in our regeneration; for though regeneration, as also generation be done at once, yet sanctification is wrought in us by degrees, and every good Christian must profit in Christs school, and grow continually, as in knowledge, so in grace, till we arrive to such perfection, as we are capable of in this life; (2 Pet. 3. 18.) which, as Saint Austine tetmeth it, is but an imperfect perfection at the most; a perfection of parts, but no way of degrees.

V. 2. *Receive us*] Let us have some place amongst you, that we may teach you; or, give way to my just defence; or, alluding to what he spake before, Chap. 6. 13. Be ye inlarged: he now desireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man, &c.] In clearing himself and his fellow-Ministers from the particular imputations following, he layeth an aspersion upon the false Apostles, who offended in all those kindes, wronging the Corinthians in their reputations, corrupting them in their judgements, and defrauding them in their estates; the first proceeding from detraction, the second, from flattery or heretical perswasions, the third, from covetousnesse.

V. 4. *my glorying of you*] Gr. *my rejoycing for you.*

V. 5. *troubled*] Gr. *pressed*, or, *afflicted.*

without were fightings, within were fears] Perfections from without, from Infidels, who made havock of the Church; and fears from within, left any of the members of the Church should be drawn from the body by the violence of torments and persecutions. Or, outward fightings with open and professed enemies, and fears within, from false brethren. Or fightings without, by the continuall assaults of outward temptations; and terrours within, by spirituall derelictions and conflicts with despair; for even to these the dearest children of God are subject in this life.

V. 6. *those that are cast down*] Gr. *humble.* The word in the Originall is ταπεινοὺς, *quasi κεκαυμένους*, cast upon the ground; either overthrown by violence, or dejected in our minde. our very hearts being cast down. The word signifieth also *humble* or *lowly*, but because it is against humility to professe it in ourselves; the word here rather signifieth lowlinesse in condition, then in affection, and the meaning of the Apostle is, that God comforteth us when we are very far spent with grief, and raiseth us when we are upon our knees, and relieveth us when we are destitute of all other help or comfort.

by] Gr. *in.*

V. 7. *by the coming*] Gr. *in the coming.*

by the consolation] Gr. *in.*

in you] Or, *of you.*

fervent minde toward me] Gr. *zeal for me.*

V. 8. *with*] Gr. *in.*

V. 9. *not that ye were made sorry*] As a good Phyltian rejoyceth not in that he hath minisired to his patient a bitter potion, but that thereby he hath procured him much ease; neither is the Chirurgion glad that by launcing the soar he hath put the parts ill-affected to pain, but that by this pain hath healed them; in like manner, the Apostle doth not rejoyce simply, that he had made the Corinthians sorrowfull, but that by this their sorrow they gained health of their souls, and many spirituall graces, mentioned in the eleventh verse.

after a godly manner] Or, *according to God.*

V. 10. *For godly sorrow*] In the Originall κατὰ Θεὸν, a sorrow according unto God, a sorrow coming from God, pleasing to God, and bring the sinner unto God, when his heart is truly rent for having offended God by his sinnes; and withall confident of the forgivenesse of the same by Jesus Christ, and fully and stedfastly resolved, as far as God shall enable him, to shun and avoid all sin for the future: for as S. Ambrose hath it, *Ille vere plangis commisse, qui non commitsis plangendæ*; he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the sorrow of the world worketh death] By sorrow of the world he understandeth that which is proper to men of the world, such as are not regenerated by the Spirit of God, whose grief and sorrow is nothing but the bitter smart of their misery without any serious and sincere repentance, or else a remorse & pricking of their consciences for their sins indeed; but without faith, and without purpose of amendment, and without conversion unto God: wherefore also all this grieving and sorrowing of theirs is nothing else but a preparation to eternall death, and a kind of beginning of the same; such as Nero felt after he had put both the Apostles Peter and Paul to death; it is said of him, that he felt the torments of hell in his conscience, and ranne about crying, Have I no friend or enemy that will kill me, and rid me of my pain? Or, by sorrow of the world, is meant a sorrow onely for the losse of worldly things, or which is onely caused from the fear of Gods judgements in unbelievers, whereupon there followeth commonly hardnesse of heart,

and a reprobate sense, and after, despair and damnation it felt, (as we see in Cain, Saul, Achitophel, Judas, and the like) which wasteth the body, and hasteneth death.

V. 11. *after a godly sort*] Gr. *according to God.*

what carefulnesse] Or, *diligence.* Study and diligence, readily and carefully to put in practise what I commanded you, to correct your errour and neglect, in not inflicting the censure of the Church upon the incestuous person.

clearing of our selves] That is, declaration of your innocence that you wilfully offend not, which you made good upon the sight of your errour, by your severe proceeding against the guilty offendour.

what *indignation*] Distaste and offence which you took, both at the sin and sinner.

what *fear*] That is, holy dread of the provoked judgement of God upon the whole Church, by such an abominable sinne committed, and not punished.

vehement desire] Great affection to the glory of God, and my own person and ministery, and unfained willingnesse to amend what was amisse.

what *zeale*] In executing that with great fervour and severity that the Apostle gave them in charge, for removing and avoiding the scandall.

what *revenge*] Either taken upon the incestuous person, by the censure of excommunication pronounced against him, or against your selves, by the great grief you expresse for having been so negligent before, punishing your selves for not punishing him.

clear in this matter] Not indeed of all fault, for neglect of exercising ecclesiasticall discipline in them was a fault, but cleare from any taking part with that foul person, or giving any liking or approbation of that incestuous contract.

V. 12. I did it *not for his cause that had done the wrong*, &c.] That which moved me to write unto you so sharply, was not the injury either offered by the son, or suffered by the father, but the publike scandall of the Church; οὐ τοῦ κοινοῦ πταίσματος ἕνεκα καὶ ἀκριβείας ἐπιδείξασθαι, as Saint *Chrysostome* well observeth; though the sin were in the incestuous person only, and the particular wrong done to his father, yet in regard that this incestuous contract was tolerated among the Corinthians, and no censure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occasion to blaspheme the holy name and profession of Christians, as if such foul facts as this was, were fruits of Christian libertie, or practises allowed by the doctrine of the Gospel.

V. 14. *before Titus*] Or, *concerning Titus.*

V. 15. *inward affection*] Gr. *bowels.*

CHAP. VIII.

Vers. 1. WE *do you to wit of the*] Or, *we declare.* or, *make known unto you the.*

the grace of God bestowed] The bounty of the Macedonians he calleth χάριν, either from χαίρω, or from χαρίζομαι, either as the word is derived from a verb signifying *to rejoyce*, because what they bestowed upon the Saints at Jerusalem, they did it most willingly and cheerfully; or as the word is derived from a verbe signifying *freely to give*, thereby intimating, that that charity whereby we freely give to others, is a free gift of God to us; *donatur nobis, non tantum quod donamus, sed etiam ut donemus.*

V. 2. *in a great triall of afflicti*on] For whose manifold afflictions wherewith the Lord tryed them, did not only not slack their joyfull readinesse, but also made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the Spirit in his Children.

and their deep poverty] As a dark foyl sets off an orient diamond, so the great afflictions of the Churches of Macedonia set off their spiritual joy, and their extream poverty their rich liberality.

their liberalitie] The original ἁπλότητος, which, though it be sometimes taken for *liberalitie*, as Rom. 12. 8. yet properly it signifieth *simplicitie*, that which *Clement Alexandrinus* termeth ἐπιλελυκὸν καὶ ἀνενδεὲς ἦθος, singlenesse of heart; a vertue whereby a man is inclined to do works of mercy and bounty freely and absolutely, without any secret ends to gain any thing thereby to himself; as he whom the Poet taxed did, *munera magna quidem misit, sed misit in hamo, Et piscatoris piscis amare potest*: He who contributeth to the necessity of the poor, simply to relieve them, and in obedience of Gods command, without any other motive or inducement, deserveth that commendation which the Apostle here giveth to the Macedonians of πλούτου ἁπλότητος.

V. 5. *not as we hoped*] He amplifieth the forwardnesse of the Macedonians in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of alms by sending again of Titus unto them, they were not only free of their own bounty towards the Saints at Jerusalem, but also excited others to the like bounty; and as *Bernard* saith, *Major est in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who drawes more to his love:* so saith the Oratour, *That charity is greater, which not only relieveth it self the poor, but moveth others also to the like reliefe, and openeth not only our own treasures, but the treasures of others to charitable collections.*

V. 8. *I speak not by commandment*] Though the Apostle might have laid his command upon them in this kind, fith charity is a duty required of every Christian, who is bound to contribute to the necessity of the Saints, according to his ability; yet he rather commendeth this duty unto them, then commandeth it, Philem. 8. 9. because the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which sweateth out of the tree of its own accord, is farre more precious then that which runneth out after the tree is pricket or cut; *sudant spontè priusquam incidantur stillen distillant cui nulla præferatur. Plin. nat. hist.*

and to prove] Gr. *and proving.*

V. 9. *for your sakes he became poor*] He who as God was Lord of all, yet for our sakes sustained poverty upon earth, that by his temporall poverty we might be enriched spiritually; by whose example the *Corinthians* ought to part with some of their temporall goods to supply the poverty of their brethren, that by their prayers they might be enriched spiritually. What should we not willingly bestow upon our poor brethren for Christs sake, who not only bestoweth all graces upon us, but was also himself bestowed for us?

rich] Gr. *enriched.*

V. 10. *not only to do*] But also to do willingly: for he noteth out a ready willingnesse, without any inforcement by any other men, much lesse came it of ambition or vain-glory.

forward] Gr. *willing.*

V. 12. it is *accepted according to that which a man hath*] Bounty is not to be esteemed according to mens wealth and the outward gifts they bestowed, but according to their free heart. The two Mites which the poor widow cast into the trasburie, Luke 21. 3. were more in Gods account, and more to her also, then two talents from some other, who might better spare two talents then fine one Mite.

V. 14. *that there may be equalitie*] That is; that they aid you may be charged alike; they when they are full, to supply your wants: and you when you are full, to supply their wants.

V. 15. *He that had gathered much*, &c.) See Exod. 16. 18. Though the Children of Israel in their wilderness, according to Gods command, gathered Manna, some more, some lesse; yet when they did meete it with an Omer, he that gathered much had nothing over, and he that gathered lesse, had no lack: this history the Apostle elegantly applyeth to the dispensation of Christian bountie and charitie, which ought to be so ordered by the discretion of the Governours of the Church; that they who receive more, may have no overplus, and they that receive lesse, may sustain no want; that as all the Israelites had according to their eating, and the number of their family, that which was sufficient; so here by a carefull distribution, with an eye to the severall wants of them that are to be relieved, all may be sufficiently provided for.

V. 18. *whose praise is in the Gospel*] That is, either in the Gospel written by him, and (if the words be taken in that sense, as Saint Jerome observeth) he meaneth Saint Luke the Evangelist: or in the Gospel preached by him, and then he may mean some other, as Barnabas and Apollo, who were praised in all Churches for their excellent gifts in preaching the Gospel:

V. 19. *grace*] Or, *gifts.*

V. 21. *Providing for honest things*] It is not sufficient that we do those things which are in themselves honest and just in the sight of God, but we must so do them, that men may take no just offence at them, or suspect that we have any sinister end in doing them: As we must approve our conscience to God, so we must have an honest care of our reputation among men. See Rom. 12. 17.

V. 22. *I have in you*] Or, *he hath.*

V. 23. *Whether any do inquire of Titus*] He commends those in speciall whom he sends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands those summes of money which were given for the relieve of the Saints at Jerusalem: and the meaning of the whole verse is this, For Titus, if any inquire of him, that which I can say of him, is, that I so farre trust him that he is my fellow and helper to you-ward; and for the other brethren, if any inquire of them, the testimony I can truly afford them is this, that they are trusted by divers Churches, whose messengers they are; and their life and conversation is such, that they have gained much glory to Christ, and are an honour to the Gospel.

V. 24. *the proof of your love and of our boasting*] That is, give of this experiment of your love, and make good my boasting of you, that all Churches may be witnesses of your godly dealing, in whose presence you are, for so much as there are with you messengers, whom they have chosen by all their consent, and sent them unto you.

CHAP. IX.

Vers. 1. *Touching the ministring*] The wisely meeteth with the sulpition which the Corinthians might conceive, as if in urging them to earnestly to contribute liberally to the poor, he should doubt of their good will and inclination of themselves to so charitable a work, therefore he professeth, that he doth it not to teach them that they ought to relieve the Saints by their bounty, seeing that he had become surety for them to the Macedonians, but onely to stirre them up, who were running of themselves, to the end that all things might both be in a better readinesse at his coming, and the collection more liberall.

V. 2. *Achaia was ready a year ago*] Achaia is the Countrey wherein the Citie of Corinth was situated, and sometimes the word is taken generally for all Greece, sometimes particularly for a part of Peloponesus, known by that name. Ἀχαΐα δὲ ἔθνος μὲν ἐστὶ τῆς Ἑλλάδος, ὀνομαζόμενον δὲ τὸ κατὰ τὴν Πελοπόννησον μέρος ἐστίν.

your zeal hath provoked very many] Or, *stirred up.* The Apostle in this Chapter tearmeth the bountifull contributions of the Corinthians to the Saints by the name of divers vertues, Ζῆλος, εὐκαιρία, χάρις, εὐ ἔργα, and διακονία, *zeal, simplicitie, grace, benediction*, and *righteousnesse. Zeal*, because it proceeded out of fervent love, and so much tended to Gods glory; *simplicitie*, because they did it out of a free minde and singlenesse of heart, without any sinister intention, or expecting any retribution: *grace*, because it was the gift of God proceeding from his grace: *benediction* or *blessing*, because Gods blessing enables them to it, and the poor Saints blesse God for this supply of their wants: lastly, *righteousnesse*, either because pious bounty is a part of that righteousnesse or justice in generall, which comprisedh all vertues; εν δὲ δικαιοσύνη συνωνόμασε πᾶσ' ἀρετ' ἔστι, *justitia in se virtutes continet omnes*: or because we are not Lords of the goods of this life, but stewards only, and he is an unjust steward who holds that wholly in his own hands, for his own advantage, which by order from his Master he ought to dispence to others for their relief and sustenance.

V. 4. *in this same confident boasting*] Gr. *in the substance*, or *foundation of this boasting.* The word in the Original, ὑποστάσει, may either signifie such a stayednesse and setlednesse of minde, as cannot be moved with any terrour or fear, and so it sheweth the assured confidence Saint Paul had in them, that they would make good what he had promised in their behalf: or it may signifie a ground or a foundation; and so the meaning is, that he should not be ashamed of his boasting to others of their readinesse, because there was a good ground and foundation for it; either the publike faith of the Corinthians who engaged themselves to contribute liberally to the Saints; or some present pledge which he saw thereof; namely some remarkable summes collected a year before.

V. 5. *make up*] Or, *make fit*, or, *ready.*

bounty] Gr. *blessing.*

whereof ye had notice before] Or, *which hath been so much spoken of before.*

of *bounty, and not as of covetousnesse*] Gr. *blessing.* Or, *as an advantage.* The words may carry a double sense, either that the Apostle would have them speedily to send this collection as being a free benevolence, and not to slack the sending of it out of covetousnesse to make any benefit of the money of the poor so long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and cheerfully; not as money comes out of the hands of covetous men; that is, hardly, and with much grudging and repining.

V. 6. *He which soweth sparingly*] Alms must be given neither niggardly nor unwillingly, but frankly and freely, seeing it is the sowing of that seed that will bring us a plentifull harvest both here and hereafter: other seed where we sowe it there we reap the encrease of it, but of this seed we reap not onely a plentifull crop where it is sowed on earth; but a much more plentifull in heaven.

he which soweth bountifully] Gr. *with blessings.* Word for word it is, he which soweth in benedictions or blessings shall reap in benedictions; and the Apostle alludeth either to Psal. 68. 9. or Ezek. 34. 26. in which a plentifull showr of rain is called a showr of blessing or blessings: the Apostles meaning is, that he who contributeth liberally to the poor, and soweth very much seed, shall reap in blessings, that is, thereby shall receive from Gods hand not one kinde of blessing onely, but diverse blessings of the right hand and blessings of the left, temporall blessings and spiritually blessings, in this life, and in the life to come.

bountifully] Gr. *with blessings.*

V. 7. *God loveth a cheerfull giver*] See Prov. 11. 25. Rom. 12. 8. Eccles. 35. 9. That which is extorted from a man he properly giveth not; for liberality implyeth liberty, and necessity in this kind and liberty cannot well stand together: God loveth a cheerfull giver, because he gives his heart first to God, before he gives his almes to the poor; and giving that which he giveth with a cheerfull countenance he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully he will do again upon a like good occasion. *Plinius writeth that it was observed among the Romanes, that never any good came to a man by offering a beast in sacrifice, renitentem & trahentem se ab aris; by a beast that violently drew back from the Altar, and could not be brought vnto bas with much force*: and most certain it is, that God esteemeth of no offering of ours which is not as free as liberall, according to our ability.

V. 8. *make all grace abound towards you*] The Greek Scholiast accutely observeth that the Apostle here prayeth for the *Corinthians*, εν τοῖς πεφυκόσι, ἀυτοκρατεῖς, εν τοῖς πεποιημένοις, *a sufficiency in temporall blessings, but an exuberancy or abundan. in spiritual.* For in temporals we have too much as well as too little; and therefore Solomon prayeth for a mediocritie: but of spiritual blessings, especially such as appertain to our sanctification and salvation, we cannot have too great a proportion; the more we abound in them, the more happy are we.

V. 9. *He hath dispersed abroad*] See Psal. 112. 9.

his righteousnesse] Righteousnesse in this place is taken for bounty, as elsewhere, Hos. 10. 12. Sow to your selves in righteousnesse; and Malac. 4. 2. Christ is called the Suane of righteousnesse, because he freely and bountifully communicates both enlightening, and sanctifying graces, as the Sun doth his light and his heat.

for ever] Though the gift he bestoweth passeth away, yet his bounty remaineth for ever, both in the fame of his vertue, and much more in the eternall reward thereof in heaven. *Quas dederit solas semper habebis opes.*

V. 10. *ministreth seed to the sower*] See Isa 55. 10.

V. 12. *administration of this service*] Gr. *oblation and service*, or *office.* Rom. 15. 16. An excellent and double fruit of liberalitie towards the Saints is, that it giveth occasion to praise God, and that our faith also is thereby made manifest. The word in the Original is λειτουργία, which signifies not every service or ministery, but properly the publike service and holy office of prayers and oblations to God; and thereby implieth that these their almes-deeds were rather acts of pietie then liberalitie, because they contributed to them of Jerusalem not onely as poor, but as Saints of the same profession with them, and that they sent them as a holy offering unto God for the relieve of his dearest servants.

V. 13. *they glorifie*] Gr. *glorifying.*

V. 15. *Thanks be unto God for his unspeakable gift*] Lest the Corinthians should be puffed up with his great commendation and praise of their pious bountie, he shutteth up his exhortation with this passionate exclamation, wherein he ascribeth the glory and thanksgiving not to the Corinthians, who were but the conduits of Gods bounty, but to God himself, who is the fountain of all goodnesse, who both enclined their hearts, and furnished them with means thus liberally to supply the necessitie of his Saints. Some by this unspeakable gift understand Christ himselfe, who is called the gift of God, Joh. 4. 10. Others the Gospel, which is likewise an unspeakable gift: but the coherence with the former words seemeth rather to referre us to the exceeding grace of God in the Corinthians mentioned in the verse immediately going before; so the plain meaning is, thanks be unto God for his unspeakable gift, which he hath bestowed upon you in filling you with his grace, and stirring up your hearts in so liberall a manner to relieve the Saints at Jerusalem, whereby so much glory redounded to God, and honour to our holy profession.

CHAP. X.

Vers. 1. *Gentlenesse of Christ*] Here he beginneth to vindicate his ministery from the contempt & scorn which the false Apostles put upon it; and first of all he professeth that he was gentle and moderate after the example of Christ: but if they continued still to despise his gentlenesse, he protesteth unto them that he will shew indeed how farre they are deceived, who make no other account of the office of an Apostle then they do of worldly offices, that is, according to outward appearance. The word in the Original ἐπιείκεια, is derived from ἔικω, to give place, or to yeeld, and it signifieth a condescending to the infirmity of others, and a moderating the rigour and severity of the law by equity; for *summum jus est summa injuria.*

in presence] Or, *in outward appearance.*

in presence am base among you] Gr. *lowly.* This he speaketh ironically: not that he was vile and base when he was present with

with them; or as if he carried not himself according to the dignity of his place; but as it were, by way of concession for the present, as if he had said, If my bodily presence be weak, and my speech contemptible, as the false Apostles would have you believe, how meane and base soever they esteem of me in presence, yet I desire you not to provoke me to shew what I am, and exercise boldly that power which Christ hath given me.

V. 2. *think*] Or, *reckon*.

walked according to the flesh] As though I had no other aid and help then that which outwardly I seem to have. Flesh here, that is, his weak condition and state in respect of outward means, he setteth against his spirituall and Apostolicall dignity.

V. 3. *For though we walk in the flesh*] Gr. *For walking in*. Though we be like unto other frail men, yet we come furnished with that strength which no force of man can match: whether they resist by craft and deceit, or by force and might; because we fight with divine weapons, although we be men and live in respect of this life and the actions thereof according to the manner of other men with a great deal of weaknesse and meannesse: yet notwithstanding in our publike office, and chiefly against our adversaries who oppose the Gospel, we are armed with a divine and invincible power to confront all during boldnesse; and to beat down all rebellion, and to discover and confound all plots and machinations against the truth. Hereof we have an evident proof in the history of the Acts, in which the miraculous judgements of God are executed by the hands of the Apostles upon the enemies of the truth; as namely, Act. 5. 5. 10. and 13. 11. 1 Tim. 1. 20. Others do understand it of the efficacy of the Apostolicall preaching, by denouncing and fealing unto the wicked their condemnation, and making sensible impressions upon their consciences, whereupon there followed many remarkable judgements, Act. 8. 20, 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cause of God, and to fight against Satan and his instruments.

are *not carnall*] That is, such as naturall men have recourse unto, and gain authoritie withall, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of these, but rather by the contrary: poverty, weaknesse, infamy, rudenesse, and plainnesse of speech; and foolishnesse in the worlds account. These weapons are made mighty through Gods power who in nothing more sheweth his glory, then by confounding glory by infamy; nor his power, then by confounding power by weaknesse; nor his wildome, then by confounding wildome by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

but mighty through God] Or, *to God*. Oecumenius will have us observe how farre the Apostle is from all kinde of arrogancy, ὅτι δὲ παρ' ἡμῶν ἐστιν ἡ δύναμις ἀλλὰ τοῦ θεοῦ, he saith not, We are mighty through God, but our weapons are mighty through God, that is, by the vertue and power which God doth adde thereunto, both in working of miracles, Mark. 16. 20. and in moving the heart and convincing the conscience by his Spirit, Act. 16. 14. and in punishing those that withstand the Gospel, Act. 13. 11. In the originall it is, δυνατὰ τῷ Θεῷ, mighty to God; that is, to accomplish his will, who is the great Warrier the Lord of Hosts, that manageth this warre for the Church.

V. 5. *imaginations*] Or, *reasonings*.

every high thing that] Gr. *every height that*.

bringing into captivitie] An amplification of the spirituall vertue of the weapons above mentioned, which in such fort conquer the enemies of the truth, be they never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly punisheth others that are stubborely obstinate, separating them from others who yeeld obedience to the Gospel.

V. 8. *for edification, and not for your destruction*] Though the power of the Church proveth destructive unto some, namely, to such as by the censures thereof are not brought to repentance and an humble confession of their sinnes, and submission to the Governours of the Church; but stand out in their obstinacy: For they are cut off from Christ's mystiicall body, and from the means of grace and the communion of Saints: yet this power was given for edification, and even this tendeth much to the edification of the Church, that all scandals be removed, and those persons severed from the Congregation, who would otherwise infect it with heresie, schisme, or scandalous conversation.

V. 10. his *bodily presence is weak*] Gr. *the presence of his body is weak*.

V. 11. *think this*] Or, *make account*.

V. 12. *For we dare not make our selves of the number*] Being constrained to refell the foolish brags of the false Apostles, he professeth that they are able to do nothing answerable to their great brags; but that they arrogated falsely to themselves those things which they neither did, nor could do: and, as for himself, though he might boast of excellent things, yet he will not passe the bounds which God hath measured him out; according wherunto he came even unto them in preaching the Gospel of Christ; and trusteth that he shall go farther when they have so profited that he shall not need to tarry any longer amongst them to instruct them.

measuring themselves by themselves] Gr. *in*. They contemn others, and measure all their actions by the line which they have drawn to themselves.

amongst] Gr. *with*, or, *to*.

are not wise] Or, *understand not*.

V. 13. *without our measure*] Though the whole world were the Apostles Diocesses, and they had commission to preach to all nations; yet they took their journeys into severall parts, where God chalked them out the way, and they were carefull as not to interrupt or hinder one another; so neither to enter upon one anothers labours: on the contrary, the false Apostles ranging wheresoever they list wrought upon advantage, and arrogated to themselves the conversion of those countries, where the true Apostles had before planted the faith.

rule] Or, *line*.

V. 15. *of other mens labours*] Gr. *in*.

enlarged by you] Or, *magnified in you*.

V. 16. *not to boast in another mans line*] Or, *rule*. A metaphor taken from builders who stretch their line out where they mean to build; and the Apostles meaning is, that he would not intrude into any other mans work; nor desire to sow the seed of the word in those Regions and Countries which other men had prepared and husbanded with the preaching of the Gospel.

V. 17. *But he that glorieth*, &c.] See Jer. 9. 24. 1 Cor. 1. 31.

glory in the Lord] He somewhat mitigateth that which he spake of himself, and therewith also prepareth the Corinthians to hear other things of the like kinde, professing that he seeketh nothing else but to approve himself to God whose glory he onely seeketh.

CHAP. XI.

Vers. 1. IN my *folly*] Gr. *of folly*. He graniteth that after a sort he may seem, to incurre the censure of folly, but he addeth withall, that he doth it against his will for their profit, because he seeth them deceived by certain cunning men through the craft and subtilty of Satan. To commend a mans self, though truly, seems to savour of folly and vain-glory, yet in Saint Pauls case to speak the truth concerning the infallible testimonies of his Apostleship, and to stop the mouths of the false Apostles, who traduced his person, and vilified his ministery, with a sweet rhetoricall insinuation and craving pardon, as he doth, was a part of godly wisdome.

bear with me] Or, *you do bear with me*.

V. 2. *with godly jealousie*] Gr. *the zeal of God*. He speaketh as a wooer, yet as one who seeketh them not for himself, but for God.

espoused you to one husband] The Greek word, ἡρμοσάμην, signifieth, either I have fitted and prepared you, or, I have espoused you: and the Apostle seemeth to allude to Hosea 2. 19. the husband is Christ, Matth. 25. 6. the Virgin Bride the Church of Corinth in regard of her faith, yet unspotted: the contract is made in this life, but the marriage celebrated in the life to come. Apo. 19. 9.

V. 3. *through his subtilty*] Gr. *in*.

corrupted from the simplicity that is in Christ] As precious liquor is corrupted by mingling it with other water; so is the doctrine of the Gospel, by mingling therewith either Philosophicall speculations, or Jewish traditions, wherewith the false Apostles blended it. Chap. 2. 17. Col. 2. 8. 16.

V. 4. *preacheth another Jesus*] A more perfect doctrine of Jesus Christ. In which words he sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent Gospel, or more excellent gifts of the Holy Ghost, then they had received by his ministery: withall in the words, *he that cometh*, he taxeth the false Apostles, Gal. 1. 8, 9. who came of themselves and were not sent by God.

V. 4. *receive*] Gr. *receive*, or *receive of*.

V. 5. *I suppose*] Gr. *conceive*, or *reckon*. 1 Chap. 10. 11.

chiefest apostles] Gr. *over and above*, or, *exceedingly above*.

V. 6. *But though* I be *rude in speech*] Saint Paul lacked not that kinde of Eloquence which was meet for an Apostle of Christ, and fit for the Gospel, but he willingly wanted that painted kinde of speech, and affected ftraines which the false Apostles so much brag'd of. Though S. *Jerome* upon the third Epistle to the Ephesians, noteth certain *solecismes*, *hyperbata*, *& deficiences*, in Saint Pauls manner of expressing of himself: yet *S. Austin* in his 4. book, *De Doct. Christ cap.* 7. and *S. Chrysostome* in his Comments, and the same *Jerome*, *Epist.* 61. highly extoll Saint Pauls eloquence, to which few or none ever attained, but this eloquence proceeded not from the study of rhetoricke, nor was taught him in the Schooles, but given him by the Spirit.

V. 7. *Have I committed an offence*] Among other aspersions which the false Apostles cast upon Saint Paul, this was one, that he was a poor silly man, getting his living by his handy-crafts, and preaching gratis, not entertained by the Church, nor allowed any honourable stipend; whereunto the Apostle answereth, that the Corinthians in this behalf were more beholding to him, that he was content to take any pains for their sakes, and when he lacked, to travell for his living with his own hands in part, and partly also when poverty constrained him, he chose rather to make use of the benevolence of other Churches, that he might not be any wayes burdensome to the *Corinthians*.

✠ V. 8. *I robbed other Churches*] It was lawfull for Saint *Paul* to receive a stipend for his labours in the ministery, yet because when he preached at *Corinth*, he received wages to defray his necessary charge from other poorer Churches, he by a metaphor calleth that a kind of robbing them, because he received from them that which they could not well spare, and that he ought to have received it rather from the *Corinthians*, with whom he then resided, and exercised his ministery, and should have had his wants supplyed by them.

V. 9. *I was chargeable to no man*] Or, *I chill'd*, or *benummed none*, *or fainted not in any thing*. See Chap. 12. 13. The word in the Originall, κατενάρκησα, as the Greek Scholiast observeth, signifieth a fainting or flacknesse, chilnesse, or benummednesse: and the Apostles meaning is, that though he were in great want, when he preached to them, and was not supplyed by them; yet his zeale was no whit thereby cooled, nor his industry abated, he flagg'd not any way in his ministery, no nor solicited any of the *Corinthians* to afford him necessary maintenance, nor lay heavy upon them, though their bounty slackned to him.

V. 10. *no man shall stop me*] Gr. *this boasting shall not be stopped in me*.

✠ V. 13. *deceitfull workers*] Or, *workmen*. Who seem to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt then good. Or, he calleth them deceitfull, because whatsoever mask of zeale they put upon them, as if they fought nothing but Gods glory, yet indeed they fought their own gain and wrought upon advantage.

transforming themselves into] Gr. *transfigured into*.

V. 14. *transformed*] Or, *transfigured*.

an Angell of light] A good and holy one, partaking of the brightnesse of the celestiall glory, living and dwelling in the same, whereas the evill Angels are confined to everlasting darknesse, Col. 1. 13. 2 Pet. 2. 4. Jude 6. Now *Satan* may be said to transform himself to an Angell of light, either when he assumes unto himself a lightsome body, as if he were an Angel of heaven; or when he suggesteth things that seem to favour of piety, zeal, and holinesse, as if the motion proceeded from a holy and blessed Angel: whereas those things which he suggesteth, as he suggesteth them, tend indeed and truly to the dishonour of God, and the ruine of their soules.

V. 15. *transformed*] Gr. *transfigured*.

V. 16. *receive me*] Or, *suffer*.

V. 17. *I speak is not after the Lord*] Whatsoever Saint *Paul* wrote in his Epistles, he wrote by divine inspiration, yet when he delivereth that for which he hath no expresse commandement from God, he faith he speaketh by permission, and not by command, 1 *Cor.* 7. 6. and v. 12. *to the rest speak I, not the Lord*, and so in this place, because the Spirit of God in Scripture no where adviseth to commend our selves, or glory of our gifts, but the contrary rather; he faith, he speaketh not this according to the Lord, but as it were by way of folly, not by way of folly indeed, but as it were foolishly: take the words as they found by themselves, they seem to favour of folly and vain-glory, but consider upon what occasion they are spoken, and to what end, and what profitable truth is contained in them, and so they favour of nothing lesse then folly,

confident of boasting] Or, *ground of my boasting*. See Chap. 9. 4.

V. 20. *bring you into bondage*] Here he describeth the insolent carriage of the false Apostles, and toucheth also upon the *Corinthians* themselves, who perswading themselves that they were very wise men, did not mark in the mean season, how their new Teachers abused their simplicity for advantage.

V. 21. *I speak foolishly*] Gr. *in foolishnesse*.

V. 22. *is am I*] See Phil. 3. 5.

V. 23. *I am more*] *Paul* being honourable indeed, not only defended his ministery openly, but magnifieth it also: not for his own sake, but because they wounded the Gospell through his sides, and by the vilifying of his person and office, he law his doctrine come into hazard.

in deaths off] In the pangs and sorrowes of death, or in danger of prefent death.

V. 4. *fourty stripes save one*] The Apostle alludeth to the 25. of *Deuteronomie*, v. 3. But then in may be demanded, why in scourging S. *Paul* they abated one lash, and gave him but 39. stripes. *Maimonides Kicinensis* faith, that the Jews inflicted 39. stripes, with a reference to the curses mentioned in the Law, which were precisely 39. Others conceive that out of some pity, and that they might be sure to keep within compasse, and the number of stripes permitted by the Law, they abated one. *Cabeneza* bringeth their *cabala* or *tradition* for it, and most likely it is, that such a cuttome was among them, or else out of their hatred to the Apostle, they would not in five beatings have omitted five stripes.

V. 25. *beaten with rods*] See Acts 16. 22.

once was I stoned] See Acts 14. 19.

suffered shipwrack] See Acts 27.

I have been in the deep] Some by the deep, here understand a deep dungeon who: name was Bythos, where S. *Paul* lay hid for a time at *Lystra*. Others more probably that by deep is meant the Sea in which he floted, or swam after divers his shipwrecks: thus the Greek Scholiast understandeth it τὴν ἀπόκρυφον θάλασσαν καὶ τὸ πελάγιον, and *Salpitius* *epist.* 1. *Non minor mihi videtur Gentium praedicator quem fluctus absorbuit & post triduum restituit; nostes emergentem ex fundo unda restituit.*

V. 26. *waters*] Or, *rivers*.

V. 28. *that are without*] The Greek word παρεκτὸς, signifieth not properly the things that are without, but the things that are besides, and over and above: and the meaning is, besides those things which I have now reckoned with the rest, the care of all the Churches lyeth upon me.

that which cometh upon me daily] Gr. *my cumberance is daily*.

V. 29. *Who is weak*] That is, wavering in his faith, constancy, or patience, who is ready to stumble or fall, and I my self am not weak; that is, do not tremble for his sake, and for the danger of his falling: By weaknesse in the second place he meaneth not the imbecility of his own faith, or want of Ghostly strength or courage, he being to comfort and strengthen them all, but a tender taking to heart, and a compassionate care of those that are weak in the Church.

who is offended, and I burn not] Gr. *scandalized*. 1 *Cor.* 8. 13. That is, who is distempered, or scandalized by any offence, imprudency, temerity of others being in danger of falling, and I burn not with sorrow and holy indignation, and with ardent zeale, for the glory of God and the salvation of those that are scandalized?

V. 30. *If I must needs glory*] He turneth that against the Adversaries which they objected against him, as if he should say, they alledge my calamities to take away my authority from me, but if I would boast my self, I would take no better argument then my sufferings for the Gospel, and God himself is my witnesse, that I devise and forge nothing.

V. 32. *In Damascus the governour under Aretas the King*] See Acts 9. 24.

CHAP. XII.

Vers. 1. I *Will come*] Gr. *For I will come*.

visions and revelations] Some distinguish visions from revelations, after this manner: a vision, say they, is when something is supernaturally represented to the sight, whereof yet the party knoweth not the meaning and signification; such was the vision of *Pharaoh*, and *Nebuchadnezzar*: A revelation is, when something is supernaturally represented to the sight, and the meaning and signification thereof is made known to the party, who hath such a vision, and such were the visions of the Prophets. But because it is not probable that S. *Paul* had any vision, but withall Christ revealed unto him what that vision meant, and imported, others with more probability distinguish visions from revelations, that visions may be without an extasie, as when the women saw the Angels at the Sepulcher they were affrighted, yet not in an extasie; but revelations, such as S. *Paul* here speaketh of, were apparitions in an extasie, such as was that of *Peter* in the *Acts* 10. 17. and *S. Johns*, Apoc. 1. 10.

V. 2. *I knew a man in Christ*] Or, *know*. Either the meaning is, I speak this in Christ, that is, be it spoken without vainglory; for I speak nothing but Christ Jesus only: or I knew a man in Christ, that is, a Christian and believer. a man even my self, who for all that will not be accounted otherwise of, then a man, no God, no Angell: thus he speaketh of himself in a third person, in token of his humility, as if it were a matter that befell him without himself. The words in Christ may also carry the forme of an oath, as Rom. 9. 1. and so in Christ, is all one, as if he had said by Christ.

whether in the body, &c.] Whether this was brought to passe by God, framing in my soule some representation of those heavenly things without any actuall separation of the soul from the body; or whether my soul was separated a while really from the body, and transported into heaven to contemplate there these mat-

marvellous things, I know not; but sure I am, such things were really represented unto me. Or, the words may carry also this sense, whether I was caught up into heaven with body and soul together, or with the soul only, is unknown to me. *Aquin and other Schoolmen argue, that Saint Paul was only in an extasie, and for a time besides himself, and that his soule was not actually severed from his body, for then he should have been dead, and when afterwards he came to himself, raised from the dead. But neither will this follow (for according to the opinion of Philosophers, and some divines also, who distinguish the spirit, or reasonable soul, from the vegetative and sensitive, the reasonable soul of Saint Paul might have been actually severed from his body for a time, and yet he not dead: his sensitive soul remaining still in his body) nor can any man without presumption take upon him to determine that which the Apostle himself could not resolve, such a determination how probable soever it may seem, S. Austine in his 12. book* De Gen. ad lit. cap. 3. & lib. de pec. Orig. cap. 23. *deservedly censures for impudent and rash.*

caught up to the third heaven] That is, into the Empyreall heaven, the heaven of heavens, or seat of the blessed; it is called the third heaven, because the Scriptures speak of a three-fold heaven; the Aeriall heaven, in which the fowls flying are called *fowles of heaven. Matth.* 6.26. The second, the sidereall, in which the lights are called *Stars of heaven, Gen.* 15. 5. The third the uppermost of all, the Empyreall, in which the Angels residing are called *the Angels of heaven, Matth.* 24.36.

V. 3. *knew*] Or, *know.*

V. 4. *caught up into Paradise*] The *Rabbins* distinguish Paradise from heaven, affirming Paradise to be the receptacle or place of abode for souls, after the separation from the body, but heaven the place where after the day of judgement the bodies and souls of the righteous shall everlastingly dwell. But neither can any such distinction be proved out of Scripture, nor if it could, can Paradise be taken so in this place; for it is evident by comparing this verse with the second, that the same place is meant by Paradise and heaven. If there lye any mystery in the varying of the word, and putting Paradise for heaven, it seems to be this, that the Apostle in this sou th verse intimates, that in his rapture, besides the contemplation of Celestiall mysteries, he felt unspeakable delight and pleasure, like to, or exceeding that which *Adam* took in the terrestriall Paradise.

unspeakable words] The Greek ἄῤῥητα, signifieth *words not uttered*, or, *not to be uttered*; either because they transcend mans capacity in this life, or that S. *Paul* was forbidden to utter them, they being revealed to him in particular, to strengthen him against all the difficulties he was to encounter withall in his ministery, and not for the publike use of the Church; for otherwaies *Paul* hath faithfully revealed the whole counsell of God to the Church concerning mans salvation. See Acts 20.27.

lawfull] Or. *possible.*

thorn in the flesh, &c.] Or, *sharp stake.* or, *splinter.* See Ezek. 28. 24. Some by this thorn in the flesh understand concupiscence, but neither will the words following, added by the Apostle by way of explication: viz. the messenger of Satan to buffet me, well agree to concupiscence; neither is it likely that S. *Paul* who spent all his time in travell or toilsome labour, watching and fasting, should be troubled with fleshly lusts, and if he had been, no doubt he would have used that remedy which he prescribed to others, affected with the like malady, 1 *Cor.* 7.9. Others therefore understand by it, *Alexander* the Coppersmith, or some other instrument of Satan, who used the Apostle reproachfully, and was as a thorn in his side; or Satan himself, who, through Gods permission, had power to punish the Apostle in his body, as he did Job, and S. *Jerome* and other Saints, if we may believe Ecclesiasticall stories. But the remedy being spiritiall, mentioned ver. 9. it is not probable that the maladie was corporall. It should seem therefore, that because the Apostle was exalted by visions and Angelicall apparitions, it pleased God to humble him in the like kind, by suffering Satan, transforming himself into an Angell of light, to set upon the Apostle in such a furious manner, laying so hard both at his faith and his sincerity, that the Apostle was much disheartened thereby. This fearfull assaulting and reproaching him to his face, was a kind of *brow-beating* or *buffeting* him; and because it somewhat hindered him for a while in the chearfull prosecuting of his business, it is not unfitly compared to a *thorn in the foot*, with which a man cannot go but lamely and with very great pain. In which regard the Apostle earnestly besought God that this *Angelus Satan*, or *Satana*, this evill and malignant Angell might depart from him; which his request though God granted not, yet at the third asking he vouchsafed him this gracious answer, that though he would not remove this wicked Angell suddenly from him, yet he would so fortifie the Apostle with his grace against this wicked Fiend, that he should get the victory over him.

V. 9. *My grace is sufficient for thee*] That is, my grace shall so strengthen thee in all assaults of temptation, that thou shalt be more then a Conqueror through me: or, content thy self with my favour and love, which neither by this nor any other affliction is taken away or impaired; therefore faithfully indure this exercise of thy faith; for the more thou or any of the faithfull are assaulted, the more grace do I confer upon you, to conquer all temptations.

my strength is made perfect in weakness] The strength or vertue of God can be neither increased nor diminished, yet then is it said to be perfected, when it manifesteth it self to the fall, and demonstrateth that nothing can overcome or conquer it: The greater infirmities men have, the grace of God sheweth it self the stronger and perfecter in supporting them in all assaults of temptation.

glory in mine infirmities] He concludeth, that he will only set his crosses and afflictions against the vain brags of the false Apostles, and therewith also excuseth himself, for that by their importunity he was constrained to speak so much of those things as he did; to wit, because that of his Apostleship were contemned, his doctrine taught needs fall to the ground.

may rest upon me] Or, *dwell.* The Greek word σκηνόω, signifieth *to cover or compasse me as a tent*, whereby men do shelter themselves from the scorching of the Sunne, and other injuries of the ayr, so the meaning is, that the power of Christ may be my only safety and protection.

V. 10. *I take pleasure in infirmities*] Gr. *I think*, or, *like well of infirmities.* I do not only bear them patiently, but also take great comfort in them.

when I am weak, then am I strong] When I am weak in my self, I am strong in Christ; or, when I am weak in the flesh, I am strong in the Spirit. When he was cast in prisons and his feet made fast in the stocks, he by his prayer caused the foundation of the prison to be shaken; when after he had suffered shipwrack, and was cast into a barbarous Island, and there a Viper light upon his finger, and the Islanders gave him for a gone man, he not only shook of the Viper without hurt, but also got great favour of the chief man in the Island, by curing his father of a fever and bloudy flux; and when he was brought before *Nero*, and all forsook him, yet even there (being a forlorn prisoner) he got the better of his potent adversaries, and was delivered out of the mouth of the Lion. Thus God in his greatest infirmities and distresses strengthened and delivered him, that the History of his life made good that which he here affirmeth of himself.

V. 11. *for I ought to have been commended of you*] You ought to have maintained the authority of my ministery, and given a testimony to the truth, how innocently I and my fellowes carried our selves among you. And here again he appealeth to the consciences of the *Corinthians*, and maketh them witnesses of those things, whereby God had sealed his Apostleship among them, and again he declareth by certain arguments, how farre he is from all covetousnesse, and how tenderly and affectionately he loveth them in Christ.

for in nothing am I behind the very chiefest Apostles] Gr. *was I inferiour to the.* See Chap. 11. 6.

V. 12. *the signes of an Apostle*] He taketh not the word *signs* here, as afterwards in this verse, for *wonders and mighty deeds*, but by *signs* he means *demonstrations à signo*, evident arguments, whereby it may well appear, that he was indeed an Apostle of Jesus Christ.

V. 13. *I my self was not burdensome to you*] Or, *was not slack*, or, *failed in any thing towards you.* See Chap. 11. 9.

V. 14. *I will not be burdensome to you*] Or, *slack in any thing towards you.*

V. 15. *gladly spend and be spent*] That is, not onely bestow my pains and my estate, but also my body, and lay down my life for you. Here the Greek Scholiast noteth seven steps or degrees in the Apostles love; the first, he might have received maintenance from them, (Christ so commanding it, that the Ministers of the Gospel should live of the Gospel) yet he would not. The second, he was in want, yet would not be chargeable to them any way to relieve him. The third, he preached constantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not only gladly bestowed what he had, among them, but was willing to be bestowed, and sacrifice his life for them. The fixt, this all he doth for those who did but coldly affect him. The seventh, though they in no way answered him in his love, but as his love still grew hotter to them, theirs grew colder to him, yet he diminished nothing of his love to them, or care for them.

you] Gr. *your souls.*

V. 19. *think you that we excuse our selves*] He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing that is laided to defend himself, for he is guilty of nothing that is laid against him, but because it is behoveable for them to doubt nothing of his fidelity, who was their Instructer and Apostle.

V. 20. *I shall be found unto you such as you would not*] Having confirmed, his Authority unto them, he rebuketh them sharply, and threateneth them also like an Apostle of Christ, that he will not spare them hereafter, unlesse they repent, seeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting censures upon the Corinthians the abasing of himself, because as their proficiencie in Christs Schoole and growth in grace was a great cause of exaltation and glorying to him: so their falling into enormous crimes and continuing in them without repentance, enforcing him to use his Apostolicall power in censuring them, was a great heaves grief unto him, and occasion of much dejection of mind.

CHAP. XIII.

Vers. 1. *Coming to you*] Gr. Tec. *ready to come to you.*

V. 2. *If I come again I will not spare*] He threatneth here that he will make use of his Apostolicall power, which was very great and extraordinary; for they not only inflicted spirituall Censures, but also corporall; *Paul* strook *Bar-jesus* with blindnesse, Act. 13. 11. *Peter*, *Ananias* and *Saphira* with death; and as was noted before, those who were delivered by them to Satan, suffered not only in soul thereby being terrified in their conscience, but also were often tormented into body.

V. 3. *Since ye seek a proof of Christ*] A sharp reprehension; for that while they despise the Apostles admonition, they tempt Christs own patience, & while they contemn *Paul* as a miserable man, they lay nothing herein against him which is not common to him with Christ. If ye seek a proof of Christs speaking in me, look to your selves' who had all your soundnesse from my ministery, if ye have any.

V. 4. *through weakness*] Saint *Hilarie* in his ninth book *de Trinitate*, expoundeth this place; Through the weaknesse of his flesh which was subject to all humane infirmities, sin only excepted: or touching the vile forme of a servant, which he took upon him when he abased himself. To clear which passage, *Oecumenius farther observeth that the word ἀσθένεια in Saint Paul, is taken in a three-fold sense; sometimes for bodily sicknesse, as* 1 *Cor.* 11. 30. *sometimes for imbecility and wavering in faith*, Rom. 14. 1. *sometimes for outward persecutions, temptations, and afflictions, as it is taken in the former Chapter, verse* 9. 10. and so he takes the word in this place, ἐπιβάλλει τοιαῦτα καὶ καθόλου πᾶσι τοῖς ἀδόξοις. To infirmities painfull Christ in his state of humiliation here upon earth was subject, but no waies to any infirmities that are sinfull.

in him] Or, *with him.*

V. 5. *Examine*] Or, *try.*

whether ye be in the faith] He confesseth that which he spake of God appearing in his ministery; and he gathereth by the mutuall relation between the peoples faith and the Ministers preaching, that they must either reverence his Apostleship upon whose doctrine their faith is grounded; or they must condemn themselves of infidelity, and must confesse themselves not to be of Christs body. Whether ye are in the faith, that is, in the state of faithfull Christians; and whether Christ live in you by his Spirit which you received by my Gospell.

reprobates] Or, *unapproved.* or, *rejected.*

V. 6. *reprobates*] Or, *unapproved.* or, *rejected.*

V. 7. *as reprobates*] Or, *unapproved.* or, *rejected.* Not reprobates, but as reprobates, nor so simply, but in the opinion of some. In this verse he mitigateth his former sharpnesse, trusting that they will shew themselves towards their faithfull Apostles, apt and willing to be taught: adding this moreover, that he passed not for his own fame and estimation, so he may any way farther their salvation, which is the only mark that he shooteth at.

V. 8. *we can do nothing against the truth*] Though it be a true axiome. *Magna est veritas & prevalet*; *&c. Veritas laborare potest, opprimi non potest*; the truth is most strong and cannot be subverted: yet it seems the Apostle here understandeth not so much truth of doctrine, as truth of life, sincerity and true piety. For he threatneth to use his Apostolicall power in punishing, which that they might escape, he prayeth to God in the seventh ver. that they might do no evill; which exhortation he bindeth with this reason. *For we cannot do any thing against the truth*; that is, if you be innocent and walk in the truth, you need not fear any *Anathema*, or Church censure. For the power which the Lord hath given us, is for the supporting of the Church, and not destroying it, to uphold and maintain innocency and righteousnesse, true religion and vertue, and suppresse the contrarie.

V. 9. even *your perfection*] That all things might be in good order amongst you, and the members of the Church restored which have been shaken and put out of their places.

V. 11. *Be perfect*] To three principall maladies, of which the Corinthians were sick, ignorance, pusillanimitie, and faction, he applyeth three remedies: to the first, growth in grace, and the knowledge of Christ, and a striving to perfection; saying, be ye perfect: to the second, spirituall courage; saying, be of good comfort: to the third, unity; be of one mind, live in peace.

ANNO-

ANNOTATIONS
On the Epistle of Paul the Apostle,
to the GALATIANS.

The ARGUMENT and ANALYSIS.

AFter Saint Paul *had preached the* Gospel *to the* Galathians, *some false Teachers addicted to Judaisme, sought to inveigle them to their Sect, perswading them to be circumcised, and to observe all the Mosaicall Rites, without which, they affirmed, That they could not be justified or saved: And because this their Doctrine could not consist With that which the Apostle had delivered, they derogated what they could from his Authority and Ministerie, giving it out, That he was a Disciple of the Apostles, and not of Christ; and that* Peter, James, *and* John, *who were the Pillars of the Church, forbad not the observation of the legall Rites; yea moreover, that* Paul *himselfe, who now so much sticklith against circumcision; had formerly circumcised* Timothy. *Against these corrupters of his Doctrine, and visiters of his Person and Authority, hee was chiefly moved to write this Epistle to the* Galatians; *wherein he proveth, That his calling was immediately from Christ, that he was no way inferiour to the chief Apostles, and that the doctrine Which he had delivered, concerning Justification by Faith without the Works of the Law, was the Truth of God, and firmly grounded upon Scripture.*

The parts of this Epistle, are three:

1. Historicall, *concerning himself, and the course of his Ministery.* Chap. 1, 2. *unto the* 16. Verse.
2. Doctrinall, *concerning Justification by Faith, and the Abolition of legall Rites and Ceremonies. From* Verse 16. *of the* 2. Chapter, *unto* Verse 14. *of the* 5. Chapter.
3. Morall, *Wherein he exhorteth the* Galatians *to Christian duties; namely, To walke and live in the Spirit, to mildnesse in censuring their Brethren, to charity in bearing one anothers Burdens, to bounty to their Teachers, to perseverance in good Works, and rejoycing in the Crosse of our Lord Jesus Christ. From* Verse 14. *of the* 5. Chapter, *to the end.*

CHAP. I.

Vers. 1. NOt of men, *neither by man*] Or, *from men.* Not of men: not by the Apostles, as Matthias was made an apostle; nor by the suffrages of any particular Church, as Barnabas and Silas; nor by any man, that is, any mortall man, or any meere man; but by Christ God and man, after his resurrection. This description the Apostle addeth of purpose to maintain his Apostolicall calling, and authoritie, against the slanders of the false Apostles, who gave out that he was not lawfully called to the Apostleship. For there are two sorts of lawfull callings to the Ministery of the word: ordinary and extraordinarie: the ordinarie being indeed of God; but yet by men following therein the order of God, and such is the calling of the ordinarie Ministers of the word: an other calling there is without humane meanes, of and by God; or the Lord Christ himself; and such was the calling of the Prophets in the old Testament, and the Apostles in the New. This calling is extraordinary, and ever accompanied with the infallibility, or never erring in doctrine, 2. Pet. 1. 21. Joh. 16. 13. Now that the Apostle Paul had such an extraordinary calling is clearly proved, and the manner thereof described, Act. 9.

but by Jesus Christ] Christ no doubt is man, but he is God also, and head of the Church, and in this respect exempted out of the ordinary number of men: the Apostles meaning is, that no meer man whosoever was the Authour, means, or instrument of his calling to be an Apostle; and therefore it is not only lawfull, but altogether divine and equall to that of the rest of the Apostles; which the Apostle urgeth, to stop the mouthes of the false Apostles that vilified his ministery in comparison of others, to the end that they might introduce the necessity of the Mosaicall ceremonies, which the Apostles made use of among the Jewish novices, but Paul had quite cashiered amongst the Gentiles.

V. 4. *Who gave himself for our sinnes*] Gave himself to death to expiate our sins by his most precious blood.

deliver us from] Gr. *take us out.*

present evill world] Out of that most corrupt state which is without Christ. Joh. 17. 15.

V. 5. *for ever and ever*] Gr. *for, or to worlds of worlds.*

V. 6. *removed*] He useth the passive voyce to cast the fault upon the false Apostles, and the Present Tence, μετατίθεσθε, to give them to understand, that it was not already done, but in doing.

from him that called you] Either from God who of his great mercy called you inwardly to the knowledge of his free grace in Christ, or from me who called you outwardly by the preaching of the Gospel to the grace of Christ.

V. 7. *pervert the Gospel of Christ*] For there is nothing more contrary to free justification by faith, which is the summe and main scope of the Gospel, then to maintain justification by the Mosaicall rites or the works of the Law.

V. 8. *though we, or an Angel from heaven*] Or, *if we.* This is an impossible case, but the Apostle by propounding it, most confidently averreth the certainty of the curse that shall come upon those that preach any other Gospel. See the like forme, Joh 8. 55. *If I should say I know him not, I shall be a lyar*; and, 1 Cor. 13. 1, 2, 3.

other Gospel unto you, &c.] Adding of his own invention any thing unto the substance of the doctrine, any Article of faith or sacrament; which was the practise of the false Apostles; teaching, that we must be justified, not by faith alone, but by Mosaicall rites also, and the works of the law. And it is worthy the observing, that the Apostle saith not, If we or an Angel from heaven preach unto you any Gospel contrary to that which we have preached; but, παρὰ ὃ, τὸ ὅσον οὔπω μικρόν, beside that, or other then that we have preached: whereby he insinuates. *saith Grysostome and Oecumenius, that it is an accused thing to make any the least addition to the doctrine of the Gospel,* Revel. 22. 19.

then that] Gr. *beside that.*

V. 9. *then that*] Gr. *beside that.*

V. 10. *perswade men, or God*] Or, *make faith to men*; or, *seek to endear our selves to men*; or, *plead my cause* and my ministery to men, or to God; for so the word πείθω sometimes signifieth, as in that proverbial verse, δίκην θεὸς πείθει, ἢν ἀδίκως βασανίσῃ.

for if I yet pleased men] If I should yet seek to please men, as I did when I was zealous of the traditions of my fathers, and perse-

persecuted the Church of God extremely, to gain the more favour of mine owne Nation, I should not be a true servant of Christ, but dissemble with God and the world.

V. 12. *revelation of Jesus Christ*] Whether this revelation was when he journied to Damascus and was smitten to the ground, and there thone round about him a light from heaven, and Christ spake unto him, Acts. 9. 5. *as S. Jerome conceiveth*; or when he was rapt up into Paradise, 2 Corinth. 12. 4. *as Aquinas imagineth*, it cannot be certainly defined, only this as certain, that Saint Paul had the knowledge of the Gospel by immediate revelation from Christ.

beyond measure, &c.] See Act. 9. 1.

V. 14. *above many mine equals in mine own Nation*] Gr. *equals in yeares.*

traditions of my fathers] Either he meaneth the Pharisaicall traditions, for he was a Pharisee, and the sonne of a Pharisee: Or, he may understand by *traditions* such ordinances as his fathers received from God himself; but with this erroneous opinion of the Pharisees, that he might be justified before God for those legall observations. This text seemeth to be parallel to Phil. 3. 6. *Concerning zeal, persecuting the Church, touching the righteousnesse which is in the law, blamelesse.*

V. 15. *separated me from my mothers womb*] He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle; whereof he maketh three degrees, The everlasting counsell of God, his appointing from his Mothers wombe, and his actuall calling. See Rom. 1. 1.

V. 16. *I might preach him*, &c.] See Ephes. 3. 8.

I conferred not with flesh and blood] Or, *consulted.* This may seem contrary to that which himself saith, Chap. 2. 2. I communicated the Gospel with them at Jerusalem. But the reconciliation is easie; here he denyeth that he consulted with flesh and blood, that is, with any man living, namely, whether he were rightly instructed in the Gospel, or whether he ought to preach it; for of this he neither did nor could make question after he received the Gospel by the immediate revelation of Christ: but there he affirmeth, that he communicated with the Apostles at Jerusalem, not to learne any thing from them, for that he expressly denies Verse 6. but to receive a testimony from them of his consent with them in the doctrine he had preached in Arabia and Syria; for he had preached the Gospel before he conferred with them.

V. 18. *I went up*] Or, *I returned.*

to see Peter] Gr. Tec. *to enquire of Cephas.* The Greek word ἱστορῆσαι, signifieth more then to *see* or *visite*, namely, *as Hesychius explains the word*, συνῴδειν φωνῇ, to enquire into, to take speciall notice of, and acquaine himself with Peter and his proceedings.

V. 19. *other of the Apostles saw I none*] Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed by the Apostles and others, and so was not of the number of them that were to be credited without exception: Saint Paul answereth, that he began straightway after his calling, to preach the Gospel at Damascus, and in Arabia, and was not from that time at Jerusalem, but onely fifteen days, where he saw only Peter and James, and after he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, who knew him onely by name, so far off was it that he was there instructed by them.

V. 22. *And was*] Or, *But was.*

V. 24. *And they glorified God in me*] They glorified Christ who spake in me; or they glorified God for me, they blessed his Name for my conversion; or *as the Greek Scholiast*, they praised God in me: not this or that Teacher, but God himself, who alone was my Teacher.

CHAP. II.

Vers. 2. *I went up by revelation*] Gr. *according to revelation.* He was not sent for by the Apostles to Jerusalem, there to give an account of his preaching; but the Spirit by speciall revelation moved him, that by conferring with the Apostles themselves, and knowing their resolution in the main point then in difference concerning the observation of legall Rites, he might stop the mouthes of the false Apostles, who gave out that he taught divers doctrines from them, and consequently that the faithfull were rather to follow them then him, they being more and he but one; they conversing with Christ himself, and called to the Apostleship before his Ascension, Saint Paul after.

communicated unto] Gr. *consulted with.* Ch. 1. 16.

privately] Or, *severally.*

had run in vain] By the metaphor of *running*, he setteth forth his alacritie, earnestnesse and diligence; like to theirs who prove masteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in those that run in a race, two things are considerable, their labour and swifnesse in running, and the end for which they run; to wit, the gaining the prize; which if they misse, they run in vain. This prize he accounted the fruit of his preaching, which had been little or none among the Jewes, who were zealous of the Mosaicall Rites, if by his communicating with the chief Apostles he had not taken away that rub which was cast in his way, that his preaching and practise was disonant from theirs: although the Apostle nothing doubted of the certainty of his doctrine, yet because there were certain reports cast abroad of him, that he was of another opinion then the rest of the Apostles were, which thing might have hindered the course of his Ministery, and in some places quite stop'd it, he took this journey to Jerusalem, to remove that obstacle.

V. 4. *which we have in Christ Jesus*] Freedome from the curse of the morall Law, and the burden of the ceremoniall, which we have in Christ, that is, in Christianity, or purchased by Christ, who in the fulnesse of time was made of a woman, and made under the Law; to redeem them that are under the Law, Gal. 4. 4. Chap. 5. 1.

V. 5. *gave place*, &c.] We gave no way to those crafty companions, who by deceipt and counterfeit holinesse crept in among the faithfull, who came to espie our liberty, that thereby they might ensnare and enthrall us: to these we gave no respit not for an hour, to lay their traps for us, nor in any thing yeelded unto them, to betray our Christian liberty.

with you] Gr. *to.*

God accepteth no mans person] See Rom. 2. 12.

seemed to be somewhat] Gr. *are of reputation.*

V. 7. *The Gospel of the uncircumcision was committed unto me*] That is I had commission to preach to the Gentiles who were uncircumcised, as Peter to the Jews: which commissions were not yet so restrictive, but that Saint Peter preached to the Gentiles, and Saint Paul to the Jews, as it may be clearly proved out of the Acts of the Apostles; but the Gospel of circumcision is said here to be committed to Saint Peter, and of uncircumcision unto Paul; because Peter was first and chiefly sent to preach to the Jews, and Saint Paul to the Gentiles, and God moll blessed Saint Peters labour among the Jews, and Saint Pauls among the Gentiles.

V. 8. *was mighty in me towards the Gentiles*] Gr. *wrought in me.* Word for word, wrought effectually; and this efficacy shewed itself in three things especially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghost bestowed upon the faithfull by the means of his ministery.

V. 9. *who seemed to be pillars*] Or, *were counted.* Whom alone, and onely these men counted for pillars of the Church, to support it, and the doctrine of faith, by whose authority if my preaching were not upheld, it must fall to ground. *Oecumenius out of Eusebius his first book of Ecclesiasticall Story, and Clemens Alexandrinus writeth, that this Cephas mentioned with James and John, was not Peter the Apostle, but one of the 70 disciples of that name: but S. Jerome in his Comment. in epist. and Greg. Hom. 18. upon Ezekiel, refuse this opinion, and it may easily be disproved out of this Text, for it is not likely that the Apostle would have ranked any of the 70 disciples with James and John, two of the chief Apostles and pillars of the Church; neither would the false Apostles have opposed the authority of one of the 70 disciples against Saint Paul, whom they could not deny to be an Apostle. Besides, to take away all ambiguity, the Apostle verse 11. calleth him Peter.*

V. 10. *should remember the poore*] That is, to make collections in the Churches of the Gentiles for the Saints of Jerusalem, which Saint Paul did most willingly and effectually, as appeare out of the 1 Cor. 16. and 2 Cor. 8. 9

forward to do] Gr. *diligent, or carefull.*

V. 11. *Peter*] Gr. Tec. *Cephas.*

I withstood him to the face, because he was to be blamed] Gr. *condemned.* Some interpret κατὰ πρόσωπον, in outward appearance and in shew: for they conceive that Peter and Paul were not in earnest, but the one reproved the other before the multitude, and the other replied not at all though he could justly, that by the reproof of the one, and silence of the other, both Jews and Gentiles there present, might learn that the Judaicall rites were not to be eagerly retained, but by degrees to be relinquished, and as it were honourably to be interred; *This was the opinion of S. Jerome (who is as hot with S. Austine about this quarrell of the Apostles, or rather bolster then the Apostles themselves) And of the Greek Fathers, whom he alledgeth for himself. Their chief reason was this, that if Saint Paul had reproved Peter in earnest for his complying at this time with the Jews, he had reproved him for that of which himself was guilty. For he as he professeth, that to the Jews he became a Jew, that he might winne the Jews, so by the advice of James and the Elders,* Acts 21. 24. *he shaved his head, and purified himself with four other men that had a vow on them. But S. Austine affirmeth most truly, that Saint Paul reproved Saint Peter in earnest. For the Text saith which is part of the Canonical Scripture, and therefore infallible, that Saint Peter was faulty and to be blamed.* His fault was, as is afterwards expressed

expressed dissimulation, and halting between two opinions; before the Jews came from James, he freely conversed with the Gentiles, and did eat of meats prohibited by the Law of Moses: but after these came, for fear of displeasing them, in the lawfull use of his Christian liberty, he withdraweth himself from them, and giveth a great scandall to the Gentiles, and a blow to Saint Pauls preaching, who had taught that those legall ceremonies were now abolished, and all Christians freed from that yoke. What Saint Paul did was of another nature by the advice of James, to refute a false slander cast upon him, when there was no Gentiles by, to be scandalized thereat.

V. 13. *dissembled likewise with him*] Gr. *joyned in hypocrisie with.*

dissimulation] Gr. *hypocrisie;*

V. 14. *walked not uprightly*] Gr. *with a right foot.* Word for word, the Original signifieth, to walk with a right foot, which he opposeth to halting and dissembling.

truth of the gospel] He calleth the truth of the Gospel, both the sincere doctrine it self, and also the use of the same, which we call practise.

If thou, being a Jew, livest after the manner of Gentiles] He meaneth not that Saint Peter lived dissolutely after the manner of the Gentiles, as those whom the zealous Father reprehending saith, *Gentes agimus sub nomine Christi:* But that like the converts among the Gentiles, he used his Christian liberty, in eating all sorts of meats, without putting a difference between clean and unclean.

why compellest thou the Gentiles] Gr. Tec. *how is it thus thou compellest.*

V. 15. *we sinners of the Gentiles*] Sinners estranged from the covenant of grace, destitute of the Rule of the Law, men in a deplorate and desperate estate: such as the Jews accounted all the Gentiles and Paynims to be in, Eph. 2. 12. and yet themselves could not be justified by the Law, which they of all other might have made the best claim unto.

V. 16. *by the works of the law shall no flesh be justified*] See Rom. 3. 20.

V. 17. *But if while we seek to be justified*] Before he goeth any further, he meeteth with their objection who abhorred the doctrine of free justification by faith; because say they men are by this means withdrawn from the study of good works, and in this sort they framed their objection. If sinners should be justified through Christ by faith without the law, Christ should seem to approve sinners, and as it were exhort them thereunto by his ministery: Paul answereth, that this consequence is false, because Christ destroyeth sinne in all true believers, for therefore, faith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, they may be saved by him, and that he together with his justifying them, beginneth in them by little and little that strength and power of his, which destroyeth sin, to the end, that the old man being abolished by the vertue of Christs death, he may live in them, and they may consecrate themselves to God: therefore if any man give himself to sinne after he hath received the Gospel, let him not accuse Christ, nor the Gospel, but himself, for that he destroyeth the work of God in himself.

by Christ] Gr. *in.* See Rom. 2. 4.

V. 18. *destroyed*] Gr. *have dissolved.*

V. 19. *through the law am dead*] Or, *by.* Gr. *was.* The law which terrifieth the conscience, bringeth us to Christ, and he onely causeth us to die to the law. Indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth a through mortifying of lust in us; that it cannot take such occasion to sinne by the restraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the flesh*] By living in the flesh, he understandeth not walking according to the flesh, or living in a carnall and fleshly manner, but living in this frail and mortall body.

gave himself for me] What he speaketh of himself belongeth to all true believers; but he applieth the benefit of Christs passion to himself in particular, as well to teach us speciall faith and affiance in Christ, as to enflame our love to him, to whom we are as much indebted, as if he had shed his blood for us alone and in particular.

V. 21. *dead in vain*] Although there be many uses and benefits of Christs death, besides our justification, yet the Apostles argument is very strong, that there would have been no necessity for our salvation that Christ should have died, and by his blood expiated our sinnes, if men might have been justified by the works of the law, either ceremoniall or morall.

CHAP. III.

Verse 1. WHo hath bewitched you] The word in the Original, ἐβάσκανεν, is derived, ἀπὸ τοῦ βασκανίου, burning with the eye, signifying a kind of witchcraft practised upon the eyes of young children and cattell, according to that of the Poet; *Nescio quis teneros oculos mihi fascinat agnos:* and the meaning of the Apostle is, that as those witches, who cast venemous beams out of their eyes mischief children, and sucklings; so those false teachers poysoned the tender faith of the Galatians: or as the devill by those witches put out the eyes of the body, so the evill spirit by those false teachers his instruments, put out the eyes of their minde; *Et quemadmodum veteres, ut ait Virgilius, fascinos, hic etiam Galatas in Christi fide nuper natos et teneros lactis vitam quodam fascinantes sua nostis, & stomacho fidei nauseantes Spiritus sancti fidem evomuerint.*

crucified among you] Christ was laid before you so neerly and so plainly, that you had his lively image as it were represented before your eyes, as if he had been crucified in your sight: or Christ was crucified among you, that is, suffered much in his members persecuted among you. In which sense Christ speaking to Saint Paul said; *Saul, Saul, why persecutest thou me?* Acts 9. 5, 6. and to Saint Peter, a little before his death, *I go again to Rome to be crucified*, as we read in the Ecclesiastical Stories.

V. 2. *received ye the Spirit?*] Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel that was preached unto them was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a speciall work of the Spirit in the heart. Hereunto it may be answered, that either the Apostle meaneth by the Spirit, the extraordinary gifts of the Spirit, as the gift of tongues, and healing, which the Galatians received by Paula preaching the Christians faith, or else by the Spirit he meaneth by the Spirit, the Spirit of comfort, and sanctification, which goeth not before, but followeth true faith; for being justified by faith we have peace with God, and feel the Spirit of comfort within us.

of faith?] That is, the word and doctrin of faith, Rom. 10. 8.

V. 3. *perfect by the flesh*] By the flesh, he meaneth the ceremonies of the law, against which he fetcheth the Spirit, that is, the spirituall working of the Gospel. Heb. 7. 16. & 9. 10.

V. 4. *so many*] Or, *so great.*

in vain] εἰκῇ, That is without any profit; So *S. Basil* useth the phrase, *Hom. adv. Heb.* οὐ πάνυ σπουδῇ, εἰκῇ πρὸς τοσαῦτα, *Or how many nights have you watched, how many dayes have you spent unprofitably?*

V. 6. *Even as Abraham believed God*] See Gen. 15. 6.

accounted to him] Or, *imputed.*

for righteousnesse] Gr. *to.*

V. 8. *In thee shall all nations be blessed*] See Gen. 12. 3.

V. 9. *with faithfull Abraham*] Not by faithfull Abraham; to give us to understand, that the blessing cometh not from Abraham, but from him by whom Abraham and all his posterity is blessed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which stand upon the works of the law for their justification, or which value their righteousnesse by the performance of the law are accursed, therefore they are blessed which are of faith, that is, they who have righteousnesse by faith.

Cursed is every one that continueth not in all things] See Deut. 27. 26.

V. 11. *The just shall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The man that, &c.] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promiseth life to all that keep it, and therefore if it be kept it justifieth and giveth life; but the Scripture attributing righteousnesse and life to faith, taketh it from the Law; seeing faith justifieth by imputation of anothers righteousnesse, and the law by the performing of the work in our own person.

V. 13. *hath redeemed us from the curse of the law*] In these words he preventeth an objection, How can they be blessed whom the Law pronounceth to be accursed? because Christ sustaineth the curse which the Law laid upon us, that we might be quit from it.

Cursed is every one, &c.] See Deut. 21. 23.

V. 15. *covenant*] Or, *testament.*

V. 16. *And to seeds, as of many; but as of one*] The word *seed* is sometimes taken for the whole posterity, as Gen. 15. 18. Sometimes for a particular person descended from such a one, as Gen. 4. 25. and 21. 13. and here the Apostle seeweth that it must be taken in the second sense, teaching that Christ is that *seed*, as it is afterwards expounded.

which is Christ] That is, all his mystical body, viz. the whole Church, having all their life and being from him, and also participating of the glory of his name: all which are as one seed consisting of Jews and Gentiles, 1 Cor. 12. 12. For in this scope of the Apostle to prove the assurance of eternall life to all believers for Christs sake, according unto the promise made unto Abraham.

V. 17. *which was four hundreth and thirty years after*] These years

yeers are to be reckoned from the promise first made to Abraham, which fell upon the 75. year of his age.

V. 19. *Wherefore then serveth the Law*] If the inheritance be not by the law, then why was the law given after the promise was made? the Apostle answereth, to reprove and convince men of sinne, and so to teach them to look unto Christ in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justifie men.

because of transgressions? To make them known, Rom. 3. 20. & 7. 7. and to convince men thereof; to discover the hainousnesse of sinne, and to seal the condemnation thereof; thus to drive men to seek for the remedy of grace in the promised Messiah.

till thy seed should come] This use of the servile manuduction was to last during the Churches infancy, and prooneesse to fall into sinne by infirmity, or ignorance; but it was to be laid by and surcease at the coming of Christ into the flesh, who collecting into one and the same body the whole Church of Jews and Gentiles together, supplying the same with the abundant graces of the Spirit in knowledge and vertue, hath made the same to be effectually acknowledged the blessed seed, or progeny of the children of God, verf. 26. wholly set and bent to love and obey him by the Spirit of adoption and grace, and not by the spirit of terrour as of old, Rom. 8. 15.

ordained by angels] God would shew in the very outward manner which he observed in giving the law, that thereby there was no accesse for man to his grace for obtaining life and the inheritance; and therefore he appeared there in such an extremity of terrour, that upon the peoples request which was not able to endure, those terrours it was needfull that Moses came between, who was as the mediator of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Christ the onely Mediatour of propitiation, by whom we have accesse to God with confidence. Now although there is no mention made of the ministery of Angels by Moses in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Act. 7. 53. Heb. 2. 2.

in the hand of a Mediatour] Some by this Mediatour understand Moses, whom God did use as an interpreter between himself and the people in giving the Law: others understand Christ himself by whom God led the people of Israel out of Egypt through the wilderness, and spake to Moses on Mount Sinai, Act. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediatour is not a* mediatour *of one*] Either the meaning is, a Mediatour is not a Mediatour of one parte, but betwixt two, and these disagreeing; this sheweth that at the giving of the Law there was a difference and a distance between God and us, which difference grew from this, that we were transgressours of the Law; or the meaning is, a Mediatour is not a Mediatour of one Covenant of grace only, but as well of the Covenant of grace as of the Covenant of works.

but God is one] In these words he taketh away an objection, lest any man might say, that sometimes by consent of the parties which have made a Covenant something is added to the Covenant; or the former Covenants are broken; this, faith the Apostle, cometh not to passe in God, who is always one and the self same, and like to himself, and hath the same scope and end in both his Covenants; for Christ is the end of the Law: or, that God is still the same in holding a distance between himself and transgressours, if they seek to be justified by the Law.

V. 22. *all under sinne*] See Rom. 3. 9.

V. 24. *Wherefore the law was our school master*] A means and a instrument to rule and regulate our minds and actions agreeable to the infancy of the Church with a great deal of austerity. The Jews under the law here are compared to children, and the faithfull under the Gospel to men of riper years that need no school-master; the school-master is the Law, both Morall and Ceremoniall. For the Morall Law leadeth unto Christ by convincing us of sinne, and denouncing the curse against it, shewing us thereby that if we desire to escape that curse we must flie to Christ for refuge, who hath redeemed us both from sinne and curse; and the Ceremoniall Law also brings us unto Christ; because the same not onely convinceth men of sinne, but also exhibiteth types and figures of Christ and his benefits; and teacheth that whatsoever was shadowed out by them, was truly to be found in Christ, Heb. 9. 10, 11.

V. 27. *as many of you*] See Rom. 6. 3.

as have been baptized into Christ] To all that are baptized in Christs Name with the inward baptisme as well as the outward Christ is effectually applyed, even like a garment to the body, to communicate unto them his justice, life, right, and dignities: that as himself is the Sonne of God by nature, they shall be made his children by grace and adoption, and that without all distinction of either nation, state, or condition.

have put on Christ] As a spiritual garment wherewith our spirituall shame and nakednesse is covered, and we are adorned as with rich and comely apparell;

V. 28. *for ye are all one in Christ Jesus*] That is; country, sex, or nation makes no difference; but if we are true believers, we are in equall esteem with God; or we are all one in Christ, that is, we make all one mystiall body communicating with Christ as our head, and one with another as members.

CHAP. IV.

Verf. 1. NOw I *say*] He declareth that by another similitude which he said before, concerning the School-master: for he saith that the Law, that is, the whole government of Gods house according to the law, was as it were a kind of Tutorship, or office of an Over-seer appointed for a time, and that we should at length come to be at our own liberty, and live as children, not as servants. Moreover he sheweth by the way, that that governance of the Law was as it were an A. B. C. or Accedence in comparison of the doctrine of the Gospel.

V. 3. *elements of the world*] Or, *rudiments.* By the elements of the world he understandeth the corporall types and carnall Ceremonies of the Law, which are called elements or rudiments; because that God by them instructed the Church as it were by rudiments, and afterwards powered out his holy Spirit most plentifully in the time of Christ.

V. 4. *when the fulnesse of the time*] The full grown age of the Church to be freed from under this wardship; or when the time was fulfilled which God had appointed for to send his Sonne into the world.

God sent forth his Sonne] ἐξαπέστειλε, He sent out of himself, or his essence; or from heaven: for God would have that the eternall Sonne, in his bosome by taking humane flesh should come out of him as it were, and manifest himself unto the world, or issue forth out of the eternall palace of his glory, and in his own person upon earth fulfill the work of the redemption of mankinde.

made of] Not born as other men, but made by the holy Ghost out of the flesh and blood of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Isa. 7. 14. Mic. 5. 3. Luk. 1. 31. and 2. 21.

a women] The word γυνὴ, is here taken, as often else-where in Scripture, for the name of the sex, and generally a maid that is marriageable is termed by the Greeks γυνὴ. So saith *Procopius*, γυνὴ λέγεται καὶ παρθένος, ἀλλοιοτρόπως δὲ, and so the civill Lawyers; *titulo de verb. signif. Mulieris appellatione etiam virgo comprehendi consuetum.* This text therefore maketh nothing for *Helvidius*, nor against the perpetuall virginity of Mary.

made under the law] Having taken upon him the form of a servant, Phil. 2. 7. he made himself subject to the entire observation and satisfaction of the whole law: thereby to purchase to all believers the right and claim to eternall glory, and to deliver them not onely from the malediction of the Law, but also from the burden of all the legall rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremoniall law, and also under the curse of the moral; whereof he speaketh in the former Chapter.

the adoption of sonnes] Therefore was the Sonne of God sent to redeem us, that he might purchase and graciously communicate the right of Sonne-ship (which he hath by nature) to all the faithfull, 2 Cor. 6. 18. This adoption of the Sonne of God was from everlasting, but is revealed and shewed in the time appointed for it.

V. 6. *And because ye are sonnes*] He sheweth that we are in such force free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigneth in our hearts, and teacheth us the true service of the Father, but this is not to serve, but rather to enjoy true liberty as becometh sonnes and heirs.

the Spirit of his Sonne] See Rom. 8. 15. The holy Ghost is both of the Father and the Sonne; but there is a peculiar reason here why he is called the Spirit of his Sonne; to wit, because the holy Ghost sealeth up our adoption in Christ, and giveth us a full assurance of it.

V. 7. *a servant*] The word *servant* is not taken here for one that liveth in sinne, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

an heir of God] Some read here *by God*, that is, by his grace and mercy; others, *heir of God*, because coheirs of Christ, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back.*

to the weak and beggarly elements] Or, *rudiments.* The carnall Rites of the Mosaicall Law are called here *weak and beggarly elements*, being considered apart by themselves, without Christ; and for the Galatians to fall back from Christ to these Ceremonies, was nothing else but to cast away riches, and follow beggery.

V. 10. *Ye observe dayes*] Ye, following the doctrine of the false apostles, place holinesse and righteousnesse in the Mosaic-

call observations of *dayes*, the Jewish Sabbath returning every week; and *moneths*, that is, the Feasts of the new Moons; and *times*, that is, the solemn yearly feasts of the Passtover, the Pentecost, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 11. *be as I am*] He mitigates and qualifies those things wherein he might have seemed to have spoken too sharply, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate, when they read these things, or acknowledge their own lightnesse with tears, and desire pardon. Be you as I am, that is, take me for an example, who was once as zealous for those Legall Rites, as you are now; but now I count them, and all things else, but as dung, in comparison of the excellent knowledge of Christ. Phil. 3. 9.

V. 13. *through the infirmity of the flesh*] Either through the infirmity of your flesh I preached unto you; that is, I condescended to your capacitie, and preached such doctrine as you were able to bear away: or, through the infirmity of my flesh, being infirm in body, or much broken through manifold griefs and afflictions which I suffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, those daily troubles wherewith the Lord tried me amongst you. Acts 20. 19.

V. 15. *Where is then the blessednesse*] Or, *what was then*. What is become of the great applause which you gave me at my first preaching, counting your selves most happy in me your Apostle? or, what talk was there abroad in the world, how happy you thought your selves, and blessed the time God sent me amongst you?

V. 16. *Am I therefore become your enemy, &c.*] Sith all men naturally desire the truth, and love it, how comes it to passe that any man should be hated for speaking the truth? *Sanct. Austine in his confessions yeildeth a reason by distinguishing of truth*, Omnes amant veritatem lucentem, sed non redarguentem; *all men love the truth, when that truth concerneth not themselves, they love the truth shining, but not convincing; they love the truth when she discoverith their self, not when she discoverith themselves*: Hence is that true proverb, *Obsequium amicos, veritas odium parit*. The beams of the Sunne, which refresh and clear a sound eye, offend a sore eye, *sitis enim fulgore suo*.

V. 17. *They zealously affect you*] Or, *they are jealous over you*. He compareth the false teachers to jealous wooers, who can by no means endure any corrivall; therefore, saith the Apostle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealously affect you, but not well, because not to a good end, but to improprietate you to themselves, and make advantage of you.

exclude you] Or, *exclude us*.

V. 18. *But* it is *good to be zealously affected always*] The faithfull are to be commended for their zealous affection, and entire love to their Pastours, especially if it be constant, and for the truths sake; but the Galatians have quite forgotten me, since my departure from you: Out of sight, out of minde.

V. 19. *of whom I travail*] Ye are my children, whom with much pain and travail I brought forth before to Christ, but now ye have corrupted and defaced his image, and are fallen away from your former profession; and therefore I am now in labour with you, and travail with exceeding great pain the second time, till Christ be again perfectly formed in you, and you receive the right shape of Christians.

V. 20. *change my voice*] That is, either use other words among you, and turn my complaints into praises; or change my speech into groans, and my words into tears, to bewail your apostasie; and by those true ambassadours of my affection to persuade you to return to your former profession.

I stand in doubt of you] Or, *I am perplexed for you*. Gr. *in you*.

V. 23. *born after the flesh*] That is, born, as all men are, by the common course of nature; for Agar was young, and it crafed not to be with her after the manner of women, whereas the womb of Sara was dead, and fo the birth of Isaac from her was, as the Apostle speaketh, a similitude of the resurrection, above the power and force of nature.

by promise] By vertue of the promise which Abraham laid hold on for himself and his true feed: for otherwise Abraham and Sara were past begetting and bearing of children.

V. 24. *Which things are an allegory*] Which are indeed a true story of things past; but yet do signifie somewhat else besides, as being types and representations of spirituall things, as likewise was the Brasen Serpent, John 3. 14. the marriage of Adam and Eve, Ephes. 5. 32. the passing of the Israelites over the Red-sea, 1 Cor. 10. 1, 2. and the deluge. 1 Pet. 3. 21.

for these are the two covenants] Or, *Testaments*. That is, flew forth, point, and signifie, a sacramentall kinde of speech, like to that, Gen. 41. 26. and Matth. 26. 26. The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promise is made, that those who perfectly keep the Law shall thereby obtain salvation: and the *new*, of the Gospel, wherein eternall life is promised to sinners that repent and believe in Christ. Jerem. 31. 31. Heb. 8. 8. 9.

which gendreth to bondage] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in case of failing, pronounceth a curse upon them; and of it self it is unable to free them from their naturall servitude, and much more unable to procure them the grace of God, and the inheritance of everlasting life.

V. 25. *For this is Agar is mount Sinai in Arabia*] Either the meaning is, Agar is also called Sinai; a mount in Arabia, whither Agar fled with her sonne Ismael, being thrust out of Abrahams house, from whom the mount it self (as some affirm) was afterwards called Agar by the Arabians, and from thence they themselves are called Agarens, Plal. 83. 6. Or the meaning is, Agar is a figure or image of Sinai; and of the Covenant of the Law, which was proclaimed on it; as Agar was a stranger without the blessed Seed, so was Sinai in Arabia the land of the Ismaelites, who issued forth from Agar, without the limits of the land of promise.

and answereth to Jerusalem] Or, *is in the same rank with Jerusalem*. Some read *bordereth upon Jerusalem*; and *Genebrard in the Comment upon the Psalmes affirmeth*, *that there is a continuall traict from it to Jerusalem*; *perpetuo quim in dorso sese versus*, *Sionis montes exporrigit*. *But the Geographicall Tables shew no such thing*: *and as Bensius a Sorbonick Doctour*, *acknowledgeth*, *Sinai is full twenty dayes journey from Jerusalem*. The better Translation therefore is, it answereth to Jerusalem, that is, in the allegory and mystificall signification.

V. 26. *But Jerusalem which is above*] The true Christian Church, which seeketh her salvation, not by the first Covenant of the Law, but by the second, of the Gospel, which is said to be *above* partly because it hath its originall from heaven, partly in respect of the part triumphant in heaven, partly in respect of the militant, which steers its course to heaven, Phil. 3. 20. and shall in the end be brought thither.

which is the mother of us all] As Sara was the mother of Isaac, the proper heir of his father Abraham, so is the Christian Church the mother of all the faithfull, who are heirs of the Kingdome of heaven, whether they be Jews or Gentiles.

V. 28. *Isaac was*] Gr. *according*, or, *after the manner of Isaac*. Who was as the first begotten of the supernall Jerusalem, as Ismael was of the slavish Synagogue.

are the children of promise] See Rom. 9. 8.

V. 29. born *after the Spirit*] That is, by vertue of Gods promise, and after a supernaturall and spirituall manner, Sara conceiving in her old age rather by faith then by lust.

V. 30. *Nevertheless*] Gr. *But*.

Cast out the bond-woman and her son] Gr. Tec. *her self and her son*. See Gen. 21. 10.

CHAP. V.

Vers. 1. *Stand fast, &c.*] Gr. Tec. *Christ hath made us free, stand therefore in that liberty, and.*

and be not intangled] Gr. *held*, or *kept in withe*. Tied or fastened thereunto as it were with cords & ropes. A comparison taken from Oxen, who have the yoke bound fast to their hornes or neck, thereby to force them, subdue, and keep them in.

again with the yoke of bondage] It doth not appear that these Galatians had submitted themselves to the yoke of Moses before their conversion to Christ, and now after their falling away from Christ, had enslaved themselves the second time to those legall observations, but the meaning is, Before ye were subject and enslaved to your Idols, being redeemed from that subject and enslaved to your selves again to a new bondage of slavery, do not entwrall your selves again to a new yoke, and so heavie a Ceremonies, take not upon you a new yoke, and so heavie a one, as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. *I Paul say unto you, that if ye be circumcised*] See Acts 15. 1. If ye be circumcised, out of this persuasion, to be justified thereby, Christ shall profit you nothing; for justification by faith, and justification by the works of the Law cannot stand together, he instanceth particularly in circumcision, because it was the ground of all the service of the Law, and chiefly urged by the false Apostles. It is true, Circumcision in another place is called *the Seal of the righteousnesse of faith*, but here we must have confideration of the circumstances of time, for now had Baptisme come in the place of Circumcision: and moreover Paul reasoneth according to the opinion that his opposites (the false teachers) had of it, who made it a matter of salvation, and necessary means of justification.

V. 3. *For*] *But*, or, *And*.

is a debtor to do the whole law] Because he that observeth the Ceremonial Law in one thing, is bound to observe it in all; and what a fervitude were that? The reason is evidently drawn from the connexion which is between all the parts of the Ceremoniall Law, and the curse pronounced against all who fulfill not that whole law to a title.

V. 4. *Christ is become of no effect unto you*] Gr. *To are made void, frustrate, or abolished from Christ.*

are justified by the Law] That is, ye frustrate and make void your justification by Christ, who seek to be justified by the Law, for indeed no man is, or can be justified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Christs free grace, for that cannot consist with justification by the works of the Law.

V. 6. *For in Jesus Christ*] Seeing in Christ we have spirituall circumcision, there is no need of carnall; they therefore who were circumcised before they believed, namely, such of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbelieving Gentiles lose by their uncircumcision. Chap. 6. 15.

but faith which worketh by love] The word in the Originall ἐνεργουμένη, being in the Mean voice, may be taken either actively or passively; if passively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that justifieth us, but a living and operative faith, according as S. *Fomes* teacheth us, Jam. 2. 26. and it must be a living faith by which the just shall live.

V. 7. *Ye did run well*] You were in the right way, and ye made so good progresse, that ye out-strip many; and had ye not been stopt and hindered, would have obtained the prize, which is eternall life.

who did hinder you] Or, *who did drive you back*.

V. 9. *A little leaven leaveneth the whole lump*] See 1 Cor. 5. 6. He addeth this, that he may not seem to contend upon a trifle, warning them diligently by a similitude borrowed from leaven, (Mat. 13. 33.) not to suffer the purity of the Apostolicall doctrine to be infected with the least corruption that may be. By a little leaven, as S. Jerome observeth, he understandeth either, an errour but in one point or two, which corrupteth the whole Doctrine of Christianity; as a small quantity of Ratsbane poisoneth the whole milk: or a few false teachers, or erroneous believers are able to infect a whole Church or Congregation.

V. 10. *through*] Gr. *in*.

but he that troubleth you, shall bear his judgement] He singleth out one one, who was the ring-leader of all the rest, & either the same to excommunicate him, by his Apostolicall authority, or denounceth against him Gods fearfull judgement at the last day.

V. 11. *why do I yet suffer persecution*] He willeth them to consider, how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would joyn Judaisme with Christianity: for at this time the Christians were most persecuted by the Jewes, whose hatred was not so exasperated against the Apostles for preaching Christ crucified, as for teaching, that the Law of Moses was abolished, for which they were most zealous.

Cross] Gr. Tec. *Crosse of Christ*.

V. 12. *cut off*] He compareth those who corrupt the doctrine of Christ, who maliciously set themselves against his preaching, to rotten members, which are to be cut off, least the Gangrene spread over the whole body: and he alludeth, *as the Greek Scholiast nototh*, to the practise of Circumcision, which is a cutting off of the foreskin of the flesh, and casting it away; withing, that they themselves might suffer what they do, that is, be cut off as superfluous flesh.

V. 13. *only use not liberty for an occasion to the flesh*] Because men are very apt to abuse their liberty, and turn the grace of Christ into wantonnesse, he adderh here, as else-where, a wholesome caution, that Christian liberty is not a license to do what men list, but a freedome from the heavy yoke of the law, to the end, that they may take upon them Christs easie yoke, and light burden, and more cheerfully serve him. Where the carnall Gospellers suck poison, there the Holy Ghosts sets an antidote, *as* Luk. 1. 74. *He hath redeemed his people, that being delivered out of the hands of our enemies we might serve him without fear in holinesse and righteousnesse before him all the dayes of our life and Luke*. 8. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit*: and *Rom*. 6. 1. *Where sinne abounded grace did much more abound, shall we therefore still we continue in sin that grace may abound? God forbid*: and *Titus*. 2. 11. *The grace of God that bringeth salvation, hath appeared to all, teaching us that denying ungodlinesse and worldly lusts, we should live soberly and righteously in this present world*.

V. 14. *all the law is fulfilled in one word*] Some restrain the word, *all the Law*, to the second Table: others take it absolutely for the whole law; because none can love his neighbour as himself, but he must needs love God: and the love of God and our neighbour contains in it the whole law. Others understand the words thus, *all the law*, is fulfilled in this one word, Thou shalt love thy neighbour; Rom. 13. 8. This precept is the complement of the whole law; that is, this precept added to the former Table, makes up the whole law. For to the Greek word, πληρόω, is often taken.

Thou shalt love thy neighbour as thy self] See Lev. 19. 18. Matt. 22. 39. Rom. 13. 9.

V. 16. *This*] Gr. *but*.

Walk in the Spirit] That is, dispose all your life and actions according to the instructions and motions of the holy Spirit, as well in the spirituall frame of Religion, proper and peculiar to the Gospel, as in all holinesse of life and conversation. Some by the Spirit, understand the rationall appetite, and by the flesh the sensitive, as *Lyra*: Some by the Spirit, understand the holy Ghost, and by the flesh carnall concupiscence: as *Theodore* and *Oecumenius*. Others with more probability affirm, that when Spirit and flesh, are set in opposition one against the other, that by Spirit, is to be understood that part of man which is regenerated by the Spirit, and by the flesh the naturall corruption which cleaveth still unto the regenerate. See Rom. 8. 1.

ye shall not fulfill the lust of the flesh] Or, *fulfill not*.

V. 17. *the flesh lusteth against the spirit*] For the flesh dwelleth even in those that are regenerate; but the spirit reigneth in them, although not without great strife. *S. Austine in his Exposition upon the Epistle to the Galatians*, affirmeth that they are under the law, and not under grace, in whom the flesh so lusteth against the spirit, that they cannot do what they would; but in *the 24. Chapter of his first book of Retractations*, he correcteth his former opinion, acknowledging that these words of the Apostle are meant, even of them, who are in the state of grace: *Quia & ipsi concupiscentiae carnis habent contra quas spiritus concupiscunt, nolentes eas habere & posse & ideo non quaecunq; volunt faciunt, qui volunt ire carere nec possunt; tunc autem eas non habebunt, quando nec corruptibilem carnem*.

do the things that ye would] Gr. *do not what ye would*.

V. 19. *Now the works of the flesh*] He setteth out that particularly, which he spoke before generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. *But the fruits of the Spirit*] Therefore they are not the fruits of free-will, but so far forth as our will is made free by grace. He saith not, the works of the Spirit, as before the works of the flesh, but the fruits of the Spirit, to teach us, that good works are not only the effects of Gods Spirit, but also that they are acceptable and pleasing unto him, like most sweet and wholesome fruits, Matth. 3. 8. Joh. 15. 8.

V. 23. *against such there is no law*] *Such* may be either referred to the fruits of the Spirit, or to the persons who bring forth such fruit, against men so qualified there is no law to condemn them: for the law of God which is so severe and terrible to all men that are in the state of sinne, is not so for all that unto the children of God, that do not maliciously set themselves against it; neither are they lyable to the malediction thereof, they submitting themselves willingly to the same, as a gentle mistresse of their actions, and guide of their life and conversation.

V. 24. *have crucified the flesh*] We are not only to mortifie our fleshly members, but also our inward affections, and to do this out of a respect to Christs Crosse, which is a special means to crucifie these our lusts, when we consider that sin is so great and hainous an evill in the sight of God, that nothing but the blond of the Sonne of God could expiate it.

affections] Or, *passions*.

V. 25. *If we live in the Spirit*] Or, *by*. If we be indued with the quickening Spirit of God, which causeth us to dye to sinne and live to God, let us shew it in our deeds by holinesse of life.

In the Spirit] Or, *by*.

V. 26. *Let us not be desirous of vain-glory*] He addeth particular exhortations, according as he knew the Galatians subject to diverse vices, and first of all he warneth them to take heed of ambition, which vice hath alwaies two companions, backbiting, and envie, out of which two it cannot be, but many contentions must needs arise.

CHAP. VI.

Vers. 1. *If a man be overtaken in a fault*] Or, *although*. Gr. *taken before*, or *prevoucpated*. The word in the Originall, προλαμβάνω, derived from πρὸς, and λαμβάνω, signifieth to be taken before he is aware, or to be presumed to be an offender, or taken before you, that is publiquely convicted of some fault or miscarriage: moderate and temper your reprehension of him with Christian meeknesse, according to that golden Rule of S. *Austine*; *Salsedinem correptionis amor Christi temperet, & dilectionem proximi fel justitia condias*.

restore such an one] Gr. *set him right*, or *in joynt again*.

lest thou also be tempted] He toucheth the sore; for they com-

monly are most severe Judges, who forget their own infirmity; and on the contrary, as S. *Austine* observeth; The true sense and feeling of the infirmities we are subject to our selves, makes us tender and compassionately affected towards others; *Nihil tam ad misericordiam inclinat quam propri periculi cogitatio.* And *Virgil* brings in Queen *Dido* for a pattern in this kind, saying of her self: *Non ignara mali miseris succurrere disco.*

V. 2. *Bearye one anothers burdens*] He sheweth that this is the end of reprehension to raise up our brother which is fallen, and not proudly to insult over him. To bear our brothers burden, is to have compassion on our brothers failings, and infirmities, which lye upon him, as a heavy load and burden, to support him with comfort, and use the best means we can to raise and relieve him, and by discreet reprehension amend him.

and so fulfill the law of Christ] That of loving one another, Joh. 13.34. Which Christ calls his new commandement. For although it were also prescribed by Moses, Levit. 19.18. yet it is called Christs law, forasmuch as it is not fulfilled but by his Spirit, and for that Christ so particularly commendeth it to his Disciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work*] Let every man seek to have commendation of his own life, by examining and reproving himself, and not by reprehending others. In these words, the Apostle taxeth that vice in the Galatians, which is too too common in most men; who are sharp-sighted, to espie small motes in other mens eyes, and cannot discern a beame in their own. *Nemo insectentur descendere, nemo; Sed praeclenti spectatur mamisa tergo.*

rejoycing] Gr. *boasting.*

V. 5. *For every man shall bear his own burden*] See 1 Cor. 3. 8. A reason, wherefore men ought to have the greatest eye upon themselves, is, because that every man shall be judged before God according to his own life, and not by comparing himself with other men. S. *Jerome* upon this place writeth, that the Apostle in these words, obscurely intimateth, that whilest we live in this world, we may be helpt by the counsels, good advice, and prayers one of another; but after this life, we must stand or fall to our selves; no other can stead us by their prayers or other wayes. *Dum in praesenti seculo sumus, sive orationibus sive concilijs invicem posse nos coadjuvari, cum autem ante tribunal Christi venerimus, non Job, non Daniel, non Noke regere posse pro quoquam, sed unusquisque pro seipso sumus.* Which though it be a truth, and maketh much against Popish invocation of Saints, and prayers for the dead, yet it seemeth not to be the naturall interpretation of this Text; but rather that of S. *Austine, Decanon. Evang. lib 2.cap.30.* Where reconciling the seeming contradiction between this first verse and the second, he saith, that the word burden is taken in a different sense; *Alia sunt onera participantes infirmitatis, alia reddenda rationis Deo, de actibus nostris.* In the Original, the words are different; in the second verse, it is βάρη, in this φόρτιον, there by burdens, are meant such sins and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the punishment of every mans own sinne.

V. 6. *Let him*, &c.] See 1 Cor. 9.14.

that is taught in the word] Gr. *catechised*, See Rom. 2.18. The word in the Original is, κατηχούμενος, a word derived from ἠχὸς, a sound, and signifieth to resound, or instruct others, *vivae voce*, by word of mouth, by speech sounding to their eares, to teach familiarly, as when children are taught the principles of religion, and hence cometh our English word catechising. Howbeit, as the Greek Scholiast truly observeth, *it is taken more generally for him that is any way taught and instructed; whether it be in the first principles, and rudiments, or points of greater difficulte: whether plainly and familiarly, as catechisers use to do, or more profoundly, as Doctors in the chaire.*

communicate unto him that teacheth] Gr. *catechisath*; or *instructeth in the principles of faith.* 1 Cor. 14. 9. Let him afford him comfortable maintenance according to his ability; he saith not, κατηχίσθω, but κοινωνείτω, contribute, but communicate unto him, as *Oecumenius* observeth, to signifie unto us, that the relief of the Pastour is not an alms-deed, but a kind of commerce and exchange of spiritual things for carnall. For he that teacheth bestoweth on his flock spirituall treasures; and they who are taught of him give him part of their temporall goods, (1 Cor. 9. 11.) so there is a communication on both sides.

V. 7. *Be not deceived, God is not mocked*] He commendeth liberality both to their Pastours, and to the poor; and first he reproveth them for pretending this and that, and all because they would not help their neighbours, as though they could deceive God: afterward he compareth works of charity to a spiritually sowing, which shall have a most plentiful harvest, and he compareth covetousnesse and niggardlinesse to a carnall sowing, where of nothing can be gathered but such things as being unprofitable fade away and perish by and by.

V. 8. *For he that soweth to his flesh*] That is, to the commodities of this prefent life; he that seeth after wealth or honour; and such things only whereby he may give satisfaction to his flesh, and enjoy carnall delights and pleasures, shall reap corruption; that is, a consumption in his estate, rottennesse in his bones, and eternall death. But he that soweth to the Spirit, that is, desireth increase of spiritually graces, and by the grace of the Spirit distributeth liberally to the poor, and performeth all works of piety and charity in this life, shall have a most plentifull harvest in the life to come, and reap a most plentifull crop.

V. 9. *Let us not be weary in well-doing*] See 2 Thess 3. 13. He taxeth such as are liberall at the beginning, but continue not in well-doing, because the harvest seemeth to be deferred very long, as though the seed-time and harvest were at one instant.

V. 10. *houshold of faith*] They who are bred up in the same Church, which is the House of God, they who are joyned with us in the profession of the self-same true religion, ought to be preferred before all other in our charity: yet so notwithstanding that our liberality extend in some measure to all. Saint Augustine *upon these words inferreth that all men are equally to be loved, and that we must wish a like affection wish to all men eternall life, though we cannot perform to all the like offices of charity. This seemeth to be repugnant to the doctrine of other Fathers: and the Schooler generally, who teach that we ought more to love those of our kinne then strangers, Christians then Infidels, right believers then heretiques, friends then enemies; but they quarrell with this religious Father without cause, for elsewhere he declareth all venture to be ordo charitatis, an order of charity, whereby we love first God, then our selves, after our neighbours, and then differently as we owe more obligation to them, or they better deserve of us: his meaning therefore in this place can be no other then this, that we ought to love all men* pari dilectione, *that is, with a like sincerity of true love, though not a like ardentie of Christian affection; or that we ought to love all men alike as they are men and desire truly their salvation, though as he speaketo, we neither can nor are bound to perform the same offices of charity to all.*

V. 11. *How large a letter*] The words in the Original, πηλικοις γραμμασι, may signifie either with how great characters I have written unto you; or what a large letter I have written unto you; those who follow the first Translation make this to be the sense, to disabule and undeceive you I have made suit though I cannot write well, yet with mine owne hand in great and ill-shaped letters to give you an undoubted testimony that I preach not circumcision; so *Oecumenius.* Others interpret the words thus, You see with what capitall letters I have written divers sentences in this Epistle, that you might take speciall note of them; *such letters Jerome in his Preface upon Job, calleth uncials literas;* and the Poet *grandes, Grandibus insumuit marmore cocle novis.* They who follow the latter Translation, make this construction of it: You see what pains I have taken for your satisfaction, to write to you a letter of a large size, and that with mine own hand; which I use not to do. It is true that the Apostle wrote larger letters then this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of *Tertius*, Rom. 16. 22. And the Epistles to the *Corinthians* are supposed by the Learned to have been written by others; the first by the hand of *Sosthenes*, the second by the hand of *Timothie.*

V. 12. *make a faire shew in the flesh*] Gr. *good face.* or *faire countenance.* A faire shew against the truth in keeping carnall rites and ceremonies; they urge circumcision upon you, not out of affection and zeal that they bear to the Law; but only for this purpose, that they may purchase themselves favour among those of their own sort, and escape the malice and persecution of the Jewes.

in the flesh] Or, *in your flesh.* In causing you to be circumcised.

for the crosse of Christ] For preaching the doctrine of Christ crucified.

V. 14. *By whom the world is crucified*, &c.] Or. *whereby.* S. *Gregorie* in the first of his Morals thus paraphrateth upon these words: *Because neither Paul sought after the world, nor the world after him, be faith he is crucified to the world, and the world to him. Bernard* in his sixt Sermon, *de Quadragesima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compassion: Non incongruè potest intelligi crucifixum et mundum reputatione, ipsum vero mundo crucifixum compassione.* Others illustrate this the words, All the honours, delights, and pomps which the world so much doteth upon, are as a crosse to me; and those things which the world esteems as crosses, I take delight in, and am fastened unto them. But the most naturall exposition seems to be this; God forbid that I should glory in any thing save the death and passion of my Saviour; by the power whereof I am not only dead, but even crucified to the world: so that I have neither love nor liking more to the world and the lusts thereof, then to a dead man hanging upon a Gibbet, or Crosse, which is not only a miserable, but an ignominious spectacle: on the other side, the world hath no more power on me to move me, then sensuall objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. Tec. *is any.*

but a new creature] Georgius Syncellus *writeth that these words of the Apostle are taken out of a Book intituled* Apocalypsis Mosis, *the Revelation of Moses; but the Book is Apocryphall, and is it more likely that the Author of its bearing a false title is of lesser date, and transcribed these words out of Saint Paul, rather then that Saint Paul should borrow them from that book.* For the meaning of them it is evidently this: That in attaining salvation by Christ, neither Circumcision, nor uncircumcision is considerable, or available, but a new creature, a man renewed in the spirit of his mind, and reformed according to Christs Image. 2 *Cor.* 5. 17.

V. 16. *upon the Israel of God*] The true *Israel* circumcised in heart, and in the spirit, and not in the letter, whose praise is not of men, but of God. Rom. 2.29.

V. 17. *I bear in my body the marks of the Lord Jesus*] The word in the Greek στίγματα, properly signifieth brands, that is, such marks as are burnt into a mans flesh; but here it is taken for all those stripes and wounds which the Apostle received for Christ, and his doctrines sake: and hereby he intimateth that he startled at no persecution; as his opposites the false Apostles did, and he oppoleth his miseries and the marks of those stripes which he bare for Christs sake, against the scarre of the outward circumcision, as the true mark of his Apostleship: and the meaning of the whole verse seemeth to be this; I admonish all the faithfull to have this regard unto me, as not to add a affliction to my affliction, nor vex my spirit farther with oppositions and contradictions, I having already sustained and suffered so much for Christ, (2 *Cor.* 11. 23, &c.) whose marks I continually bear about me, and whereby I have sufficiently testified the loyalty and faithfulnesse of my ministerie. 2 *Cor.* 6. 4, 5.

V. 18. *with your spirit*] With your minds and hearts; or, grace be with your spirit, that is, guide and direct your spirit, that you may discern the deceits of these false Apostles who indeavour to inthrall you to carnall rites; or because grace chiefly worketh upon the soul and is resident in it, he expresseth that part, but meaneth the whole, and it is as much as if he had said, Grace be with you. *From this prayer of the Apostle it seemeth the ancient Church in her Liturgy took that respond mentioned by Saint Chrysostome, in his Commentarie upon the tenth of Matthew, ἀπὸ τοῦ πνεύματος σου.* When *I say, peace unto you, and you answer, and to thy spirit; ἀπὸ τοῦ πνεύματος σου.* When I say, peace unto you, and you answer, and to thy spirit; not with your voyce only, but with your heart: whence also in our Liturgy, transferred for the most part out of the ancient Liturgies of the Church, after the Creed the Minister saith, The Lord be with you, and the answer, And with thy spirit.

ANNOTATIONS
On the Epistle of Paul the Apostle to the EPHESIANS.

The ARGUMENT and ANALYSIS.

The Apostle hearing that Ephesus, *the Metropolis of* Asia *minor, was reclaimed from the Idolatrous worship of* Diana, *to the pure worship of the true God in* Christ, *writeth this Epistle to the Congregation of the faithfull there, to confirm them in the Mysteries of Christian Religion, and more fully to instruct them in the duties of a Holy Life, agreeable to their profession.*

The whole Epistle divideth it self into two parts.

1. Contemplative, *wherein he discourseth profoundly of the causes of mans salvation, Gods eternall election and adoption by grace, and the incorporating of the* Jewes *and* Gentiles *into one Body, (the Church of Christ) made known to him by Revelation,* Chap. 1. 2, 3.
2. Practick, *wherein he inciteth them to shew forth good works, as the Badges of their Christian Profession. These are ranked into two sorts: Some required of them,*
   1. *In respect of their generall calling to the knowledge of the Truth; as namely, To walk Worthy their vocation, in humility, meekness, unity, purity, truth, love, circumspection, devotion, and acquitting themselves manfully in their warfare against Satan and all the powers of darknesse.*
   2. *In respect of their speciall callings, as Husbands or Wives, Parents or Children, Masters or Servants. From the* 3. Chapter, *to the end of the Epistle.*

CHAP. I.

Verl. 1. *To the saints*] Gr. Tec. *to all the saints.*

V. 3. *Blessed be the God*, &c.] See 2 Cor. 1. 3. & 1 Pet. 1. 3.

blessings] Gr. *benedictions.*

heavenly places] Or, things. Heavenly blessings are opposed to earthly, upon which the Old Testament most ranneth, not spiritual blessings in Christ are called heavenly, either because God the Father gave us them, from his high Throne above; or because the Saints have these gifts bestowed on them which belong properly to the citizens of heaven; or because by vertue of these gifts, even whilest we are upon earth, our conversation is in heaven, Phil. 3. 20.

V. 4. *chosen*] According as God by his election framed a new body out of mankind in opposition to the first, whose head was Adam, *in whom they did all sinne and dye*, and bed united Christ to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory; so also hath he accomplished this counsell of his in time, dispensing all his graces unto his Church by Christ in his sacred communion. See Chap. 3. 11. 2 Tim 1. 9. Election or choice here is taken for the eternall decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See Joh. 15. 16. Rom. 8. 29. 1 Thess. 1. 3. 1 Pet. 1. 2.

in him] Or, by. That is, in Christ as our head; or, by Christ as our Mediatour.

foundation of the world] Gr. *casting*, or *laying*. viz. *of the foundation of this world.*

that we should be holy] God did not choose us because we were, or otherwise would have been holy; but to the end that we should be holy, being clothed with Christs righteousnesse through faith, which though it be not here expressed, yet is it necessarily implyed. For there can be no holinesse, nor love without

without true faith, sith by faith it is that our hearts are purified, Act. 15. 9.

and without blame before him] Not only before men, as hypocrites may for a while, but in sincerity, as in Gods presence. See Gen. 17. 1. Luk. 1. 6. And this holinesse and unblamablenesse is true and unfained in this life, and here begun by the power of Gods Spirit; but it shall not be perfected in all parts and degrees till the life to come, 2 Cor. 13. 10. Ephes. 5. 27. Phil. 3. 12. Yet even this unperfect holinesse and unblamablenesse of ours in this present life is accept able to God in Christ, and received as perfect, he forgiving us our failings, through faith in Christ, Colos. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

in love] This some do understand of the love wherewith God loved us, constituting it with the word *chosen*; yet it may be fitly joyned with the words *holy* and *without blame*, and understood of our love towards God and our neighbour; wherein this holinesse doth chiefly manifest it selfe, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Christ, we have here indered the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we shall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

to himself] Or, *into himself*. To his glory, or for his own sake.

according to the good pleasure of his will] Not for any desert or worth of our own, but only out of his own free undeserved grace and favour, Romanes 9. 11, 12, 15, 16. and 11. 6. and 2 Tim. 1. 9.

V. 6. *To the praise of the glory of his grace*] That is, to the praise of his glorious grace, that as his bountifull goodnesse deserveth all praise, so also it should be set forth and published.

hath made us accepted in the beloved] Gr. *hath ingraciated us in the beloved*.

V. 7. *grace*] Gr. Tec. *bounty*, or, *goodnesse*.

V. 8. *in all wisdome and prudence*] In perfect and found wisdome. Wisdome and prudence do differ, that wisdome principally respects contemplation, and prudence, action. Wisdome is a vertue of the minde, whereby we know celestiall mysteries; prudence, whereby we wisely order the affairs of our life, and regulate our Christian conversation. By *all wisdome* here, as in Colos. 1. 6. either all kind of wisdome is understood, or all saving wisdome.

V. 9. *according to his good pleasure*] Not only the election, but also the vocation of the adopted sonnes of God, proceedeth from mere grace.

V. 10. *in the dispensation*] Gr. Tec. *according to the dispensation*. That is, in the time prefixed by his providence, the dispenser of times, and of order in all things, for the accomplishment of the promises concerning the Messiah. The Greek word οἰκονομία, signifieth such a dispensation, as house-keepers use in the governing of their house and family, ordering and disposing their provisions, and every thing else in a fit time, and a convenient manner. Thus also hath God ordained and setled in his house, that is, in his Church, even from the beginning of the world, certain times, in which, and manner, according to which, and persons, by whom all things are to be performed.

fulnesse of times] See Gal. 4. 4.

gather together in one] The word in the Original ἀνακεφαλαιώσασθαι, signifieth, to reduce into one capitall summe, or, bring under one head.

both which are in heaven, &c.] Hereby fome understand *the faithfull*, whereof fome are already in heaven, others are yet upon the earth. Others understand this place, not of the blessed souls in heaven, and beleeving men upon earth gathered by Christ under one head, and into one body; but of the Angels in heaven, which by Christ are reconciled to men, and both gathered together under one Head, which before time had been divided and rent asunder by reason of the sins of men, Heb. 12. 22, 23. Revel. 19. 10.

heaven] Gr. *the heavens*.

in him] The faithfull are faid to be gathered together in Christ, because they are joyned together with him, through faith, and become as it were one man.

V. 11. *In whom also we have obtained*, &c.] Gr. Tec. *In whom we are called, being*.

all things] All things are attributed to the grace of God, without exception, and yet for all that we are not shocks, for he giveth us grace both to will, and to do those things that are good, Phil. 2. 13.

counsell of his own will] He faith not simply, according to his will, but according to the counsell of his will; to teach us, that God, as an intelligent and most wise Agent, doth all things upon most just and prudent grounds, known to himself, and hath alwaies a reason for his will, though to us his will must stand for the supreme reason; *stat pro ratione voluntas*.

V. 12. *who first trusted in Christ*] Or, *hoped*. Either he speaketh this of the Jewes, who were called to the faith of Christ before the Gentiles, or he speaketh it of the Apostles, who were simply the first-fruits of all beleevers, and brought both Jewes and Gentiles to the Christian faith.

V. 13. *sealed with that holy Spirit of promise*] Or, *the holy Spirit*. The manner of speech is taken from men, who for better assurance and confirmation of any promises, are wont to give sealed Bills, Bonds, or Letters; and that for the most part, with imprinting or stamping their owne Arms or Cognizance upon them. Now the promises of the pardon of our sins, of our adoption and everlasting inheritance are made unto us in the Gospell, and applyed to us by faith, and the sealing of the Spirit, that is added thereunto, is our regeneration, and the renewing of Gods image within us, which is, as it were, printed upon our soules, when we believe in Christ, to assure us more and more of the accomplishment of those his promises. 2 Cor. 1. 22. Chap. 4. 30.

V. 14. *until*] Or, *for*.

purchased] Or, *purchase*.

V. 17. *in the knowledge*] Or, *for the acknowledgement*.

V. 19. *Exceeding greatnesse of his power*] The greatnesse of Gods power is as much manifested in the raising of our soules from the death of sin to the life of grace, as in the raising dead bodies from the grave: and the very phrase sheweth, that the work of the holy Ghost in breeding faith in us, is more then a morall swasion, to which we may yeeld, or not; for such a swasion cannot be faid to be the *working of Gods mighty power*, like to that whereby he raised Christ from the dead.

of his mighty power] Gr. *of the might of his power*.

V. 20. *and set him at his own right hand*] See Rom. 8. 34.

V. 21. *principalitiy*] Or, *rule*.

every name that is named] Above every thing whatsoever it be, or above all persons, be they of never such power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himself. (Phil. 2. 9.) The Apostles meaning is, that Christ, even as man, is exalted, not only above all States and Potentates upon earth, but also all Angels and Archangels in heaven.

V. 22. *And hath put all things under his feet*] See Psalme 8. 6. 1 Cor. 15. 25.

head over all things to the Church] Christ is faid to be the Head of the Church in three respects especially. First, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, because he conveyeth life into it, as the head doth to the members. Thirdly, because he provideth for it, as the Head doth for the members, and participates in the same nature with it, as the head doth with the members.

V. 23. *the fulnesse of him that filleth all in all*] The love of Christ is so great to the Church, that though he doth fully satisfie all with all things, yet he esteemeth himself but as a maimed, and imperfect head, unlesse he have the Church joyned to him as his body.

CHAP. II.

Vers. 1. AND you hath he quickened] See Colos. 2. 13.

dead in trespasses and sinnes] Not dead to sins, but dead in sins: He is dead to sin, in whom sin hath little or no power (Rom. 6. 2, 11.) but he is dead in sinne, who hath no life of grace in him: all that are unregenerate are dead in this sense; for as the immortality of them which are damned, is no life, so the uniting of body and soul is properly no life, but death in them who are not ruled by the Spirit of God. *By trespasses and sinnes* some understand the same sinne is called παράπτωμα, as it implieth *a slip* or *falling*; yet παράπτωμα is an aberration from, or missing the right way. Others distinguish between trespasses and sins, and make trespasses the beginning as it were, and sinnes the consummation of wicked works; or, *as Saint Austine conceiveth, a trespasse is an omission of good; sinne, a commission of evill.*

V. 2. *according to the course of this world*] The Originall αἰῶν τοῦ κόσμου, is by some rendred, the age of this world; by others, the life of this world, or generation of this world, by the Syrian interpreter and Tremelius, *mundanehatem*, the vanitie, or, word for word, worldlinesse of this world: the meaning is, after the common course and fashion of worldlings, that think of no other world then this present.

according to the prince] According to the will, instigation and suggestion of Satan, who being call out of the highest heaven (Luke 10. 18. Revel. 12. 8.) doth wander about now, and (Job. 1.) and (Matth. 12. 43.) walkes through the dry places, seeking the power God permits him in these low regions of the air, and raising thorns there, as appeareth by the story of Job, and fighting against the faithfull out of the

the air, Ephes. 6. 12. Or, the word ἀὴρ may be taken, as it is often, *in Hesiod and Homer, for*, ὀμίχλῃ (*as Hesy.* ἠέρα καὶ νέφος ἄστρα φορεύντες ἐν' ἄε *as caligine induti*) that is, *darknesse*; and that indeed is his proper style, for as God is the father of lights, so the Devill the Prince of darknesse.

now worketh in the children of disobedience] The particle *now* is added here, by reason that Satan, since the preaching of the Gospell, hath lost that operation and full sway in the faithfull, which formerly he had indifferently over all, albeit he doth not cease to assault and molest them; but the power that is left him now, is chiefly over the unbeleevers, 2 Cor. 4. 4. 2 Thess. 2. 9, 10. and those whom God hath given over to Satan, who maliciously refuse the Gospel; and he by his operations and suggestions leadeth them whithersoever he will.

V. 3. *also we*] After that he had condemned the Gentiles, he confesseth, that the Jewes (among whom he numbreth himself) were no whit better.

in the lusts of our flesh] By the name of *flesh*, in the first place he meaneth the whole man, which he afterwards divideth into two parts, into the flesh, which the Philosophers term the sensitive or irrational part; and into the minde, which they call the rationall; so that he leaveth nothing in man that is not dead in sinne: and concludeth, that the whole man is born subject to the wrath and curse of God. (Joh. 3. 6.)

the desires] Gr. *the wills*.

were by nature the children of wrath] Children of wrath may be understood, either actively, such as deserve wrath, as Judas is faid to be the childe of perdition, (Joh. 17. 12.) and the Pharisees Profelytes, the children of hell: (Matth. 23. 15.) or passively, such as are liable to the wrath of God, and the sentence of eternall death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. 6. *And hath raised us up together*] To wit, as he addeth afterwards, in Christ: for as yet this is not fulfilled in us, but onely in our head, by whose Spirit we have begun to die to sinne, and live to God, untill that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

V. 7. *through Christ Jesus*] Or, *in*.

V. 8. *by grace are ye saved through faith*] Christ is the meritorious, grace the efficient, and faith the instrumentall cause of our justification and salvation; grace and faith stand one with another, to which two these are contrary, to be saved by our selves or our works. And because it might be objected, that faith is our work, and consequently that if we are justified by faith, we are justified by works; the Apostle immediately addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meerly the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as saith Saint *Augustine in his 107. Epistle, Prosp. l. 1. de vocat. Gent. and the Synod held at Aurafica canon the last, clearly prove out of Philippians* 1. 29.

V. 10. *his workmanship*] We are Gods workmanship, both in respect of our first creation, and in respect of our regeneration, which is a second creation: of which these words are to be understood, for he speaketh not of us as we are by nature, but as new creatures in Christ by grace.

ordained] Or, *prepared*.

V. 11. *remember that ye*] Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Jews by nature, but also better a speciall sort strangers and without God, and therefore they ought the rather to remember so great a benefit of God as was their admittance into the covenant of grace.

by that which is called the circumcision] Or, *in regard of that*. Either he meaneth by circumcision the Jews, who were known and distinguished from the Gentiles by circumcision the mark of the Covenant; or if he take not circumcision, as he doth Galatians 2. 7. for the Jewes who were circumcised, but for the sacrament itself: then the meaning is, that the Ephesians were uncircumcision in respect of the carnall circumcision, that is, were utterly destitute of it. If it be objected, that the Egyptians and Ethiopians, and Colchians, and Arabians, and other nations were circumcised; as *Herodotus, l. 2. Hieron. epist. 9. Alexander ab Alexandro Genialium l. 2. report*; the answer is easie; That though they were cut in the fore-skin of the flesh as the Jews were, yet that was done to another end, either as a mark of their Nobility, or for some other purpose. They received it not as the seal of Gods Covenant; their Circumcision was no sacrament at all, neither by vertue thereof had they any entrance into the true Church of God.

V. 12. *without Christ*] He beginneth first with Christ, who was the end of all the promises, and shadowed out to the Jews under all their types.

being aliens from the common-wealth of Israel] That is, had no right nor title to the common-wealth of Israel.

without God in the world] The Gentiles were not simply Atheists; for they worshipped some one, some more gods; yet because they worshipped not the true God; or if they worshipped the true God, yet they worshipped him not as God, nor glorified him in their life and conversation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Rom. 1. 21, 23. they are faid to be without God: and in this sense, the Turks and all Infidels may be rightly rearmed ἄθεοι, without God, because they worship not the true God in Christ.

V. 13. *But now in Christ Jesus*] Christ is the onely bond both of Jewes and Gentiles, whereby they are tied and united both to God and one to another.

V. 14. *For he is our peace*] That is, the Authour and cause of our peace; as well of the peace between God and us, as between our selves: he is the cement, the onely tie, and ground of the true union of Jews and Gentiles into one and the same Church.

the middle wall of partition] By the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles: but now Christ having broken down the partition wall, joyneth them both together both in himself, and betwixt themselves, and to God. In this manner of speech the Apostle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people *which was Lorica lapidea, whereof Josephus de bello Judaico l. 6. c. 6.* speaketh, a wall that hindred all passage, sight, and communion betwixt them, Ezek. 42. 20. The meaning is, that the Gentiles had gotten a free accesse now by the Gospel unto the Church, and the benefits thereof; being not accounted profane any longer. And it may be also, that the Apostle in this allusion had an eye to the renting of the vail in the Temple, Matth. 27. 51. Luk. 23. 45.

V. 16. *in one body by the Cross*] He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.

having slain the enmitie thereby] Or, *in himself*. For he destroyed death by his death, and faltened it as it were to the Crosse, and the cause of sinne being taken away, all hatred and enmitie betwixt God and man necessarily ceased.

V. 17. *which were afarre off, and to them that were nigh*] To them that were afarre off, that is, to the Gentiles, (Isa. 57. 19.) aliens from the common-wealth of Israel and strangers from the covenants of promise, vers. 12. and to them that were nigh; that is, to the Jews who were nearer to God by reason of his Covenant with them, and Ordinances among them.

V. 18. *through him*, &c.] See Rom. 5. 2.

by one spirit] Or *in*.

V. 19. *ye are no more strangers*] The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the Church, calling it the City and House of God.

V. 20. *and are built*] Gr. *having been built*. That is, your faith wherebyy you subsist in the communion of Saints hath for its infallible and immoveable ground, the whole doctrine of the Old and New Testament, the main subject whereof is Christ, who in his own person is the reall and essentiall foundation, and as it were, the corner-stone, where the great strength of the building lyeth, (Psal. 118. 22. 1 Pet. 2. 6, 7.) joyning the two walls together; that is, the two different Nations of the Jews and Gentiles, of whom the Church is composed.

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but also of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular beleever is an habitation of God; for God dwelleth in the Church, Levit. 26. 11, 12. and in every true beleever by his Spirit, 2 Cor. 6. 16.

through the Spirit] Gr. *in*.

CHAP. III.

Vers. 1. FOR *this cause*] He maintaineth his Apostleship against the offence of the Crosse, from whence also he taketh an argument to confirme his ministerie, affirming that he was not onely appointed an Apostle by the mercy of God; but was also particularly appointed an Apostle of the Gentiles to call them to salvation, because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

the prisoner of Jesus Christ] Not forced by him, but for him: as likewise in Philemon, he styleth himself *a prisoner of Jesus Christ*. vers. 9. cast in prison for the Gospels sake, and in particular a prisoner for the Gentiles; not onely because he was their special Apostle, but because the ground of his sufferings at this time was the hatred of the Jews his countrey-men, who by their accusation procured him to be imprisoned at Rome: and the greatest cause why the Jewes his countrey-men, thus maliced and persecuted him was, for that he made the Gentiles equall unto them, as thereby, are they conceived, impeached the

the privileges and prerogatives of the Jewes above the Gentiles.

V. 2. *the grace of God*] Gr. Tec. *of his grace.*

V. 3. *he made known*] Gr. Tec. *was made.*

afore] Or, *a little before.*

V. 5. *Which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but because very few in comparison knew of it; and they that did know it had it revealed unto them darkly, and for the most part under figures in generall and confusedly. The mysterie of the calling of the Gentiles was revealed in former ages, but not so distinctly and particularly as now it is.

by the Spirit] Gr. *in.*

V. 7. *according to the gifts of*] Gr. *according to the efficacie of.*

V. 8. *lesse then the lesse*] Or, *farre the least.*

the lesse of all saints] The word in the Original Ἀλεξανδρινῶν is as it were a double diminutive, and signifieth lesser then the least, if lesser might be; whereby we may learn that this eminent Apostle had descended to the lowest of those three degrees of humility above mentioned. See Rom. Chap. 12.

is this grace] Gr. *was.*

I should preach] See Gal. 1. 16.

unsearchable] Gr. *not to be traced out, or found.*

V. 9. *make all men see*] Gr. *to make cleer, or highsome to all men.*

which from the beginning of the world hath] Gr. *from the worlds, or ages hath.*

V. 10. *unto the principalities and powers*] That is, the blessed Angels, Rom. 8. 38. Ephes. 1. 21. Coloss. 1. 16. 1 Pet. 3. 22. They are thus called by reason that God doth often make use of their ministery in the governing of Countries, and Kingdomes, Dan. 4. 13. and 10. 12. And these Angels themselves are very desirous also to look into, and contemplate the manifold wisdome of God in the governing of his Church, and the dispensing of his gifts and graces in Christ to the faithfull. 1 Pet. 1. 12.

known by the Church the manifold wisdome of God] That in this glorious renovation of the world by Christ, not onely we, but even the Angels themselves also, may have a new proof and document of the wisedome of God in a different effect from what he demonstrated at other times by the different estate and condition of the Church under the Old and New Testament.

V. 11. *eternall purpose*] Eternall, as the Schooles rightly distinguish, is faid in a threefold sense; *a parte ante* onely, and so is that which had no beginning, but shall have an end: so are the Decrees of God even of such things as are accomplished in time, and have their period, eternall: and so is that purpose of God eternall, of which the Apostle here speaketh concerning the calling and incorporating of the Gentiles into the mystical body of Christ and true Church of God. Secondly, eternall *a parte post* onely, that had beginning, but shall have no end; and so are Angels and the soules of men eternall. Thirdly, eternall *a parte ante, & a parte post*, that which never had beginning, nor shall have an end; and so God onely is eternall.

V. 12. *with confidence*] Gr. *in.*

V. 13. *faint not*] Gr. *shrink not back.*

at my tribulations] Gr. *in.*

V. 14. *For this cause I bow my knees*] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needfull, not onely to them who are novices in Religion, and Babes in Christ; but even to those of ripeft years and understanding in heavenly mysteries; that they growing up more and more by faith in Christ; being confirmed with all spirituall gifts, may be grounded and rooted in the knowledge of that unmeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Sonne.

V. 15. *whole family in heaven and earth*] Or, *father-hood*, or *whole flock. Nyssen in Psal. 68. defineth this family to be the whole number of all that are written in the Book of life.* Πατριὰ ἐστὶ πᾶσα ἡ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζομένη, so the meaning is, That God who is the Father of Christ by nature, is also by adoption the father of all the Church, which is as it were his family, and the whole congregation of his children as well of those that are already glorified in heaven, as of the rest that yet do live by faith here on earth. See Ephes. 1. 10.

V. 16. *grant*] Gr. *give.*

in the inner man] See 2 Cor. 4. 16.

V. 17. *rooted and grounded in love*] Gr. *founded.* Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firm and constant. *Firma omnia ficus flosculi celeriter decidunt, vera gloria radices agit: the like may be faid of charitie, fained affections and inconstant desires, like blossomes are blown away with every winde of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and height*] Many writs run riot in their Geometricall and Mystall discourses upon these dimensions: some conceive that the Apostle alludeth to the dimensions of the Crosse, and by height understand the wisdome of Christ; by depth his humility; by length his longanimity; by breadth his charity. Others place the breadth in the extent of charity; the length in perseverance; the height in the hope of celestiall rewards; and the depth in the inscrutable judgements of God, Rom. 11. 33. See *Augustin. Ep. 112. Et de doctr. Christ. l. 2. c. 41.* Others thus reckon these dimensions: *He* (say they) *comprehendeth the length of the Crosse who hath learned from the beginning of the world to the end, no man was ever justified or saved but by the Crosse: he comprehendeth the breadth who conceiveth the Catholike Church scattered over the face of the whole earth to have issued out of Christs side: he comprehendeth the height who considereth with himself what is the height of the glory to which Christs humility raiseth us: he comprehendeth the depth, who sounds the bottome, so farre as by Scripture he may, of Gods election, and separating some from the masse of corruption and perdition wherein he leaveth others. The Glosse upon the New Testament resolveth all these dimensions into the immensity of Gods love, saying,* Quæ sit latitudo longitudo, sublimitas, profunditas hoc significat in ficus in sphera cuius longitudo quanta latitudo & tanta latitudo quantum profundum; ita in Domino omnia æqualia sunt immensæ infinitatis. It is certain that the speech is figurative clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or fructure, exactly measure it according to all these dimensions; and hereby the Apostle would have us labour as exactly to measure the spirituall temple of God, as the Prophets were exact in describing the dimensions of the materiall (Ezek. 40.) that so they may understand how perfect it is in every part.

V. 19. *And to know the love of Christ, which passeth knowledge*] Gr. Tec. *the exceeding love of the knowledge of Christ.* If it passeth knowledge, how may we know it? The answer is, either it passeth all other knowledge, or that it passeth all the capacity of our wit, to comprehend it fully in our minde. For otherwise, who so hath the Spirit of God perceiveth so much, according to the measure that God hath given him, as is sufficient to salvation, 1 Cor. 2. 15.

filled with all the fulnesse of God] Gr. *unto.* That you may have abundantly in you, whatsoever things are requisite to make you perfect with God, that you may be replenished with all spirituall graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thanksgiving, whereby the Ephesians may be confirmed in hope of obtaining any thing they ask of him: for he that is able to give us above all that we ask, is more bountifull then we can imagine; will certainly freely give us whatsoever we ask according to his will.

in us] Gr. Tec. *in you.*

V. 21. *by*] Gr. *in.*

ages, world without end] Gr. *generations of a world of worlds.*

CHAP. IIII.

Vers. 1. Of *the Lord*] Or, *in the Lord.*

walk worthy of the vocation wherewith ye are called] See Phil. 1. 27. Coloss. 1. 10. 1 Thess. 2. 12. Though all men ought to walk worthy their special calling, that is, so as it becometh men of such a calling, as they are; yet Magistrates ought to carry themselves, as it befitteth their place of authority, and Ministers, as it becometh their sacred function: yet the verses following shew, that the Apostle here by calling, meaneth the generall calling of the faithfull, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Gospel, so we should walk according to the prescript of the Gospel, 1 Pet. 1. 15, 16.

V. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace*] He exhorteth to perfect agreement, but yet such as is knit with the bond of the holy Ghost. By the unity of the spirit, we may understand, either a full consent and agreement in our spirits, that is, our judgements and affections, that we sweetly conspire together in the love of the same truth, and seek that truth in love: or by the unity of the Spirit may be understood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a spirituall and mystiall body.

V. 4. *one body, and one Spirit*] An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body, having one God and Father, enlived with one Spirit, worshipping the Lord with one faith, and consecrated to him with one Baptisme, and hope of

of one self-same glory, whereunto we are called: whatsoever therefore breaketh charity, breaketh all these bonds asunder.

V. 5. *One Lord, one faith, one baptisme*] Not to touch upon the Grammaticall note, that the Apostle in this verse declineth, εἷς κύριος, μία πίστις, ἕν βάπτισμα, *unus Dominus, una fides, unum baptisma*, By one Lord, he understandeth not onely one Lord, our Governour and our Keeper; but also one Lord our Redeemer, who hath dearly bought us, that we should serve him in holinesse and righteousnesse all the dayes of our life. By one faith, he meaneth one doctrin of our faith Christ Jesus; or beliefe in him, whereby all the faithfull who lived before under the Law, and now under the Gospel were justified and saved. By one baptisme, he understandeth not onely one *specie*, that is, one kinde of Baptisme instituted by Christ in the Gospel, but one Baptisme also *numero*: for every man is but once baptized; and so the word one Baptisme is taken in the Nicene Creed, wherein we professe to beleeve one Baptisme for the remission of sinnes. 1 Cor. 8. 6. Luk. 1. 75.

V. 6. *One God and Father of all*] See Mal. 2. 10. As in the former verse, by the word Lord, the Father is not excluded from being our Lord, nor the holy Ghost who is styled the Lord, 2 Cor. 3. 17. so also, neither is the Sonne excluded here by the word one God, nor the holy Ghost; but by this diversitie of Titles, onely the order and propriety is shewed, which each person hath in this work. *Above all*, some referre to the Father, who is the Author of all, and fountain as it were of the Deitie; *through all, or by all*, to the Sonne, by whom all things were created; *in all* to the Spirit, who dwelleth in the hearts of all the faithfull. Others referre all three to the Father, and thus paraphrase the words; God the Father of all the members of the Church, which is the body of Christ, *over all*, over whom he hath the highest command and authority, *by all*, by whom he exerciseth his speciall providence, and in all in whom he dwelleth by his Spirit. But because the Apostle saith, One God and Father of all; it is most probable that the three prepositions are to be attributed not to any one person or more in severall, but to the Deitie in Common, and *over* relateth to God his authority, *through* to his providence, and *in* to his grace: one God who is above all by his authority, through all by his providence, and in all you that are beleevers by the graces of the Spirit.

in you all] Gr. Tec. *in all.*

V. 7. *measure of the gift of Christ*] Therefore not according to merits of congruity or condignity; *As the Pelagians taught, whose heresie is condemned in the Councell held at Diospolis, wherein the Fathers pronounce an Anathema* to all that affirme, *Gratiam Dei secundum merita hominum dari.* Now if all diversitie of grace proceed from the measure of Christs gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he ascended* &c.] Psal. 68. 18. The Psalmist out of whom the Apostle transcribeth this verse, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on a high steed, or taking their Chariot, led the captives, some before, and others after them bound with fetters and chaines, and when they came to their palace, divided the spoyles which they had taken from their enemies, and bestowed rich gifts upon the Captains and souldiers, that deserved best in their wars. Some by ascending on high understand Christ lifting up himself on the Crosse, but that was properly no ascension, for he was nailed, first to his Crosse, and then the Crosse set up above the earth indeed, but not high. The true meaning of the Text is, when he mounted up through the aye, and ascended to the highest heaven the Seat of the blessed, above the visible Spheres. He led captivity captive, that is, as some interpret, a certain number of captives, namely those Saints that were long held in captivity of death, whose bodies arose at Christs death, Matth. 28. 52. and now they accompanied Christ in his triumphant march into heaven. Others understand this captivity more generally and they distinguish of an active and a passive captivity; of both which the words of the Apostle may be fitly understood; if they be understood of passive captivity, then the meaning is, he took away from Satan, Death, and Hell, all their captives, and made them his captives; changing their miserable captivity, εἰς δουλείαν ἀγαθοῦ, into a holy and happy captivity, whereby they are brought into the obedience of the Gospel: if captivity be understood actively, then the meaning is, that Christ hath captivated the world, flesh, devill, death, and hell; which in severall kindes had before captivated mankinde. By the gifts, are meant the gifts of the holy Ghost, conferred upon the Church after Christs ascension.

captivity captive] Or, *a multitude of captives.*

V. 9. *lower parts of the earth*] Either down in the earth, which is the lowest part of the world, or into the grave, which is called the heart of the earth, Matth. 12. 40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, *as the Philosophers demonstrate*, is the lowest part of the earth. For whatsoever is above it any way is nearer the heaven, and consequently higher. Howbeit it is not improbable, that the Apostle alludeth unto Psal. 139. 15. My substance was not hid from thee, when I was made in secret, and formed in the lowest parts of the earth; and then the meaning of the Apostle is: He descended into the lowest parts of the earth; that is, into the Virgins womb. Ezek. 28. 2.

V. 10. *that he might fill all things*] Or, *fulfill.* Either he descended and ascended, that he might fill both heaven and earth with his presence, or replenish the Church with his gifts: or fulfill (for so the word πληρῶν, sometimes signifieth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Ezr. 11. 9. Or he doth shew himself every where present by his divine vertue, in the administration which he hath received of God, both in heaven and earth, Matth. 28. 18.

V. 11. *And he gave some Apostles*, &c.] See 1 Cor. 12. 28.

and some evangelists] By Evangelists some understand here the four Writers of the Gospels; some those who are endued with a singular gift of preaching the Gospel, such as Philip was, Acts 21. 8. who was yet but a Deacon; others the companions and fellows of the Apostles in the execution of their Office, being not able to supply all places themselves, and such an Evangelist was Timothy, 2 Tim. 4. 5.

V. 12. *perfecting*] Or, *making up*, or *restoring.*

the body of Christ] The mystiall body of Christ, which is the Church.

V. 13. *Till we all come in the unitie of the faith*] Or, *meet together into the unitie.* The use of the ministery is perpetuall, so long as we are in this world, that is, until having put off the flesh; and throughly and perfectly agreeing betwixt our selves, we shall be joyned with Christ our Head, which is done by the knowledge of the Sonne of God encreasing in us, and he himself by little and little growing up in us, untill we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

the stature of the fulnesse of Christ] Or, age. Some expound this of the resurrection, in which as they conceive, all shall rise in the stature and full age of Christ at his resurrection, which was in the three or four and thirtieth yeare of his age. But the Apostle here speaketh, not of our age, or stature, nor of Christs growth and full age in himself, but in us; and the meaning is, untill Christ his mystiall body grow to ripenesse and perfection, both in respect of all the members to be added thereunto, and also of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jesus Christ.

V. 14. *no more children*] Betwixt childhood, that is to say, a very weak estate, and our perfect age, which we shall have at length in another world, there is a mean or middle estate, to wit, our youth and going forward to perfection.

tossed to and fro] Or, *floting to and fro.* He compareth them which rest not themselves upon the word of God, to little Boats or Skiphs, which are tossed hither and thither with the doctrines of men, as it were with contrary winds; and withall he forewarneth them, that it cometh to passe, not onely by the lightnesse of mans brain, but also by the craftinesse of certain Teachers, who made as it were an Art of it.

by the sleight of men] Gr. *by the cogging of a Die*; or, *cheating.* In the Original it is κυβεία from κύβος, *a Die*; whereby is signified, either the levity or inconstancy of men, whose opinions are as variable, and doctrines as uncertain as the casting of a Die; or else their subtilty is meant, who cheat men with false sophismes, as gamesters do with false Dice.

whereby they lye in wait to deceive] Gr. Tec. *according to the circumvention of deceit*; or, *craftie fetches of the Devill.*

V 15. *But speaking the truth in love*] Or, *being sincere.* See Zech 8. 16. By earnest affection to the truth and love, we grow up into Christ; for he (being effectuall by the ministery of his Word, which, as the vitall spirits, doth so quicken the whole body, that it nourisheth all the limbs thereof, according to the measure and proportion of each) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the property of every one; and thence it followeth, that neither this body can live without Christ, neither can any man grow up spiritually, who separateth himself from the other members.

V. 16. *From whom*, &c.] See Col. 2. 19.

every part] Gr. Tec. *every member.*

V. 17. *vanity of their minde*] See Rom. 1. 21.

V. 18. *Having the understanding darkened*] Gr. *Being darkened in the understanding.*

being alienated from the life of God] Of Christ, who after the manner of the soul, quickneth all his Members.

blindnesse of their heart] Or, *hardnesse of their heart.* See Rom. 1. 21.

V. 19. *past feeling*] Or, *remorsless.* Having their conscience seared, as it were, with a hot iron. The word in the Original ἀπηλγηκότες, signifieth properly, without grief, or remorse for their sinne, being stupid, like a member that is benummed,

which hath no sense in it. To this stupidity custome in sinne bringeth a man; for, *consuetudo peccandi tollit sensum peccati.*

with greediness] Or, *in excesse.*

V. 21. *by*] Gr. *in.*

as the truth is in Jesus] As they have learned who acknowledge Christ in deed, and in truth, or as the true rule of life and manner of living is in Jesus, as in the head.

V. 22. *put off*] See Col. 3. 8.

the old man] See Rom. 6. 6.

corrupt according to the deceitfull lusts] Gr. *corrupted according to the lusts of deceit.*

V. 23. *be renewed in the spirit of your*] See Rom. 12. 2.

V. 24. *that yee put on*] The Apostle compareth here the renewing of a man, to a new garment, the natural corruption, to an old out-worn one, which he saith the faithfull ought to put off, & put on the other; for that now being regenerated by the Spirit of God, they should advance, and put on more and more, by the use of the means which God hath appointed for it, as by mansfull resistance against sinne, by the Spirit of God, Rom. 8. 13. by stirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Psal. 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Corinth. 11. 27, 28. by powring out fervent prayers to God, Ephes. 6. 18.

the new man] Thus the Apostle calleth the regeneration or renewing of man, and changing of the will to holinesse and righteousnesse, wherein consisteth the image of God; the former part whereof is expressed in this place, and the latter, Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying*] Lying in opinion, which is errour; in speech, which is falshood; in life and conversation, which is hypocrisie and dissimulation: because we are members one of another, and there is a near tye betwixt us, it is a sinne to deceive any by lying and falshood, but a greater to deceive those of the same corporation, especially so holy a corporation, as is the mystical body of Christ: for if in the naturall body (*as S. Chrysostome observeth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the stomach; how much more absurd and monstrous a thing would it be, if the members of the same mystical body of Christ should deceive or supplant one another?

speak every man truth with his neighbour] See Zech. 8. 16.

V. 26. *Be ye angry and sinne not*] See Psal. 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken against those who dishonour God: the Apostle doth not therefore simply forbid anger, but teacheth us how to bridle our anger in such sort, that although it be hot, (Jam. 1. 20.) yet that it break not into contumelious speeches or actions, but that it be straightway quenched, before we sleep; left Satan taking occasion to give us evill counsell, through his wicked crumies destroy us.

V. 27. *Neither give place to the devill*] See Jam. 4. 7.

V. 28. *to give*] Or, *to distribute.*

V. 29. *Let no corrupt communication*] Word for word, *no rotten communication*: whereby either he understandeth *impure and filthy speech*, or *unsavoury and unprofitable.* The metaphor is taken from stinking and unsavourie meat which the stomach loathes; so doth the ears of the godly all corrupt communication.

to the use of edifying] Or, *to edifie profitably.*

V. 30. *grieve not the holy Spirit of God*] Be not refractory unto him, offend him not, left he dispossesse your heart of those joyes and comforts which formerly he hath wrought there, according to his offices, and that he be not forced to withdraw himself from you, as from a loathed and offensive harbour. The phrase seemeth to be taken from the words of Esay, c. 63. v. 10. and they imply that the Spirit of God which dwelleth in us, is provoked by such sins he formerly mentioned, they being loathsome and odious to him, to suspend his friendly and comfortable operations in us, and instead of his love, let us feel his anger: as a Father doth cast a sad look upon his children while they are committing some evill in his sight, and he musst needs, though never so unwilling, chastise them, in stead of embracing them.

whereby ye are sealed] Or, *in whom ye are sealed.* See Ephes. 1. 13.

V. 32. *And be ye kinde one to another*] See 2 Corinth. 2. 10. Col. 3. 12, 13.

forgiven] Or, *freely pardoning.*

CHAP. V.

Vers. 1. *Followers of God*] It is the part of Children to imitate their father; *and Seneca saith truly*, Optimus animus pulcherrimus Dei cultus est, *the chief worship of God is the mind is inward, and consisteth not so much in the contemplation and admiration, as imitating, so farre as we are able, the divine perfections of God, which is the brightning of his image in our soul.*

V. 2. *and walk in love*] See Joh. 13. 34. and 15. 12.

an offering and a sacrifice] There were two Altars in the Temple, the brazen and the golden; the brazen for bloody sacrifices, the golden for the offering of Incense: the former was a type of Christs bloudy offering upon the Crosse; the latter of his intercession for us. In regard of both, the Apostle here faith, that Christ gave himself, both for an offering, and a sacrifice of a sweet smelling savour to God for us.

V. 13. *But fornication, and all uncleanesse or covetousnesse*, &c.] See Col. 3. 5. 1 Thess. 4. 3, &c. In the sensuive appetite the Philosophers place two faculties, the irascible, as they term it, and the concupiscible. Now the Apostle having in the former Chapter, vers. 31, 32. given rules for the rectifying of the affections seated in the irascible part, or faculty of the soul, here begins to give precepts for the bridling of the concupiscible part, in which the disorderly affections may be reduced to two principals, immoderate desire of wealth, which is covetousnesse, and the inordinate desire of pleasure, which is voluptuousnesse.

V. 4. *filthinesse*] Or, *obscenity.*

or jesting] Or, *scurrility*, or *jearing.* The word in the Original εὐτραπελία, signifieth facetiousnesse of speech, and by the Philosophers is taken in a good sense, who make it a vertue; but the Apostle takes it in an ill sense, for scurrilous jesting and unseemly mirth, unbefitting the gravity and sanctity of a Christian: and as in this word, so it hath fain out in many other, evill manners of men have spoiled them, as *phirmacon, tyrannus, sophista, latro, & magus*, which at the first were taken in a good sense, but now for the most part, is not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger*, &c.] Because these sins are such as the most part of men made light of, accounting them either as no sins, or very small ones; he awaketh the godly by this dreadfull denunciation, to the end they should so much the more take heed to themselves, flie from them, as most hurtfull plagues.

who is an idolater] *Hinc quisque* (faith Jerome upon Amos) *idolatras vitia*, every man makes those vices his god to which he wholly giveth himself, and whosoever giveth any part of the worship which is due unto God, either with his body, or with his soul, to any creature, is an idolater: *Gulosis venter Deus est, avarus colit mammona, hæreticus dogma, quod finxit*; the politician idolizeth his brain; the heretick, his fantasticall opinion; the glutton, his belly; the wanton, his Mistresse; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner belongeth; first, in respect of the object common to him and an idolater properly to taken. The idols of the heathen (faith the Psalmist) are gold and silver, for as they of the covetous man; the one (*as Paulinus acutely observeth*) worshippeth the image of his gods of gold and silver in the Church, the other, of the Prince stampt upon his Coyne in his Chest. Secondly, in respect of the acts common to them both: for as an idolater feareth his gods, so doth the covetous his gold, daring not to dispose of it for his necessary use. And as the idolater putteth his trust and confidence in his gods, so doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, so the covetous man beleeveth that his life consisteth in the abundance of the things which he possesseth, Luk. 12. 15. Lastly, as the idolater setteth his heart, and setteth his affections, and placeth his happinesse in his idoll gods; so the covetous man sets his heart upon his gold and silver, and holdeth them for his chiefest good, and highest felicity.

V. 6. *disobedience*] Or, *unbelief.*

V. 7. *Be not ye therefore partakers with them*] Because we are not so ready to any thing as to follow ill examples, therefore the Apostle warneth the godly to remember always, that the wicked are but as it were darknesse, and that they themselves are as it were light: (1 Thes. 5.) and therefore the other commit all villanies, as men are wont in the dark; but they ought not onely not to follow their examples, but also as the propertie of light is, to discover, and convince their darknesse, (*John* 3. 19, 20.) and to walk so, having Christ the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord*] The faithfull are called *lights*, not onely because they have the outward light of the Word before them, and the inward light of the Spirit within them; but also because they give light to others, insomuch that their honest conversation reproveth the life of wicked ones. Math. 5. 16. Phil. 2. 15.

V. 11. *have no fellowship with the unfruitfull works of darknesse*] Sins are called *works of darknesse*, for four reasons especially; first, because they proceed from darknesse, that is, the ignorance of Gods truth in the unregenerate. Secondly, because they damp the light of nature in all men, and of grace also in the regenerate. Thirdly, because they seek darknesse, and are for the most part committed in the dark; for he that doth evill, hateth and shunneth the light. Lastly, because (without repentance) they bring men to utter and everlasting darknesse in hell.

but rather reprove them] Or, *convince them.* Not only by seasonable admonitions and reprehensions, but especially by your godly and exemplary life.

V. 12. *a shame even to speake of*] *sit bonos auribus* as well as *oculis*, there ought to be a continuall regard had to eheears, as well as to the eyes of the godly. As elsewhere the Apostle maketh use of the verses of Epimenides and Aratus, so here he seemeth to allude to that Verse of Sophocles in his *Oedipus*, αἰὼν γὰρ ἐνδείξειν πάντ' ἀναγκάζει κανόν.

V. 13. *reproved*] Or, *discovered.*

whatsoever doth make manifest, is light] Either sensible light, which maketh things manifest to the eye; or intellectuall, which maketh things evident to the understanding; and that is either naturall, as the light of reason, or supernaturall, as the light of Gods Word, and his Spirit.

V. 14. *Wherefore he saith*, &c.] Some do take these to be the Apostles own words, uttering them as moved by the Spirit of Christ, as it is ordinary with the Prophets to testifie, *Thus saith the Lord*, wherefore he saith, that is, God saith by me unto you. Others, *as Georgius Syncellus*, conceive, that as S. Jude alledgeth a sentence out of the Apocryphall book of Enoch, so S. Paul here alledgeth this out of an Apocryphall book of Jeremiah, which these formall words are found. *S. Cyrill conceiveth*, that these words are taken out of Esay 51. 9. Awake, awake, &c. but the words following, O arme of the Lord, awake, as in the ancient dayes, shew, that there Mark calleth not upon us to awake, but we upon him. It seemeth most probable, that this allegation of the Apostle is taken out of divers prophetically words, collected together, as namely in the six and twentieth chapter of Esay and the nineteenth verse, The dead shall live, awake and sing, ye that dwell in dust; and chap. 60. vers. 1. Arise, for the light is come.

Awake thou that sleepest, &c.] See Isa. 60. 1. The Apostle speaketh of the spirituall sleep, both of sinne and death; and this his exhortation concerneth as well the faithfull, as the unbelievers; for the faithfull sleep sometimes in some one sin or other, the unbelievers are dead in trespasses and sinnes: the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to rise up from the dead, that by these exhortations apprehending the quickening power of Christ, they should obey the same, even as Lazarus rose by the word and power of Christ from his bodily death, John 11. 43, 44. In summe, forasmuch as all men are to give an account of all their works, at the dreadfull tribunall of God, so they are all of them called and summoned by his Word, to make ready their accounts, and prepare for the great Audit day, and to awake from their sleep, and death of sinne, to be enlightened by the light of the Gospel, and to walk answerably to that light.

and Christ shall give thee light] Or, *enlighten thee.* In the Original ἐπιφαύσει σοι, shall shine upon thee. For he is the Sunne of righteousnesse, Mal. 3. 1. the true light that lightneth every man that cometh into the world, John 1. 9.

V. 15. *See then that ye walk circumspectly*] Gr. *how exactly ye walk.* See Col. 4. 5.

V. 16. *Redeeming the time*] Gr. *season, or opportunity of time.* So me conceive that the Apostle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the translation of the Seventie we read, ἐξαγοραζετε καιρον, you delay or gain time, and then the meaning is, Redeem out the time as long as you can, by embracing all occasions of doing good. Others conceive it to be a metaphor taken from merchants, who prie ere the least profit that may be bestow'd in their pleasures, closely following their businesse when the markets are at best. We may also give a third interpretation, purchase at any rate all occasion of doing good, that ye may thereby in time for redeem that precious jewell of time which ye have formerly lost; as travellers that have staid long at their Inne, when they find the night coming upon them, they mend their pace, and go as many miles in one houre, as they did before in many.

because the dayes are evill] The dayes are not evill in themselves, for they are all Gods creatures, and it is a foolish superstition of the Gentiles and Astrologians to make difference of dayes, as if some dayes of the moneth or week were luckie, some unlucke: but the dayes are said to be evill, in respect of the corruption of the time, and the perfection of Gods Church; and the meaning of the Apostle is, that the faithfull are to look for hard and difficult times, wherein the opportunities of doing good will be cut off, or very much straitned, and therefore it is very needfull to anticipate them, by doing as much good as may be, while the time permitteth. See Eccles. 11. 2. John 9. 4. and 11. 9. and 12. 35. Gal. 6. 10.

V. 18. *Be not drunk with wine wherein is excesse.*] *I pecunia for the abuse took away all use of wine among the Lacedemonians, and commanded all the wives to be plucke up by the roots: and the Mahometans for a like reason forbid any of their Sect to drink wine under pain of death; their Musselmans and Darvises affirming, that there lurke a devill under every grape:* But the Apostle is so farre from simply condemning all use of wine, that he enjoyneth 1 Timothie, 5. 23. to use a little wine for his stomach sake: and in this very place he doth not forbid the Ephesians to drink wine, but to be drunk with wine wherein is excesse, that is all kinde of riot, joyned with all manner of sishtinesse, and uncleanesse; For as *S. Jerome* rightly observeth, *Venter mero æstuans facile desipiens in libidinem*; according to that of the Poet, *Ebrietas ignis in igne fuit.*

excesse] Or, *intemperance.*

with the Spirit] Gr. *in.*

V. 19. *in psalmes, and hymnes, and spirituall songs*] Some conceive that these three words are Synonimaes, and that the epitheton added to the last, namely, spirituall, is to difference them from profane, light, lascivious, and carnall songs. Others thus distinguish them, by Psalmes he meaneth songs of divers arguments, whether they contain Historicall narrations, complaints and expostulations, or good nurture and instruction: but by hymnes he understandeth such songs only, as contain the praises of God, and extolling his wonderous works: and by spirituall Songs, such as contain the praises of God, *sed augustiore quadam forma*; such as were more musicall, and set to parts, or in a higher key. But it seemeth most probable, that by Psalmes, he meaneth the Psalmes of David fet to the harp or psaltery, by Hymnes, certain Ditties made upon speciall occasion; and by spirituall Songs, such as were not composed before-hand, and prickt before them with musicall notes, but such as men endited by an extraordinary gift.

making melody in your hearts] That is, with an earnest affection of the heart, and not with the tongue only, For, *Non vox, sed votum, non cordula mufica, sed cor, non clamans, sed amans cantat in ore Dei*, Whence is that of *S. Jerome*, *Dei non vox, sed corde canitanda nec in tragœdorum modum guttur & fauces dulci mediamine collinendæ, ut in ecclesiis theatrales moduli audiantur & cantica*, In which words he condemneth not simply artificiall singing and elaborate musick, but such a kind of light and effeminate musick, as better became the Theater than the Quire: and whosoever are more taken with the straines of musick, and sweetnesse of the voyce, then with the matter of the song, musst acknowledge with *S. Austine* in the tenth of his Confessions, that they are at a fault, and their hearts ought to smite them for it. *Cum mihi accidit ut me amplius cantus quam res quæ cantatur moveat, paenaliter me peccare confiteor, & tum mallem me non audire cantantem.*

V. 21. *Submitting your selves one to another*] A short repetition of the end, whereunto all things ought to be referred, to serve one another for Gods cause.

V. 22. *Wives, submit your selves unto your own husbands*] See Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

as unto the Lord] That is, in obedience to Gods command; for they cannot be disobedient to their husband, but they musst resist God also, who is the Author of this subjection.

V. 23. *For the husband is the head of the wife*] See 1 Cor. 11. 3.

As Christ is the head of the Church] See 1 Cor. 11. 3.

V. 24. *subject unto Christ*] Gr. *subordinate.*

in every thing] Either with this restriction in the Lord; or in every thing which pertaineth to the husband as her head and superiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives*, &c.] See Col. 3. 19.

V. 26. *with the washing of water, by the word*] Gr. *laver.* By Christs bloud shed upon the Crosse, and represented by the water of Baptisme. For it is Christs bloud which cleanseth us from all our sinne. 1 John 1. 7. By the word, either he understandeth the sacramentall words used in Baptisme, or the promise of free justification and sanctification in Christ received by faith.

V. 27. *not having spot or wrinkle*] By spots we may understand the deformity of any sinfull work; by wrinkle, any duplicity, folding in, or insincerity in the intention: or by spot greater sinnes which defile the conscience, and stain the reputation; by wrinkle, lesse sinnes and those of infirmity, which are some blemish to our spirituall beauty. But then there growes a question, whether the Apostle speaketh of presenting the Church to God in this world, or in the world to come in celestiall glory. The answer is, that there is a double perfection, purity and beauty of the Church: absolute, without any spot or wrinkle, and that is not to be found in any of the sons of men, while they are clothed with this body of death; and of we speak of that purity and beauty, the Church is said to be pure, and to have no spot or wrinkle, (2 Cor. 11. 2.) not because she is so in the present, but because she is prepared to be so hereafter. As *S. Austine* noteth, *Libelle nas, & gras.* And in the first of his Retractations: *Quod dixi quasi sibi Deus elegit gloriosam ecclesiam, non habentem maculam neque rugam, non ita dixi quia nunc quasi omni ex parte talis est, (quamvis ad hoc electa, non dubitetur ut talis fit) sed quando Christus apparuerit vita ejus, tunc vobiscum ipsa cum*

cum eo apparebis in gloria. The second is a purity and perfection, *pro conditione hujus vitæ*, according to the state of this present life; and it consisteth in this, that all sinnes are avoyded or repented of, and in Christ forgiven, and his righteousnesse imputed: in this sense the Church is now presently pure and undefiled, and yet not free from all sinfull imperfection.

Blemish] Or, *blame.*

V. 29. *no man ever yet hated his own flesh*] That is, his own body. That is, no man in his right wits wrongeth his own body, though sometimes mad men teare their own flesh, and others out of errouneous religion, pitter out their flesh, as the Baalites did, 1 King. 18. or flea it off, as the ancient heretikes, called the *Flagellantes* or whippers, and the Popish Monks and Friers do at this day.

V. 30. *of his flesh, and of his bones*] Gr. *made out of his.* He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and sealed to us in the Sacrament of his Supper.

V. 31. *For this cause shall a man leave his father and mother*, &c.] See Gen. 2. 24. Matth. 19. 5. Mark 10. 7.

two shall be one flesh] See 1 Cor. 6. 16. Gr. *into one.*

V. 32. *This is a great mystery*] Not that of the bodily marriage, but that of the spirituall, betwixt Christ and his Church, as the Apostle here declareth himself; which union he teareth a mystery, by reason that the same can no way be apprehended by any naturall man, nor to be searched out by any understanding whatsoever, but is acknowledged by faith, that Christ is our Head and Bridegroome, and we his spirituall bride and members, whereby all Christs benefits requisite to our salvation, are bestowed upon us by Christ our Bridegroome, as a dowry, and communicated to us from Christ as our Head, as life in the naturall body is conveyed to all the members from the Head.

CHAP. VI.

Ver. 1. C*Hildren, obey your parents*] See Col. 3. 20.

in the Lord] For the Lord is the Authour of all fatherhood, and therefore we must yeeld such obedience as he will have us. In the Lord, implyeth both a commandement of childrens obedience from the Lord, and a restriction also, that they so farre obey their parents, as they swerve not from the true worship of God. For it is true, as *Bernard* teacheth, that we must yeeld obedience to our parents and superiours, who are in the place of God, as unto God, but then we must adde his limitation, in those things which are not against God.

right] Gr. *just.*

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Eccles 3. 8. Matth. 15. 4. Mark. 7. 10.

the first commandement with promise] Gr. *in.* Seeing there is a promise annexed unto the second commandement, how doth the Apostle say, that this is the first commandement with promise? The answer is, either that the Apostle by ἐντολὴ, derived from ἐντέλλω, understandeth a mandate or injunction of an affirmative duty; and so this is the first commandement with promise. For the second commandement in the decalogue is a prohibition of idolatry, the fourth is a positive or affirmative precept, but with no promise annexed unto it. Or the Apostle understandeth of speciall promises, the second commandement is with promise of mercy to a thousand generations, but that promise is generall; whereas the promise annexed to this fifth commandement, is a speciall promise; that thy dayes may be long, &c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3. 21.

admonition of the Lord] Or, *instruction.* Such admonitions, instructions, and precepts (for the word νουθεσία, extends so farre) as are taken out of Gods word, and are acceptable unto him.

V. 5. *Servants, be obedient to them*, &c.] See Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

with fear] That is, with carefull reverence: for slavish fear is not allowable in any, much lesse in Christian servants, who are spiritually free: yet their spirituall freedome taketh not away corporall service; in so much that they cannot be Christs, unlesse they serve their masters willingly and faithfully, so farre forth as they may with a safe conscience.

V. 6. *Not with eye-service*] Either the meaning is, that whatsoever they do in their masters businesse or affaires they should do it faithfully and sincerely; and not in shew and semblance only; or that they should be as carefull of doing their duty in their masters absence, as when their masters eye is upon them; knowing that though their master be out of the way, Gods eye is alwaies upon them, and that he will reward their faithfull service, though their masters do not: as on the contrary, severely punish their unfaithfulnesse, though their master do not, or cannot.

bone] Or, *soule.*

V. 9. *And ye masters, do the same things*] It is the duty of masters to use the authority that they have over their servants moderately and holily, seeing that they in another respect have a common Master, which is in heaven, who will judge both the bound and the free, the master and the servant.

forbearing] Or, *moderating.*

your master] Some reade, *both your and their master.*

neither is there respect of persons with him] Wisd. 6. 7. Eccles. 35. 12. Rom. 2. 11.

V. 10. *be strong in the Lord*] Be ye strengthned daily more and more by the power of the Lord against your enemies, whereof the means are set down and described, from the 13. verse to the 19. Or these words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the strength ye stand in need of.

V. 11. *Put on the whole armour of God*] Having before ministered his forces and set all Christians in their ranks, now he armeth them *cap a pe.* By the whole armour of God he understandeth all the furniture, and store of Christian vertues, together with all the means which God hath ordained to arme and defend us against the temptations of Satan.

that ye may be able to stand] That is, to keep your station, not to flie, but to overcome and get the victory of your enemies.

against the wiles of the devill] Or, *subtile assaults*, or, *fetches.* The Greek μεθοδίας, being derived from μετὰ, and ὁδὸς, signifieth properly a way-laying, circumvention, or going about, as they do who seeke after their prey: and the Apostle may seem to allude to the fetches of Job, v. 7. where the Lord demanding of Satan, from whence he came; Satan answered, from going to and fro in the earth; and from walking up and down in it, and so διοδεύειν, in Saint Paul, and περιπατεῖν, in 8. Peter, 1 Pet. 5. 8. are much at one.

V. 12. *we wrestle not against flesh and blood*] The phrase of wrestling against flesh and blood, intimateth that our adversarie is very neer us; we fight not *eminus*, but *comminus*, not at a distance, but neer at hand; our enemy comes within us, and grapples with us. *We wrestle not against flesh and blood*, that is, frail and feeble men, such as we are, not against humane and bodily power. By which words the Apostle doth not free us from our warfare against the world and the flesh, our two other enemies: but his meaning is, we wrestle not alone, nor chiefly against these: for our principall enemy is Satan, who fets the world and the flesh against us; and they serve as it were under his banner.

V. 12. *but against principalities*] The Apostle doth give here these titles to the devil and his angels, not as if they were set and ordained of God to be true Princes and Governours of the world: but that they do still by force and stratagems usurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the just judgement of God it is permitted unto them for a time to use that power to the punishment of the wicked, and the exercise of the godly, 2 Cor. 4. 4. 2 Thess. 2. 9, 10. Ephes. 3. 10.

against the rulers of the darknesse of this world] That is, of the state of ignorance, sinne, death, and confusion which reigneth in this world.

against spirituall wickednesse] Or, *wicked spirits.* τὰ πνευματικὰ τῆς πονηρίας, Word for word, *the spirituals* of wickednesse, that is, either spirits that are given to all wickednesse, and seek to bring man unto the same: or the spirituall nature and kind of wickednesse, which is the improvement of wickednesse, and farre more odious to God and dangerous to the soule (such as are blasphemous injections by Satan and damnable heresies, and deep plots against Religion) then carnall wickednesse or fleshly pollutions.

in high places] Or, *heavenly.* Of these words there are diverse expositions given, Saint *Crysostome* and *Oecumenius* take ἐν for ἐπὶ, or ὑπὲρ, *in* for *for*, and they thus expound the Text, We fight not for such trifles as the earth affordeth, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the sonnes of God, and coheirs with Christ of a celestiall crown. Others understand by ἐπουράνιοις, high places, places above us, that are upon earth, to wit, in the regions of the ayre; called sometimes in Scripture *heaven.* For Satan hath no place nor power more left him in the true and proper heaven, 2 Pet. 2. 4. Jude 6. Revel. 12. 8. Or by wickednesse in celestiall places, he meaneth wickednesse in *sacris & divinis*, wickednesse in the Church, and corruption in the dispensing and administration of holy and heavenly things.

V. 13. *evill day*] See Ephes. 5. 16.

having done all] Or, *having overcome all.*

V. 14. *having your loins girt about with truth*] The souldiers of old time had broad and strong girdles, or belts made of durable stuffe, better with many iron and brasse plates, whereby the weaker parts of the body, that is, the loines and upper part of the belly were armed. Girding fastereth the body and strengthens it, and is usually in Scripture taken for an expression and sign of strength and vigour, as Job 12. 21. Esa. 5. 27. and 22. 21. *With truth*, by truth some understand Christ himself, who is the Way, the Truth, and the Life: Joh. 14. 6. whom all that are baptized put on, Gal. 3. 27. Others the truth of doctrine opposed to errours and heresies; others sincerity and uprightnesse; opposed to hypocrisie; which is the truth of our life and actions; and this vertue indeed makes a man firme and steady in all his actions, whereas nothing makes a man more weak and fickle, and faint-hearted in strong trials, then hypocrisie and falshood.

having on the breast-plate of righteousnesse] By the breast-plate of righteousnesse, which is the only fence for the heart, he understandeth a good conscience, which is not only, as the Greek Scholiast tearmeth it, χιτῶν σιδηρὸς, *an impenetrable coat of male, or armour of proof*; *but as the Poet stylesh it a brasen wall. Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa.*

V. 15. *And your feet shod*] By the feet he understandeth the thighs and legs also up to the knees, which the ancient were wont to arme with *greaves*, which are a kind of brasse boots, such as the Scripture affirmeth that Goliah went out with against David, 1 Sam. 17. 6. these served not so much to ward the legges from the injuries of the weather, as from the hurt of darts, arrowes, blows, or thrusts.

with the preparation of the Gospel of peace] Gr. *in.* That is, with being ever ready and prepared to professe the faith, and to give an account of the hope that is in you. Rom. 10, 10, 1 Pet. 3. 15. For those who are ignorant, or ashamed, or timorous in this behalf, Satan easily foyleth, and bringeth to backsliding from their holy profession: but those who are well prepared, by frequent and profound meditations upon the Gospel, which is the doctrine of our peace with God, are provided with such shoes, buskins, or boots, as it were, that they may freely go, and crush all impediments in the world, and finish the course of their heavenly calling without any let or offence.

V. 16. *Above all*] Or, *over all.*

taking the shield of faith] We must take the shield of faith above all, that is, in our account and esteem, whatsoever other defensive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant, not an historicall faith, or faith of miracles, but a speciall trust and confidence in God by Christ. For this indeed covers and shelters the weaknesse and imperfections of all other graces, and best defendeth them and us against all the assaults of Satan, Psal. 91. 2, 9, 1 Pet. 1. 7, 8.

wherewith] Gr. *in which.*

able to quench] Not only to repell and keep off, but also to take away and destroy all their venemous power of hurting you.

all the fiery darts] That is, saith the Greek Scholiast, concupiscence, or lusts which kindle a fire in the soul, all incentives to sinne; as also the most dangerous temptations of incredulitie, distrust, and despaire. For the metaphor of fiery darts, some understand it of venemous darts, which by their poyson so infect the body, that it burneth as it were with fire. Others understand such darts which some points were put into the fire to be hardened, that so they might do the more hurt: both sorts well agree with the nature and property of Satans temptations, which do infect the soul, as it were, with poyson; and scorch it, as it were, with fire, if they be not speedily resisted and quenched.

the wicked] Or, *that wicked one.*

V. 17. *And take the helmet of salvation*] The hope of salvation purchased by Christ, by whose merits ye are saved already, and may lift up your selves as being already victorious in the combate which you are to fight, 1 Thess. 5. 8. *Take for a helmet the hope of salvation.*

and the sword of the Spirit] That is, the spirituall sword, which the holy Ghost hath prepared and put into the hands of the faithfull, which hath such an excellent edge that it will cut off all Satans temptations.

which is the word of God] The word of God is called the sword of the Spirit, for foure reasons: First, because the Spirit maketh this weapon to do its hands, 2 Pet. 1. 21. Secondly, because it slayeth our spirituall enemies, Esa. 11. 4. Thirdly, because it is sharper than a two-edged sword, and pierceth to the dividing of the soul and spirit, Heb. 4. 19. Fourthly, because it is no carnall, but a spirituall weapon, 2 Cor. 10. 4.

V. 18. *Praying always with all prayer and supplication*] Although prayer and supplication are usually taken for the same, yet here some distinguish them thus; prayer is here taken, say they, for a deprecation of some evill, or temptation, that it may not overtake us: by supplication, as earnest request to God for his help and grace, that if it be his will and pleasure to let us fall into some temptation, we may yet continue constant in this trial of our faith, and obtain a happy issue, 1 Cor. 10. 13.

in the Spirit] That is, being divinely moved and excited by the Spirit. Rom. 8. 25. Or earnestly and heartily, Joh. 4. 24. Rom. 12. 11.

V. 19. *And for me*] See Col. 4. 3. 2 Thess. 3. 1.

utterance] Gr. *speech.*

that I may open my mouth] Gr. *in the opening of my.*

boldly] Gr. *in liberty*, or *freely.*

V. 20. *an ambassadour*] The Apostles are called Ambassadours in foure regards especially: First, because as an Ambassadour speaketh nothing but what he hath commission for from his Prince; so neither ought the Apostles and Ministers of God to deliver any thing but that for which they have commission from God. Secondly, because as Ambassadours have respect wheresoever they are sent, and protection also; in regard they represent the person and deliver the words of their Prince: so ought the Ministers of the Gospel also to be *respected* and *protected*, because they are sent from the Prince of heaven, and deliver his message. Thirdly, because as Ambassadours are publik Ministers of State, and confined to no particular place, but are to go wheresoever the Prince sends them: so the Apostles were publique Ministers of God, confined to no certain country, but sent to preach to all Nations. Fourthly, because as Ambassadours of all other Messengers speak the most freely, and boldly, being backed with the authority of their Prince, and warranted by their commission: so of all other the Ministers of the Gospel ought to use freedome and boldnesse of speech, 2 Cor. 5. 20. & 7. 4. & 10. 1. Ephes. 6. 19.

in bonds] Or, *in a chain.* In the Originall it is ἐν ἁλύσει, in a *chain.* For, as the learned Antiquaries observe, the Apostle at this time was not in prison with sereers, but in the custody of a souldier with whom he might go abroad, having a chain on his right arme, which was tyed to the souldiers left arme.

therein] Or, *thereof.*

boldly. Gr. *freely.*

V. 24. *in sincerity*] Or, *with incorruption* ἐν ἀφθαρσίᾳ, word for word *in incorruption*; or with *incorruption*: and the meaning is, either the grace of Christ be with you, which grace is incorruptible: or grace be with them that love Christ in incorruption, that is, in sincerity, not feignedly and hypocritically, or that love Christ to incorruption, that is, by him to obtain life everlasting.

ANNO-

ANNOTATIONS
On the Epistle of Paul the Apostle
to the PHILIPPIANS.

The ARGUMENT and ANALYSIS.

THe Philippians *heaving of the imprisonment of the Apostle at* Rome, *were much troubled at it, and presently dispatched* Epaphroditus *to visit him, and supply his wants; by whom the Apostle understanding that there were some false Teachers and scandalous livers crept in amongst them, who corrupted the Doctrine of the Gospel, and became enemies to the Crosse of Christ: Upon this occasion writeth this Epistle, wherein he acquainteth them with his present condition, thankfully acknowledgeth their tender love and care over him, passionately complaineth of the perverters of his Doctrine, and disturbers of their peace, and with many godly Admonitions and Exhortations, endeavoureth to frame their lives to a Heavenly conversation.*

The divine conceptions and expressions in this Epistle, branch themselves into

1. Consolations *against the scandall of the Crosse, shewing that all the sufferings of the godly, redound to the furtherance of the Gospel, and their unspeakable comfort, and everlasting reward. From* the 12. Verse *of the first* Chap. *to* V. 27.
2. Exhortations *to concord, to humblenesse of minde, and patience; to mortifie the flesh, and account all things losse for Christ; to set their heart and affections upon Heaven and Heavenly objects, in a continuall expectation of Christ from thence; to moderation, devotion, and all Christian vertues: from* the 27. Verse *of the first* Chap. *to* V. 10. *of* Chap. 4.
3. Gratulations *for their zeal, love, knowledge, fruits of Righteousnesse, and in special, for their bounty to him, at which, he much rejoyced; not so much for the supply of his own wants, as the abounding of Gods grace in them.* Chap. 1. *to* V. 12. *and* Chap. 4. *from* V. 10. *to* V. 20. *where he concludeth his Epistle with salutations and prayers.*

CHAP. I.

Vers. 1.  *Hich are at Philippi*] Gr. *which are in Philippi.*

with the Bishops and Deacons] *The Synod of Nice forbad two or more Bishops to have their Seats in one City, and before that, Cornelius Bishop of Rome upbraids Novatus with ignorance (as Eusebius writeth in his sixt Book of Ecclesiasticall story) for that he knew not that there ought to be but one Bishop in that Church, in which he could not be ignorant that there were forty six Presbyters; and Oecumenius and Chrysostome affirme as much of Philippi,* is being but one City, it cannot be supposed that there should be in it at the same time, more *Bishops*, in that restrained sense, as the word Bishop was afterwards taken. Here therefore by ἐπίσκοποι, and διάκονοι, we are to understand the whole Ministery at Philippi, consisting of Presbyters, to whom the government of the Church was committed; and Deacons, who not only had the care of the poor, but also assisted the Ministers in their Ecclesiasticall function.

V. 3. *remembrance*] Or, *mention.*

V. 5. *For your fellowship in the Gospel*] Or, *concerning.* That by our Ministery ye have been brought to the communion and fellowship of the profession of the Gospel, and have so continued from the first day that you heard of it, even till now.

V. 6. *will perform it*] Or, *will finish it.*

until the day of Jesus Christ] The Spirit of God will not forsake you unto the very latter end, untill your mortall bodies shall appeare before the judgement of Christ to be glorified.

V. 7. *I have you in my heart*] Or, *you have me in your heart.*

in as much as both] Or, *how that both.*

ye all are] Or, *ye all were.*

partakers of my grace] Or, *partakers with me of grace*; or, *of the same grace with me.* Ye are all partakers with me of the same grace and mercy of God, in your effectuall calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble confessour of the truth, and thinking him worthy to suffer for so good a cause. It seemeth therefore that some of the Philippians were partakers with the Apostle in his bonds, which the Apostle was so farre from esteeming any disgrace or disparagement to him, that he accounted them a grace, and an ornament to him. As also did the noble Martyr Babylas, who gave charge at his death, that his bolts should not be knocke off his feet, but be buried with him.

in knowledge] By knowledge some understand the contemplative science of divinity and celestiall mysteries: by πάσῃ αἰσθήσει, a practicall or experimentall knowledge, a sensible feeling of the work of grace in our hearts.

judgement] Or, *sense.*

V. 10. *approve things*, &c.] Or, *try.* The words in the Originall δοκιμάζειν τὰ διαφέροντα, may bear a double construction, Either I pray God that your love may abound in all knowledge and judgement sensibly to discern the difference between the truth of God, and vain fancies of men; or between earthly trash and heavenly treasure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent mysteries of salvation.

are excellent] Or, *differ.*

V. 11. *filled with the fruits of righteousnesse*] Gr. Tec. *fruit.* The fruits of righteousnesse are good works, both pleasing to God, and profitable to men. For righteousnesse may be compared fitly to a tree, whose buds are good intentions and purposes; blossomes, good words, and fruits, good works. If we follow the reading of Teela, and the Greek Scholiast, καρπῶν in the singular number, then by this fruit which we bear by being ingrafted into the true Vine, Christ Jesus, he may understand, peace and joy in the holy Ghost, which is the fruit of the righteousnesse of faith.

are] Gr. Tec. ἦ.

V. 12. *understand*] Gr. *know.*

have fallen out rather unto the furtherance of the Gospel] Gr. *come rather.* Here he preventeth the offence that might be taken at his perfecution, whereby divers took occasion to disgrace his Apostleship; to whom he answereth, that God had blessed his imprisonment in such wise, that he is by that means become more famous, and the doctrine of the Gospel is by this occasion further spread, although not with like affection in all men.

V. 13. *my bonds in Christ*] Or, *for Christ.* That is, the bonds and imprisonment which I suffer for Christs sake, howsoever they were by Satan and his complices intended to the disgrace and hinderance of the Gospel, yet quite contrary by the providence and goodnesse of God, they are turned to my great honour, and the advancement also of true religion; for all

Nero's

Nero's Court rings of my bonds, and the cause thereof.

the palace] Or, *Cesars Court.*

in all other places] Or, *to all others.*

V. 14 *word without fear*] Gr. Tec. *word of God without fear.*

V. 16 *The one preach Christ of contention*] Either out of envie, to out strip me, or a desire to procure my death, that Nero through their preaching, hearing of the generall disperssing of the doctrine taught by me, might be thereby inraged to take away my life, whom he hath now in bonds, to do with me what he will.

sincerely] Or, *purely.*

adde] Gr. Tec. *stirre up.*

V. 17. *set for the defence of the Gospel*] Κεῖμαι, signifieth properly to lie, and so it may be here taken, and then the meaning is, some out of love preach the Gospel to further my account at the last day, knowing that I lie in prison for the Gospel sake, and by that my imprisonment am hindered in the exercise of my Apostolicall function. If we retain the common translation, I am set for the defence of the Gospel, then the meaning is, God hath appointed me a Champion of the Gospel, and set me in my station, to maintain it; which, through the power of his grace, I will keepe whatsoever dangers or terrours are before me.

V. 18. *and I therein do rejoyce*] He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Christ, which giveth to them that aske.

V. 19. *shall turn to my salvation*] As Joseph spake to his brethren, Gen. 50. 20. *You thought evill against me, but God turned it to good*; so the Apostle here comforteth himself with this, that whatsoever mischief his adverlaries pretended against him, by adding affliction to his bonds, yet that God would so order all things, that even the persecution which was raised against him, should turn to the furtherance of his salvation, and increase of his joy here, and glory hereafter.

V. 20. *earnest expectation, and my hope*] We must continue even unto the end, with great confidence, having nothing before our eyes but Christs glory; whether we live or die, my hope is, that in nothing I shall be ashamed; that in nothing they can do, or that can befall me, I shall have any cause to be dejected, abathed, or discouraged.

with] Gr. *in.*

V. 21 *For to me to live is Christ, and to die is gain*] Or, *Christ is to me life, in and death gain.* In Greek, as sometimes also in Latine, a Verb in the Infinitive mood is put for a Noun, as, *nostrum hoc vivere triste*, for, *nostra hac vita triste*; and *scire tuum nihil est*, for *scientia tua nihil est*: so here, *mihi vivere est Christus*, for, *mihi vita Christus* ἐμοὶ τὸ ζῆν, ὁ Χριστός. And in this sense Nyssen understandeth the phrase in Epitaph. Basil. χριστὸς ἐν ἐμοὶ τὸ ζῆν, which the learned Interpreter thus rendereth, *Christus vita utrique erat, Christ was life to them both, and death a like advantage.* The meaning is evidently this, Christ is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall exchange and gain heaven for earth, and a happy eternall life, for this miserable and mortall.

Or, all the gain I aym at in life or death, is Christ, namely, to glorifie him by my service. Acts 20. 24. & 21. 13.

V. 22. *But if I live in the flesh, this is the fruit of my labour*] Or, *But whether to live in the flesh be profitable for me, or what I should chuse.* That Christ is magnified in my body, whether of the two I should chuse, life or death, I cannot resolve.

V. 23. *For I am in a strait between two*] I am perplexed and doubtfull betwixt these two desires and wishes, there being very forcible and weighty arguments on either side.

having a desire to depart] Or, *be dissolved*; or, *loosed.* To return to my own and proper home, 2 Cor. 5. 6, 8, 9. 2 Tim. 4. 6. The word in the Originall ἀναλῦσαι, or, ἀναλυθῆναι, signifieth either to be resolved, namely, into my first principles, as the Philosophers speak; or, dissolved, whereby the Apostle intimateth, that death is no destruction, but a dissolution onely, or taking asunder the parts, of which we are composed; that is, a separation of the soul from the body. The word signifieth also to change our abode or dwelling, that is, to depart this life, by a metaphor taken from those that quit their Inne, to further their travell homewards; or from such as be ready to go to Sea, and to set Sail for another countrey, untie and loosen the cables, whereby the ship lay fastened and bound at the shore. It signifieth also, to be released, and set at large, and at libertie; and it is very probable, that the Apostle in this phrase ἀναλῦσαι, had a reference both to his bonds and to his death; and his meaning is, I desire to be discharged and released, as out of a common Gaole, so also out of the prison of my body, that I may presently be with Christ my Saviour in heaven, in rest and bliss.

V. 24. *Nevertheless to abide in the flesh*] Here we have an example of a true shepheard, who maketh more account how he may profit his flock, then of any commoditie of his own whatsoever, though it were better for his owne particular to glorifie Christ by his prefent death and Martyrdom, that so he might presently enjoy Christ, and receive his Crown of glory; yet he chuseth rather to abide in the flesh, and prolong his life, though in miseries, perils, and bonds, for the furtherance and joy of their faith.

V. 26. *for me*] Gr. *in me.*

V. 27. *Onely let your conversation be*, &c.] See Ephes. 4. 1. Colos. 1. 10. 2 Thess. 2. 12, Having ended his Preface, he descendeth now to exhortation; and first of all, he exhorteth to unitie and consent, that being knit together with common bonds, they continue through the strength of faith to bear all adversity in such sort, that they doe nothing unworthy the profession of the Gospel.

stand fast in one spirit] It is a metaphor taken from wrestlers, that keep their ground, and think not a foot.

V. 28. *In nothing terrified by your adversaries*] We ought not to be disheartened, put rather encouraged by the persecutions which the enemies of the Gospel threaten and raise against us, seeing that they are certain witnesses and evidences from God himself, both of our salvation, and of their destruction.

V. 29. *For unto you it is given*] Gr. Tec. *unto us.* He proveth what he laid before, that suffering persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith. (2 Tim. 3. 12. 2 Thess. 1. 5.)

V. 30. *Having the same conflict which you saw in me*] Or, *same fight.* At my being with you, whereof we read, Acts 16. 19, &c.

and now hear to be *in me*] By the relation of others what I now endure in my bonds here at Rome.

CHAP. II.

Vers. 1. A*Ny consolation*] A most vehement exhortation to unity and Christian love, by way of Rhetoricall adjuration; as if he should say, As ever you look to receive any comfort in Christ, or reap benefit by his love, and the communion between you and the Saints of God, fulfill my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man*] The Apostle useth a word, which doth properly signifie to ayme or look narrowly as to a marke we shoot at; and his meaning is, that we should not principally or only aym at our own honour, or profit: for otherwise a Christian ought to provide for his own houshold, 1 Tim. 5. 8.

V. 5. *Let this minde be in you*] Or, *the same.* Be you so humble and charitably minded, and so respect the good of others, even with neglect of your own, as we see Christ our Saviour did.

V. 6. *in the form of God*] Either in the nature and essence of God, being very God, as the ancient Fathers generally expound the word μορφή here used; or in the state, that is, glory and majestie of God, appearing no otherwise, neither to Angels, nor to men, then as God in Divine glory and majestie.

not robbery] It was his right by nature (See Joh. 5. 8.) to be equall with God, and therefore the challenging it, could be no usurpation of anothers right, or taking to himself, that which was not his own: A like phrase is used in the Syriack rituall, where when Christ came to John to be baptized of him, John answereth, ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himself*, &c.] Gr. *emptied himself.*

of no reputation] Devested himself of his robes of majestie and glorie, and brought himselfe as it were to nothing. Word for word, evacuated himself, laid aside for the time his divine Majestie; so Νεστοριανοὶ, κένωσιν δόξης ὑφεῖσι.

form of a servant] Either the true nature of man, who is a servant to God; or the quality and condition of a servant living in subjection, and receiving stripes for us. See Esa. 53. 2, 3, 4, 5.

likenesse of men] Or, *habit.* Like other meer men, as Heb. 2. 14, and 4. 15. Rom. 8. 3.

V. 8. *fashion as a man*] Or, *shape.* As a true man (not in shew and appearance onely) as Joh. 1. 14. *We saw his glory as the glory of the onely begotten Sonne of God.* Where *as is demonstrationis, non similitudinis.*

he humbled himself] In this verse there is a kind gradation: for it is more to become obedient then to humble himself; more to yeeld unto death, then to become obedient; more to be crucified, then simply to die. For it was to submit himself to a most painfull, ignominious and a cursed death, Gal. 3. 13.

V. 9 *Wherefore God*] Because he humbled himself so low, God exalted him so highly, viz. above the grave in his resurrection;

rection, above the earth in his ascension, above the heavens in placing him at his right hand.

above every name] That is, a dignity, glory, and power, above all names. For by meanes of this exaltation he hath enstalled him in the possession and glorious administration of his heavenly kingdome, wherein his divine Majesty which had been eclipsed for a while, doth shine again in full and perfect glory.

V. 10. *as the name of Jesus*] The Apostle in these words seemeth to have reference to Esa. 45. 23. and the meaning is, that all creatures should adore, and worship Christ, and yeeld him all obedience, either voluntarily, or by constraint, as to their Soveraign King at whose very name they should fear and tremble. This is in part now performed in the Catholike Church dispersed through the whole world; but shall be perfectly accomplished at the dreadfull day of Judgement, Rom. 14. 11.

of things in heaven, &c.] Or, *those*. Of all creatures wheresoever they are, either in heaven as Angels, and the souls of them that sleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned Ghosts. For though Angels and Spirits have neither corporall knees, nor fleshly tongues, as men have; yet they have some meanes, whereby they are bound, and shall whether they will or no, expresse and testifie their subjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

things *on earth*] Or, *those*.

things *under the earth*] Or, *those*.

V. 12. *work out your own salvation*] That is, employ all your abilities, and endeavours to approve, and practise all the means, which God hath appointed for the accomplishment of your salvation, 2 Cor. 7. 1. Finish your sanctification in the feare of God.

with feare] Feare and trembling are not here opposed to spirituall confidence, but to carnall security; and imply no more then a holy reverence, humility and carefullnesse. (Psal. 2. 11. Heb. 12. 28.) as *Fulgentius* speaketh, *ne superbi amittamus quod indigni accepimus*. Feare we may, and must out of the consideration of our own infirmity; yet alwaies trust and be confident in God, who worketh in us both the will and the deed; by whose power we are kept through faith to salvation, 1 Pet. 1. 5.

V. 15. *harmlesse*] Or, *sincere*.

ye shine] Or, *shine ye*, or, *appear*.

V. 17. *and if I be offered*] Gr. *poured forth*. If I be poured forth as a drink-offering upon the sacrifice of your faith; as if he had said, I have brought you Philippians to Christ, and now my desire is, that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spirituall sacrifice, 2 Tim 4. 6.

V. 19. *But*] Or, *moreover*.

V. 20. *like-minded*] Or, *so dear unto me*.

your state] Gr. *those things that concern you*.

V. 21. *For all seek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothie and Epaphroditus: and his meaning is, that it is a vice incident to most, to preferre their own profit and worldly ends, before the glory of Christ.

V. 25. *messenger*] Gr. *Apostle*.

V. 28. *the lesse sorrowfull*] Gr. *more without sorrow*.

V. 29. *hold such in reputation*] Or, *honour such*.

V. 30. *work of Christ*] By the work of Christ, he meaneth his labour in preaching: or his watching and paines taking in ministring to Pauls necessitie, calling it the worke of Christ to visit Christ being poore and in bands in the person of Paul, Matth. 25. 36. 40.

CHAP. III.

Vers. 1. R*Ejoyce in the Lord*] Not in worldly comforts and contentments; or not in carnall rites and observations; but in the Lord with a spirituall and heavenly joy.

V. 2. *Beware of dogs*] By dogs he understandeth the false Apostles, whom he calleth by this vile and reprochfull name, because they *barked* at the *light of truth*, *snarled* and *bit* found and sincere preachers with their slanders: or because they returned unto their former grosse and scandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

evill workers] Either deceitfull workers, as 2 Cor. 11. 13. who seemed to seek the glory of God; but indeed aimed at their own profit, honour, or glory: or false teachers, who under pretence of building Gods Church, pulled it down; who took great style and paines, but onely to vent and further spread their erroneous and dangerous doctrine.

the concision] He calleth them so, not for that they made cuttings in their flesh, after the manner of the superstitious Gentiles; but because by urging circumcision they made a rent and *concision* in the Church: or the præposition κατὰ in κατατομὴν in κατὰ ἐφεσον, and divers other words is taken in the worse sense, to disgrace and disparage the circumcision they so much boasted of, which was now no more a seale of Gods covenant, but a meer cutting of the flesh with an *incision* also, and wounding of the *conscience*.

V. 3. *we are the circumcision*] We now are to be accounted of the true circumcision, who have our hearts circumcised, and our wicked lusts and affections cut off, by the grace of Christ serving God in puritie of life.

V. 4. *confidence in the flesh*] Trust not, nor value our selves by externall priviledges which concerne the outward man, or rely not upon carnall rites.

V. 5. *of the flock of Israel*] See 2 Cor. 11. 22.

an Hebrew of the Hebrews] Not a proselyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

as touching the Law, a Pharisee] According to the strict observation of the law, Act. 23. 6. & 26. 5.

V. 6. *persecuting the Church*] See Act. 22. 4. & 26. 11. 1 Cor. 15. 9. Gal. 1. 13.

V. 7. *were gain to me*] Those things which while I was a Jew I accounted rare and singular prerogatives, I now make no reckoning of; but flight them as not onely worthlesse, but some way prejudicial to my better calling.

V. 9. *be found in him*] That I who was lost before in my self, might be found in him, as a branch engrafted into the true Vine, Joh. 15. 2 or a member incorporated into his mystiall body.

not having mine own righteousnesse] That is, to be in Christ, to be found not in our own righteousnesse, but clothed with the righteousnesse of Christ imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but also practically; that I may feel the power of his resurrection, in raising me first from the death of sinne to the life of grace; and after from the death of nature, to the life of glory.

the fellowship of his sufferings] That I may experimentally finde what exceeding joy and comfort it is to suffer for him, and with him.

V. 11. *resurrection of the dead*] He speaketh not of the resurrection of the dead common to all, but of a resurrection to a glorious and immortall life, Luk. 14. 14. Joh. 5. 29. In the Original it is not ἀναστασις, but ἐξανάστασις, which some of the learned observe to be alwaies taken for the resurrection of the just; or resurrection of life, which is opposed to the resurrection of condemnation.

V. 12. *for which also I am apprehended*] For we runne, but so farre forth as we are laid hold on by Christ; that is, as God giveth us strength, and sheweth us the way. Or, I now follow hard to overtake and lay hold on Christ, who when I before wandred and fled from him, apprehended me and laid hands on me by his grace, Psal. 119. 176.

V. 13. *reaching*] Gr. *stretching*.

V. 14. *the mark*] The prize of heavenly glory, which we runne in the holy race set before us, 1 Cor. 9. 24, &c.

V. 15. *as many as be perfect*] As many as are fully instructed in this mysterie, and truly strive for Christian perfection. He said before vers. 12. that he was not already perfect; so that in this place he calleth them perfect which had well profited in the knowledge of Christ and the Gospel, whom he setteth against the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your selves perfect.

V. 16. *By the same rule*] Off faith and life, to wit, the word of God, not crossing one another in our waies of teaching, or course of living.

V. 17 *followers together of me*] See 1 Cor. 4. 16.

V. 18. *For many walke*] He setteth forth the false Apostles in their colours, not out of malice, or emulation, but with sorrow and tears; to wit, that they regarded nothing else, but the commodities of this life; that is to say, their enjoying peace and quietnesse, and to flow in abundance of wealth, and worldly pleasures, and live in honour and estimation among men, whose miserable end he forewarneth them of.

enemies of the Crosse of Christ] Though they preach Christ crucified, yet partly by not mortifying their fleshly lusts; partly by preaching righteousnesse by the law, they undermine the doctrine of the Crosse, and really oppose the power and virtue of Christs passion.

V. 19. *Whose end is destruction*] Both of body and soul in hell. Matth. 10. 28. See also Rom. 6. 21. 23.

glory is in their shame] Who glory in those things whereof they ought to be ashamed; or which in the end will prove their shame and confusion. Rom. 6. 21.

V. 20. *For our conversation is in heaven*] Zanchius translateth it our *bargeship*; others our *civill society*, or *politie*; the Syriack our *trade*, or *affairs*. The Originall πολίτευμα, signifieth more then can be expressed in one word in our vulgar language. The full meaning is we look higher then the earth, we set our

our affection upon the things that are above; we carry our selves like fellow citizens of Saints; there we live according to the lawes of heaven; and here on earth in part enjoy the priviledges of the celestiall Jerusalem.

look for the Saviour] See 1 Cor. 1. 7. Tit. 2. 13.

V. 21. *our vile body*] Gr. *the body of our vilenesse*.

his glorious body] Gr. *the body of his glory*.

CHAP. IIII.

Vers. 1. M*Y joy and my crown*] My honour and greatest ornament; or for whose knowledge and profiting in the Gospel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beseech Euodias*] Or, *exhort*.

beseech Syntyche] Or, *exhort*.

V. 3. *true yoke-fellow*] By yoke-fellow the Apostle understandeth not his wife, as some of the ancients imagined: for he had no wife when he wrote his first Epistle to the Corinthians, as appeares, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he understandeth the husband of one of the women he mentioned before, or some chiefe and principall pastour to whom the Epistles of the Apostles were usually addressed, and by them afterwards read before all the congregation.

women which laboured with me in the Gospel] Not which preached the Gospel with Saint Paul, but who took paines to minister unto the Apostle, and were partakers of the combats and difficulties which he suffered from the enemies of the Gospel.

whose names are in the book of life] See Revel. 3. 5. and 20. 12. and 21. 27. A metaphor taken from the enrolling of Citizens, or souldiers, that they may be known and held for such. This roll is called here the *Booke of life*, because therein are written all the elect who are ordained to eternall life, Exod. 32. 32. Luke 10. 20. Revel. 3. 5. and 17. 8. and 20. 12, 15.

V. 4. *Rejoyce in the Lord*] See Philip. 3. 1.

V. 5. *moderation*] Or, *equity*, or *equall carriage*.

The Lord is at hand] Either for our present succour, Psal. 33. 18. or he will come shortly to set an end to all your sufferings; and revenge all the wrongs, done to all his Saints, viz. at the day of Judgement.

V. 6. *Be carefull for nothing*] See Matth. 6. 31, 34. 1 Pet. 5. 7.

supplication with thanksgiving] So David beginneth very often with supplication and teares, but endeth with thanksgiving.

V. 7. *peace of God*] Gr. Tec. *Christ*. The true spirituall and incomprehensible rest and quietnesse of minde wrought by Gods Spirit in your hearts will keep you from all terrour, anxietie and trouble. See Rom. 5. 1.

hearts and minds] He divideth the heart and the minde; by the heart, understanding the will and affections; by the minde, the understanding or intellective facultie.

through] Or, *in*.

V. 8. *honest*] Or, *venerable*.

V. 10. *your care of me hath flourished again*] Or, *is revived*. A metaphor taken from Plants which are dead in the Winter, but revive and flourish in the Spring: so it should seem that their care for the Apostle was intermitted for a season; either through forgetfulnesse, or want of opportunity to send unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim 6. 5, 8.

V. 12. *abased*] Or, *humbled*.

V. 13. *I can do all things*] The word in the Originall ἰσχύω signifieth not properly I can do all things, but I am able for all things; namely, those things he mentioned before, which were rather passions then actions, as to be abased and to suffer need, &c.

through] Gr. *in*.

V. 15. *as concerning giving*] Or, *to the account of giving*.

V. 17. *Not because I desire a gift*] It is all one to me whether I want or abound; but in this I desire a benefit may accrue unto you: for this fruit of yr. love will be allowed upon your account at the last day.

V. 18. *I have all*] Or, *I have received all*.

an odour of a sweet smell] He alludeth to the sweet smelling savours offered in the old law.

a sacrifice acceptable] See Heb. 13. 16.

V. 22. *of Cæsars houshold*] This Cæsar was Nero, in whose palace Saint Pauls bonds were made manifest, Phil. 1. 13. and God gave such a blessing to his preaching and sufferings, that he made some converts there, who afterwards proved martyrs, namely, Evellius and Torpetes, if at least we may beleeve the Romane Martyrologie.

ANNOTATIONS
On the Epistle of Paul the Apostle to the COLOSSIANS.

The ARGUMENT and ANALYSIS.

SAint Paul *according to his Apostolicall Function, taking care of all Churches, and hearing that at* Colossa *divers Weeds sprang up, which hindered the growth of the* Gospel; *namely, Heathenish opinions, concerning the mediation of Angels, and Jewish superstitions, in the observation of legall Rites, writeth this Epistle to them, wherein he rooteth up these Weeds, proving to them, that* Christ *is our onely Mediatour, by whom we have access to God; and that the Body being come, the legall shadowes are to vanish away,*

The godly instructions treasured up in this Epistle, partly tend to
- 1. *The confirmation of the Christian Faith in the Deity and Kingdome of* Christ, *and his triumph over principalities and powers, and our redemption, regeneration, and justification by him,* Chap. 1. 2.
- 2. *The regulating a godly life and conversation, by performing all such duties as are required of all that embrace the* Gospel.
  - 1. Absolutely, *and in generall, as to mortifie the lusts of the flesh, to speak the truth, to avoid scandall, and to doe workes of Mercy and Charity.*
  - 2. Relatively, *and in particular, as namely, such as are required from;*
    - 1. *Fathers to Children.*
    - 2. *Children to Fathers.*
    - 3. *Husbands to Wives.*
    - 4. *Wives to Husbands.*
    - 5. *Masters to Servants.*
    - 6. *Servants to Masters.*

CHAP. I.

Vers. 2. *Hich are at Colosse*] Colosse is a Citie situated in Phrygia, not farre from Hierapolis and Laodicea, on the side they bend towards Lycia and Pamphilia.

and peace from God] See Rom.1.7.

V. 4. *to all the Saints*] See 2 Cor.1.1.

V. 5. *For the hope*] Hope is here taken by a Metonymia, for the thing hoped for; to wit, those glorious things which our hope assureth us are laid up for us in heaven, Rom. 8.24.

V.8. *your love in the Spirit*] Your spirituall love, or your love which cometh from the Spirit.

V. 9. *in all wisdome*] See Ephes.1.8.

V. 10. *walk worthy of the Lord*] See Ephes.4.1.

unto all pleasing] Or, *to please him in all things.*

V.11. *his glorious power*] Gr. *the power of his glory.*

with joyfulnesse] Our patience must not be unwilling, and as it were, drawn from us by force, but proceed from a joyfull minde, Act.5.41. Rom.5.3. Jam.1.2.

V. 12. *unto the Father*] We cannot otherwaies consider of God to our salvation, but as he is Christs Father in whom we are adopted: beside, the efficient cause of our salvation is the only mercy of God the Father, who maketh us meet to be partakers of eternall life by the Word and Spirit.

to be partakers of the inheritance of the saints in light] Gr. *for, or to a part of the lot of saints in light.*

in light] In the Kingdome of his grace and glory, which is called light, in regard of the true knowledge of God that shineth therein; and because of the eternall glory and brightnesse in heaven which followeth upon the same, Jam. 1.17.

V.13. *his dear Sonne*] Gr. *the Sonne of his love.*

V. 14. *we have redemption*] See Rom.3.24.

V. 15. *Who is the image*] See Heb.1.3. Christ is here said to be the image of God, as well in respect of his eternall birth from the Father, being the expresse and eternall image of his person, Heb.1.3. as also in respect that being made man, God the Father did in him, and by him, as a lively image set forth before our eies his glorious attributes of wisedome, goodnesse, righteousnesse, and almightinesse, &c. Joh.14.1.and 14.9. 1 Tim.3.16.

of the invisible God] The Father is called the invisible God, not onely because his essence or being is invisible, 1 Tim.6.16. but for that he never revealed himself before the eyes of men, as the Sonne hath done in his humane nature, 1 Joh.

the first-born of every creature] Or, *of all the creation.* Some, as *Isidorus Pelusiota*, reade not, πρωτότοκος, but πρωτοτόκος, with the accent in *penultima*, and accordingly render the word, not the first-born, but the first bringer forth of all creatures. Others conceive that Christ is called the first-born, in respect of his eternall birth from the Father before all creatures, Joh.1.2.3. A third fort interpret the word, first-born of every creature, the heire of all, and make this Text parallel to the first of Hebrews the second.

V. 16. *For by him were all things created that are in heaven*] See Joh.1.3.

thrones, or dominions, &c.] This name together with those that follow, signifie the Angelicall creatures with their severall degrees, and dignities as well among themselves, as in regard of the inferiour world, and the government thereof. See Rom. 8.38. Ephes.6.12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is said, that God is setting as upon a throne, by a figure taken from the Cherubins that were over the Arke, whereupon appeared the glory of God, 1 Sam.4.4. 1 Chron.28.18. Psal.68.1. Ezek. 10.1.

V.17. *And he is before all things*, &c.] See 1 Cor.8.6. John 1.3.

V. 18. *head of the body*] That is, of the Church, his spirituall body, receiving from him spirituall life, and being governed by him as the head, Ephes.1.22. & 4.15,16.

the first-born from the dead] See 1 Cor.15.20. Rev.1.5. The first-born among those that are to rise from the dead to eternall glory, whereby, as by the word beginning is intimated, not only that he is the first in order, and the cause of the resurrection of the rest, but besides this also, that he shall himself according to his humane nature in glory farre surpasse them all, as the first-born in the Old Testament had a preheminency above the rest, 1 Cor.15.20.

in all things] Or, *among all*, As in the creation and naturall estate of the world: so also in the redemption and spirituall estate of the Church. Or, among all, *viz.* the children of God, Rom. 8.29.

V. 19. *all fulnesse dwell*] All perfection of grace, wisdome, power, goodnesse, and mercy: See Ephes.4.10.

V. 20. *having made peace*] Or, *making peace.*

blood of his crosse] By his bloody oblation made upon the crosse, Heb.10.10.

reconcile all things] By sinne heaven and earth were set at variance, and the creatures in them: but by Christ there is unitie set not only betwixt God and man, but also betwixt men and the Angels that are in heaven, as also the creatures that are upon the earth.

V. 21. *in your mind by wicked workes*] Or, *by your mind in wicked workes.*

no: hath he reconciled] See 2 Cor.5.18.

V.22. *the body of his flesh*] The flesh his added, either to distinguish his naturall body from his mysticall body, of which he spake, verse.18. or, to teach us, that his humane body was not a phantasticall, but a true substantiall body.

V. 23. *grounded*] Gr. *founded.*

settled] Or, *stable.*

every creature which is under heaven] Marke 16.15.

V. 24. *rejoyce in my sufferings*] See verf.11.

for you] for your profit and good, to strengthen and confirme you by my example.

behind of the afflictions] This is not to be understood of Christs sufferings for our sinnes, as if there should be something wanting for our redemption, for that is perfect and complete in all parts thereof, and nothing wanting. Verf.10. Heb. 10.14. 1 Joh.1.7.& 2.2.2. But of the sufferings of Christs members for his take, 2 Cor.1.5. Heb. 11.26. For we must conceive of Christ and his Church, as of one body and person, whose afflictions are limitted by the providence of God. Now, Christ the head having suffered already, it remaineth now that the Church and every member thereof do suffer their share likewise in their turn, according to his example; albeit to different ends in as much as the sufferings of Christ are the price of our redemption, whereas those of the faithfull are nothing else but exercises and trials of their faith and patience.

of Christ] The afflictions of the Church are faid to be Christs afflictions by reason of the sympathie betweene the Head and the members, Acts 9.4. 2 Cor.1.5.& 4.10.Heb. 11.26.

V. 25 *to fulfill the word of God*] Or, *fully to preach the word of God*, Rom.15.19.

V. 26. *the mystery*, &c.] See Rom. 16.25. 1 Cor.2.7. Ephes.3.9.

V. 27. *in you*] Or, *among st you.*

V. 28. *in all wisdome*] Or, *with.* Perfect and found wisdome, which is perfection itselfe, and shall in the end make them perfect, that follow it. See verf.9.

V. 29 *mightily*.] Gr. *in power.*

CHAP. II.

Verf.1. *Onflict*] Or, *fear*, or, *care.*

for you] Gr. *concerning you.*

face in the flesh] Or, *person.*

V. 3. *in whom*] Or, *wherein.*

hid all the treasures of wisdome] Either the meaning is, that Christ hath in him the perfection of all wisdome and knowledge; or that all saving knowledge and true wisdome consisteth in this, that we rightly know Christ, out of whom there is no precious knowledge.

V. 6. *received Christ*] As you have received the doctrine of Christ, so perseve you in it, and live according to it: or, as you have received Christ by faith, so walk you in him, who is the Way to eternall life.

V. 7. *with*] Gr. *in.*

V. 8. *spoile you*] Carry you away for a spoile, or a prey, namely, from Christ and his truth, to other doctrins or means of salvation without Christ: A comparison taken from such theeves, or Pirats, as do not only take and carry away the goods of those they rob, but their persons also, to make them their own, or other mens slaves.

through Philosophie] Or, *by.* Hereby is not meant true Philosophie, which is a gift of God, and a great help to the knowledge of Divinitie: but he meaneth Sophistry, and captious subtilties of some Heathen Philosophers, as the following words, *vain deceits* do explain it, and as Paul speaketh thereof, Rom.1. 21,22. Which Philosophers had propounded divers matters in their vain speculations, measuring heavenly mysteries by their naturall reason.

rudiments of the world] Or, *elements.* Ceremonies of the law, for as much as it pleased God in the infancy of the Church to lead the Israelites, and consequently in them the rest of the world that were saved unto Christ by this meanes, even as a childe is led to reade by learning the A.B.C. or a Scholar by his Accedence to his Grammar. See Gal.4.9.

not after Christ] Not according to the doctrin and institution of Christ, which only ought to take place in the Church, Gal. 1.6,8,9 & 2.21. & 5.2,4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unity of his person, the God-head dwelleth in Christ as the soul in the body.

all the fulnesse of the God-head] Or, *the whole godhead.* The perfect Deitie of the Sonne with all his attributes, and not only in regard of some particular gifts and graces, as he dwelleth in the Prophets, Apostles, and other Saints.

bodily] That is, *personally*, as the Greek word σωματικῶς sometimes signifieth; or, *substantially*, in opposition to the shadowes and figures of the Old Testament, as the word is taken in this very Chapter, Verse 17. yet the meaning is much at one, in whether of the two senses we take the word. For God is faid in the Old Testament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but only as in the shadowes and figures of Christs humane nature, which he should take on him in the fulnesse of time, to dwell in the same personally, or really and substantially with all his fulnesse: from whence the Apostle inferreth, that we must not look for any salvation without him; neither in the Ceremonies of the Law, nor in any humane institution, but only in him and his Word.

V. 10. *Principalitie and power*] See Col.1.16.

V. 11. *Circumcision made without hands*] Not a carnall and outward Circumcision, but an inward; not whereby a small part of the flesh or skin, but the whole body of sinne is taken away. Rom. 6.6.

the body of the sinne of the flesh] Gr. Tec. *the body of the flesh.*

V. 12. *Buried with him in Baptisme*] See Romanes 6.4.

V. 13. *dead in your sinnes*] See Ephes. 2.1.

V. 14. *Blotting out*] The Law was as the Writ or the Obligation, the use of the Ceremonies the ratification and acknowledgement of the debt, the blood of Christ the payment thereof, whereupon the Obligation was cancelled.

hand-writing] The Greek word χειρόγραφον, some take for a Writing by Gods own hand in Tables of stone, Exod. 34.1.and thereby understand the Morall Law, or ten Commandements, faid here to be against us, in regard of that severe requiring of perfect obedience, which we were nor able to perform; and thereby became subject to the curse thereof, which Christ did bear on the Crosse on our behalfe, & thereby redeemed us from it; Gal.3.13. Yet forasmuch as the Apostle here purposely disputeth against Circumcision and other Ceremonies of the Law, it seemeth most probable, that by the hand-writing we are to understand the Ceremonies of the Law, which are called a hand-writing against us, because they were as an Obligation or bond whereby men did daily acknowledge their trespasses and debts unto God, and that they deserved the same death which the beast did endure; and could not by the outward use thereof be acquitted of the debt, as the Apostle declareth to the Hebrews, c.10.v.1,2.

V.15. *spoiled*] Taken from the Devill the unrighteous prey of so many soules, or stripped and unsurnished them of their power and armour, which were sinne and death, whose strength was the Law, 1 Cor.15.55,56. Luke 11.22. A metaphor taken from conquered and subdued Souldiers and Commanders, who were wont to be stript bare of their Arms, and to be publikely led in triumph, to be a spectacle to all men, untill they were brought to prison, and either there kept in bonds, or put to death.

a shew of them] Bringing them to open shame.

in it] Or, *in himself.* The Crosse was a "chariot of triumph, no Conqueror could have triumphed so glo- "ly in his Chariot, as Christ did on his Crosse; there he tos away from Satan, that had the power of death, all ability to hurt us: for although he doth assault us still, yet we are assured of an absolute victory. Luke 10. 17. Rom. 8.37. & 16.20. Revel. 22.10.

V. 16. *in meat*] Or, *for eating and drinking.*

in respect] Or, *in part.*

V. 18. *beguile you of your reward*] Or, *judge against you.* Permit no man to usurpe a power of domineering over your consciences, and to judge them guilty in these things; or, let no man take the prize which is laid ready at the Goale for you, by drawing you aside, under pretence of voluntary humilitie to those opinions and observances, which are not warrantable, as to use the Angels for your Mediatours, under a colour of awfull modestie, in not making your immediate addresse to God.

in a voluntary humilitie] Gr. *being a voluntary humilitie.*

intruding into those things] Usurping upon Christs office, and speaking as confidently of those his doctrines and laws, concerning Gods worship, as if they had come down from heaven, whereas

whereas they were nothing else but humane devices and speculations, without any solid ground at all.

V. 19. *not holding the head*] Not holding himself to the true knowledge of Christ, who is the only head of the Church, from whom all the body of the universall Church, being knit together by the joynts and bands of one common spirit, receiveth spiritually nourishment and augmentation, with the increasing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world*] Or, *from the elements of the world.*

subject to Ordinances] Or, *burdened with opinions*, or, *traditions*. The word δογματίζεσθε, signifieth as well an entrallsing ourselves to doctrinall errours, as superstitious Rites and Ordinances.

V. 21. *Touch not, taste not*] These are the speeches of Superstitious men, which Paul here insterteth, shewing thereby, that superstition doth grow from one degree to another. For first, they forbid *to touch*, that is, to eat or to drinke; then, *to taste*; and lastly, to *handle* at all; for that the speech is here only of such things wherewith the body is fed, appeareth by the two next following Verses. Or, because *touch not*, and *handle not*, seeme little to differ, or not at all; it may be here faid to one, *touch not*; to another, *taste not*; to a third, *handle not*, such or such meats.

V. 22. *to perish*] Gr. *to corruption.*

with the using] Gr. *in the consumption of them.*

V. 23. *neglecting of the body*] Or, *punishing*, or, *not sparing of the body.*

CHAP. III.

Vers. 1. SEek *those things that are above*] Give your selves to the study and practise of a spirituall and Angelicall life, elevating your hearts and thoughts into heaven, without setting any more your affections upon the things on the earth, or putting any opinion of holinesse in any outward earthly thing whatsoever. By the things that are above, he meaneth, everlasting happinesse and glory, whereof Christ hath taken possession for us in heaven, together with all spirituall gifts, requisite for salvation, which Christ at the right hand of his Father doth impart and distribute to his Church. Acts 2. 11. Eph. 4.8.

sitteth on the right hand of God] Or, *at.* See Mark 15.19. Luke 24. 51. Acts 7.55. Rom.8.34.

V. 2. *affection*] Or, *minde.*

V. 3 *ye are dead*] Dead to the world, dead to the flesh, dead to all the vain and sinfull motions and desires thereof.

your life is hid] Your life of grace and of glory are hid and laid up in Christ with God, as out of the knowledge, so out of the danger of the world. Or, it is hid with Christ, that is, as Christs life and glorious reign in heaven, so your spirituall life is concealed from the eies of worldly men.

V. 4. *When Christ* who *is our life*] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cause, but the pattern also of our spirituall life.

V. 5. *your members*] Those members which we made weapons of unrighteousnesse, or the evill affections and motions of corrupt nature, which is as it were a masse of sinne, called expressly *the body of sinne*, Rom.6.6. Col.2. 11. These motions may be called *members*, because the reason and will of corrupt man doth use them, and produce operations by them, as the bodie doth use the members.

upon the earth] Thus the Apostle calleth these vicious desires, in regard they do ever move men to earthly things; *viz.* to the lusts of the flesh, the lusts of the eye, and the pride of life, 1 John 2.16. whereof we shall be altogether freed in heaven. Rev. 1.2.27.

fornication] See Ephes. 5.3.

inordinate affection] Gr. *passion.* The word πάθος, in the Originall signifieth some kinde of uncleannesse, in which men are rather passive then active; such as the Apostle intimateth, Rom. 1.26. παθη ἀτιμίας. *covetousnesse, which is idolatry*] Some conceive the Apostle here to speak by way of aggravation; as when in 1 Sam. 15.23. rebellion is faid to be the sinne of witchcraft, and stubbornesse to be idolatry; not that they are so properly, but that they are most hainous and execrable sinnes, as witchcraft and idolatry were deservedly esteemed. Yet farther, how covetousnesse may be termed idolatry, see the note upon Ephes. 5.5.

V. 6. *children of disobedience*] An Hebraisme, unbeleeving or disobedient children, properly such as no good perswasion can work upon. Ephes. 5.6.

V. 7. *the which ye also*] Gr. Tec. *these ye also.*

in them] Or, *among them.*

V. 8. *you also put off all these*] Or, *put you also from you all these.*

V. 9. *old man with his deeds*] Our unregenerate condition, or our old depraved nature, with the sinfull works thereof. See Rom.6.6. *& Augustinum de vera relig. c.16. vetus homo exuitur primum in Baptismo, deinde quotidiano profectu novitatis.*

V. 10. *put on*] He useth the metaphor of putting on, to shew that these graces are an addition to our nature, and that we are naked without them, and that they are as a beautifull ornament to our soul. Ephes. 4.24.

new man] See Ephes. 4. 24.

in knowledge] Gr. *to knowledge.*

V. 11. *Greeke nor Jew*] From these words *Epiphanius noteth* four sects or sorts of religion which one after another bore sway in the world; from Adam to the Flood, Barbarisme; from the Flood to Abraham, Scythisme; and after that, Hellenisme, and Judaisme: But whether Saint Paul had reference unto these, it is uncertain: His plain meaning is this, That if we speak of renovation and salvation in Christ, there is no respect of persons at all; (Act. 10 34.) for every man is accepted according to that measure of grace, by which Christ dwels and worketh in him. Gal. 3.28.

Christ is all, and in all] See Gal. 3.28.

V. 12. *Put on*] See V. 10.

V. 13. *quarrell*] Or, *complaint.*

V. 14. *which is the bond of perfectinesse*] Whereby all the members of the Church are perfectly united together, and do shew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Christian vertues together, and perfecteth them. Rom. 13.8.

V. 15. *peace of God*] See Phil. 4.7.

V. 16. *dwell in you richly*] Be familiarly acquainted with the Word, let it not passe by you as a stranger, or lodge and sojourne with you for a shore space; but let it continually abide with you, and give it rich, that is, liberall entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

teaching and admonishing] Teaching the ignorant, admonishing and warning the carelesse. He seemeth not here to speak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Pastorall function; but a private instruction, advice, direction, or admonition out of Holy Scriptures, whereby all the faithfull are to impart their knowledge to others, and edifie and comfort one another.

in Psalms and Hymnes] See Ephes. 5.19.

with grace] Gr. *in grace*; or, *gracefully.*

V. 17. *And whatsoever ye doe*] See 1 Cor. 10. 31.

in the name of the Lord] Call upon the name of Christ when ye do it; or do it to Christs praise and glory. 1 Corinth. 10.31.

V. 18. *Wives, submit your selves*] See Ephes. 5.22. Tit. 2.5. 1 Pet. 3.1. Either the meaning is, that it is fit and agreeable to Gods Word, that they should submit; or submit in such fort, and with such a kind of submission, as is fit for wives, not with a servile, but with a conjugall submission.

V. 19. *Husbands love your wives*] See Ephes. 5.25.

V. 20. *Children, obey* your *parents in all things*] See Ephes. 6.1.

V. 21. *Fathers provoke not your Children*, &c.] See Ephes. 6.4.

to anger] Gr. Tec. above that is sitting.

V. 22. *Servants, obey in all things*] See Ephes. 6.5. Tit. 2.9. As the Apostle exhorteth the Children before, so here he will have servants obey their Masters in all things; but with a limitation expresst, Ephes. 6.1. *viz.* in the Lord; in all things warrantable for the masters to command, and the servants to perform.

with eye-service] Gr. *in eye-services.* See Ephes. 6.6.

V. 23. *it heartily*] Gr. *from the soul.*

V. 24. *the reward of the inheritance*] He calleth it a reward, because he speaketh of servants; but addeth, of an *inheritance*, because that if they faithfully serve their masters, or rather the Lord Christ in them, the time shall come, when they shall be made sonnes of servants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done*] Gr. *what he hath wronged there is no respect of persons*] See Rom. 2.11. Eph. 6.9.

CHAP. IIII.

Vers. 1. *Just and equall*] Gr. *equitie.* Though there be a great inequalitie between Masters and servants, in respect of their outward and civill condition; yet there is an equalitie in respect of their spirituall, having both one master. And thus much the Heathen saw by the light of nature; *Servi sunt? imo contubernales: servi sunt? imo humilis amici: servi sunt? imo conservi.* Or it is equall for masters to do their office to servants, as well as for servants to do their duty to them.

V. 2.

V. 2. *Continue in prayer*] See Luke 18. 1. 1 Thess. 5.17.

V. 3. *Withall, praying for us*, &c.] See Ephes. 6.19. 2 Thess. 3.1.

door of utterance] He prayeth, not that God would open for him the gate of the prison, but a doore of utterance; for he more desired the free passage of the Gospel, then his owne enlargement. By the door of utterance is here meant a faire and happy opportunity of preaching the Gospell, or powerfull assistance, or ability of speech, for which David prayeth, Psalme 51. 15.

V. 5. *Walk in wisdome*] See Ephes. 5. 15. That is, adviseedly and circumspectly, that ye neither learn any evill by conversing with them that are without, nor give them any offence at all by your carriage. 1 Cor. 10.32.

redeeming the time] See Ephes. 5.16.

V. 6. *with grace*] Or, *gracious.*

seasoned with salt] With discretion and prudence, that it may well relish in the palate of them that hear you; Marke 9. 51. Or, let your discourse be savory, avoiding all corrupt communication; for by salt the meat is made savory, and preserved from corruption. 1 Cor. 15.33. Ephes. 4.29.

answer every man] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet. 3. 15. or to comfort and exhort one another. 1 Thess. 5.11.

V. 7. *my state shall*] Gr. *things concerning me shall.*

Minister] Or, *Deacon.*

V. 8. *your estate*] Gr. *the things that concern you.*

V. 12. *labouring*] Or, *striving, compleate*] Or, *filled.*

V. 13. *a great zeal for you*] Gr. Tec. *much labour for you.*

V. 16. *cause that it be read*, &c.] Laodicea was a neighbour Church to Colosse, and the same false Apostles, who introduced errours among the Colossians (it is very like) sent them abroach also at Laodicea, against which the reading of this Epistle in their Church, might serve them as a soveraigne Antidote.

from Laodicea] The Apostle doth not here speak of any Epistle which himselfe had written to those of Laodicea, as some conceive: exhibiting also a certain Epistle which is yet to be found in divers Latine and Dutch Testaments, intituled, The Epistle of Saint Paul to the Laodiceans; (which Epistle is spurious and Apocryphall) but of an Epistle sent to him from Laodicea, either by the Church, or some Apostolicall men there; in which letter there was a further declaration of the abovesaid errours, or the authours of them, which might also serve the Colossians for further warning and instruction, being compared by them with this present Epistle.

V. 17. *say to Archippus*] This Archippus seemeth to be the fellow-Minister of Epaphras in this Church, whom the Apostle would have admonished and quickened, because Epaphras being absent, the whole burden lay upon him.

ANNOTATIONS
On the first Epistle of Paul the Apostle to the THESSALONIANS.

The ARGUMENT and ANALYSIS.

THE Thessalonians, *though they gladly embraced the Doctrine of the Christian Faith, and continued constant in the Profession thereof, yet Were much discouraged and dismayed at the persecutions raised against the godly for the Truth-sake, by the* Jews, *and for the losse of some eminent professours, and their dear Friends, whom God had taken out of the World. Whereof the Apostle having notice, writeth this Epistle unto them, to build them in their most holy Faith, and to comfort them against the scandall of the Crosse; which is the common lot of the godly, and the fear of death itself, which he sheweth to be nothing else, but a passe to immortall blisse; whereof they shall not be partakers onely, who shall be alive at* Christs *coming, but all other that die in the Lord. In the meane while, they ought so to carry themselves in all holinesse of conversation, that they may be thought worthy the glory that shall be then revealed.*

The speciall contents of the Epistle are

1. *Commendations of their sincerity and constancy*, Chap. 1.
2. *Declarations of his faithfull and powerfull Ministery, and love to them*, Chap. 2. 3.
3. *Consolations in time of persecution for the* Gospel. *and against the terrour of death, to which, he opposeth the glory of the Resurrection and* Christs *second comming to judgement*, Chapter 2. *from* Verse 13. to Verse 17. *and* Chap. 4. *from* Verse 13. *to the* 10. Verse *of the* 5. Chapter.
4. *Exhortation to duties of*
   1. *Christian charity*, Chap. 4. Verse 1. *to the* 12.
   2. *Piety*, Chap. 5. Verse 11. *to the* 25.

CHAP. I.

Vers. 1. SIlvanus] Saint Jerome is of opinion that Silvanus (through the errour of some that transcribed this Epistle of Saint Paul) was put for Silas; and by comparing this Chapter with divers passages in the Acts of the Apostles, it should seem, that he who is called here *Silvanus*, was no other then Silas, and he might be sometimes called by the name of Silas, and sometimes of Silvanus, as S. Paul himself was sometimes called Paul, sometimes Saul.

and Timotheus] There are three reasons alleadged *by Salvianus and others*, why the Apostle addeth Silvanus and Timotheus in the inscription of this Epistle: the first, that the Thessalonians might know, that they were all three together, who are joyned in this inscription when the Apostle dictated this Letter. Secondly, to shew their consent in doctrine, and that what they had taught before severally, they now deliver jointly. And thirdly, that the Epistle might carry the more authority, being sent from three such eminent Pastors. See Gal. 1.1.

V. 2. *We give thanks to God*] See Philem. 4.

V. 3. *your work of faith*] Your faith which is not a dead, but a living faith, working through love; although faith be opposed to the works of the Law, by this Apostle (Rom. 3. 28.) who concludeth, that we are justified by faith, and not by the works of the Law; yet is faith a work of grace, and of the Gospel, and so is called by Christ himself, John 6. 29.

and labour of love] The duties of true love, exercised and practised by you, without sparing your selves in hard and dangerous times and occasions.

patience

patience of hope] Your voluntary and constant patience under the Crosse, for the Gospel, which is upheld by the assured hope of a farre exceeding and eternall weight of glory; 2 Cor. 4. 17.

in our Lord] Gr. *of our Lord.*

in the sight of God] Either the meaning is, what time fouer we preferre our selves before God, to pray unto him, we remember you: or this may be added to signifie the truth and sincerity of these vertues in the Thessalonians.

V. 4. *Knowing*] By Gods blessing upon our labours, in your true conversion, and the fruits of true faith, brought forth by you, that you are elected of God.

beloved, your election of God] Or, *beloved of God, your election.*

V. 5. *but also in power*] Either powerfully testified by miracles, or a most powerfull working upon your hearts.

and in the holy Ghost] Either he meaneth the extraordinary gifts of the holy Ghost, or the testimony of the Spirit, assuring them of their effectuall calling.

V. 6. *with joy of the holy Ghost*] A spirituall joy wrought in you by the holy Ghost.

V. 8. *Word of the Lord*] The Gospel is so termed, either because the Lord is the Author, or, the object of it; for it is both a *Domino*, and *de Domino*.

V. 9. *entering in we had*] That is, what loving entertainment, and kinde acceptance we had from you, and how cheerfully you embraced the Gospel. Act. 17.

serve the living and true God] God is said to be the true God in opposition to all false Gods, Joh. 17. 3. but, the living God, partly in opposition to idols, which were images of dead men, and themselves livelesse being senslesse flocks; or to teach us, that God hath life in himself, and is the Author of all life, both of nature, grace and glory.

V. 10. *wrath to come*] Christ delivereth us from the wrath of God, both present, and to come; yet the Apostle nameth onely wrath to come, as S. John Baptist likewise doth, Matth. 3. 7. because that is the most dreadfull wrath, and the deliverance from that, the greatest and most illustrious deliverance of all. Apoc. 6. 16, 17.

CHAP. II.

Vers. 1. [*In vain*] The meaning is, either that he preached not vain things unto them, as Poetical fictions, or curious speculations, but true and necessary doctrins: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitfull and effectuall: in which sense the sacred symbols or elements are truly affirmed by Protestants not to be κενὰ, the word here used, that is, *bare vain*, or *empty* signs, because the Spirit worketh by them, and they really exhibit to the soul that which is signified by them.

V. 2. *shamefully entreated*] Cruelly beaten with rods, and after cast into prison, and his feet fast in the stocks, Acts 16. 23, 24. as if he had been a vagabond, a rogue: but the more disgrace the enemies of the Gospel put upon him, the more God honoured him by miraculously shaking the foundation of the prison, and loosening his and all his fellow-prisoners bands, and converting the Gaoler himself to the Christian faith.

at] Gr. *in.*

Philippi] See Acts 18. 22.

bold in our God] That is, trusting in Gods help, who powerfully assisted us, and as it were *owned* us. The possessive *our* here, as *my* elsewhere, Psal. 18. 2. Esa. 25. 1. Dan. 9. 18, 19. Luke 1. 47. Phil. 3. 8. Rev. 3. 12. shew the speciall affiance, which the faithfull have in God, which because the Romanists disclaim, they shew they understand not the nature of true justifying faith.

with much contention] Gr. *in much strife.* With much fervency of zeal, and strong contestation with all gain-sayers of the truth. For it is not sufficient to hold the right faith, or preach it; but we must strive and earnestly contend for it, Jude 3.

V. 3. *not of deceit*] The heretikes and false Apostles, proposed to themselves chiefly three ends, applause, gain, and voluptuousnesse: the first they fought to attain by soothing their hearers, and colloging with them; the second by crafty fetches, and cloakes of covetousnesse; the third by sowing pillows under mens elbows, and preaching doctrins tending to carnall liberty; from all which the Apostle cals God himself to be his compurgator, from the first vers. 6. from the second vers 5. from the third ver. 3.

V. 4. *allowed of God*] As God hath thought us fit to be trusted with the preaching of the Gospel, and given his approbation to our ministry: so we seek to approve our selves to him, in all things, and not to men, as the false Apostles do, who are time-servers and men-pleasers.

triedh] Gr. *proveth.*

our hearts] Jer. 17. 10. Acts 1. 24. Rom. 8. 27.

V. 5. *nor a cloak of covetousnesse*] For the sincerity of his teaching and actions he calleth them, but for the sincerity of his intentions, he calleth God to witnesse. The word in the Originall πρόφασις, signifieth a faire and specious pretext, which they commonly use to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been burdensome*] Or, *used authority.* When we might have taken upon us, and exercised our Apostolicall authority, and required of you such maintenance and chargeable entertainment, as might befit the Ambassadours of Christ, yet we tooke a contrary course, we put you to no cost at all, nor came unto you with a rod; but with the spirit of meeknesse, 1 Cor. 4. 21.

V. 7. *gentle among you*] Tenderly affected, as a nurse which beareth with a froward childe, and patiently taketh all paines with it, as if the were the mother.

V. 8. *our own soules*] Either to have imparted and communicated unto you all our secretest intentions, and the very bottome of our hearts: or we would have been contented even to have laid down our lives for you, so farre were we from going about to make any gain or advantage of you.

V. 9. *Labouring night and day*] See Acts 20. 34. 2 Thess. 3. 8.

be chargeable] See 1 Cor. 4. 12.

V. 10. *how holily*] Holily in respect of God, justly in respect of men, unblamably in respect of our selves: or holily in our ministerial function, justly in our civill affaires, and commerce, and unblamably in respect of our private carriage with our familiar and most intimate friends. This text seemeth to be parallel to Titus 2. 12. for holy answereth to godly there, justly to righteously, and unblamably to soberly.

V. 11. *charged*] Gr. *testifying.*

as a father doth his children] Before he compared himself to a nurse which tenderly affecteth, and carefully attendeth and cherisheth the infant committed to her: but because a nurse cannot be of the like naturall affection as the parent, nor hath the like power to doe it good, nor authority over it, he improveth the former metaphor, and withall amplifieth his love unto them, by resembling his care over them, and affection towards them to that of a father: and truly Pastours are as *ghostly fathers*, both in respect of their fatherly affection, and fatherly power, and especially, because in Christ Jesus they beget us through the Gospel, 1 Cor. 4. 15.

V. 12. *That ye would walk worthy of God*] See Ephes. 4. 1. Phil. 1. 27. Colos. 1. 10.

V. 13. *word of men*] Who are subject to errour, and as themselves, so their words are impotent and weak, but as the word of God, which is mighty in operation, and sharper then a two-edged sword, Heb. 4. 12. Or ye received it as the word of God with reverence, and religious attention, and full assurance of the truth thereof, yeelding both your assent and obedience thereunto.

V. 14. *as they have of the Jews*] What in particular the beleevers among the Jews suffered of their countreymen is set down, Heb. 1. 2, 33, 34. not only reproaches, but also spoyling of their goods, with other grievous persecutions.

V. 15. *killed the Lord Jesus*] He preventeth an offence which might be taken, for that the Jews especially, above all others, persecuted the Gospel, that is no new thing, saith he, seeing they slew Christ himself, and stoned his Prophets, and have banished me also.

persecuted us] Or, *chased us out.*

contrary to all men] Who are of a froward and perverse disposition, opposing themselves against all men, in resisting the course and success of the Gospel among the Gentiles, and as much as in them lyeth, hindering the salvation of all men: just of the temper of those Lawyers, against whom our Saviour pronounced a dreadfull woe, Luke 11. 52. who neither entred themselves into the Kingdome of God, nor suffered any others to enter.

V. 16. *fill up their sinnes*] The Jews intended not by persecuting the Church of Christ; to fill up the measure of their sins, and so to draw vengeance from heaven upon themselves: but the Apostles meaning is, that God in his just judgment permitted them thus to make up the full measure of their owne, and their forefathers sins, because he intended to sweep them away with the besome of destruction, in the hand of the Romanes. In the phrase and manner of expression he alludeth to; Gen. 15. 16. & Matth. 23. 32.

come upon them to the uttermost] Or, *suddenly fallen upon.*

V. 18. *Satan hindered us*] By his agents and instruments, raising up new stirres and troubles in other Churches, where our presence was required to compose them, and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold perfections stirred up against us, stopping up all passage to you.

V. 19. *our hope*] In these words he passionately expresseth his love to them, saying, you are my hope, that is, they from whose growth in the knowledge of Christ through my ministery, I hope I shall receive praise of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulnesse in the exercise of my ministery among you, I shall receive a crown at the last day, 2 Tim. 4. 8. 1 Pet. 5. 4. Or, ye are the crown of my rejoycing or glorying, that is, I more rejoyce and glory in you then in a crown.

rejoycing] Or, *glorying.*

CHAP. III.

Vers. 1. *Could no longer forbear*] Before he compared himself to a Father, Chap. 2. ver. 11. and here he sheweth how his bowels yearned towards the Thessalonians, as his children; and because he would not leave them comfortlesse, he left himself helpelesse, sending his fellow-labourer Timotheus unto them, and staying himself alone at Athens.

V. 2. *to establish you*] The troubles and afflictions which befell the Apostle their teacher, were likely to unsettle the faith of the weak, and discourage them in their holy course: he had let them in; therefore out of wisdome and love he sendeth Timotheus seasonably unto them, both to strengthen them in their faith, and comfort them in their fears, and arme them against the temptations of Satan.

V. 3. *for your selves know*] From my mouth, for at one and the same time that I preached unto you Christ crucified, I forwarned you that you were to bear his crosse.

appointed thereunto] The word in the Originall κείμεθα, is the same with that which Simeon used when he blessed our Saviour, saying, Behold, this child *is set* for the fall and rising of many. (Luk. 2. 34.) The godly are set as a mark, at which the arrowes of persecution are shot: for in the Decree of their predestination to life, God hath so ordered, that they be conformable to the Image of his Sonne, first in their sufferings, and after in glory, Rom. 8. 17. 29.

tempter have tempted you] Or, *bad.* By tempter he meaneth the devill. See Matth. 4. 1.

labour in vain] Or, *had been.*

V. 8. *For now we live*] Notwithstanding all our crosses and afflictions, and that death doth hunt us continually; yet are we glad, and rejoyce, and our spirit is revived when we heare of your constancie in the truth.

V. 9. *our God*] See 1 Thess. 2. 2.

V. 10. *perfect that which is lacking in your faith.* The word in the Originall, καταρτίσαι, signifieth to *make even*, and consequently to perfect: for an even number is a perfect number, and an odde number imperfect. The Apostle before commended them for their stedfastnesse in the faith; they wanted not constancy therefore; what they knew they stedfastly believed, and constantly professed: but it seems they were not fully instructed in all points, but needed either a farther information in some doctrines of faith, which they had not yet learned, or a resolution of some doubts which might trouble and perplex their conscience: these lackings in their faith were partly supplyed by Timothie his sending unto them; and partly by the Apostle in this Epistle: and it is very probable, that what he prayed for so earnestly day and night, God granted unto him, a prosperous journey to the Thessalonians, that he might water where before he had planted; and finish the building where he had so happily laid the foundation.

V. 11. *direct*] Or, *guide.*

V. 13. *stablish your hearts*] See 1 Cor. 1. 8. Chap. 5. 23.

unblameable] See 1 Cor. 1. 8.

holinesse] Gr. τὸν. *righteousnesse.*

CHAP. IIII.

Vers. 1. *Beseech you*] Or, *request.*

exhort you] Or, *beseech.*

by the Lord Jesus] Gr. *in.* That is, by the command of the Lord Jesus: or, in the Lord Jesus, that is, in the Name of the Lord Jesus.

V. 3. *the will of God*] He meaneth the object of Gods will, or his commandement, which is, that we endeavour to keep our selves holy, both in body and soule; and carefully shun all pollution both of flesh and spirit, 2 Cor. 7. 1.

your sanctification] Or, *holinesse.* The word in the Originall ἁγιασμὸς, signifieth sometimes sanctification, as Matth. 6. 9. 2 Thess. 2. 13. Sometimes sanctimonie, or holinesse, as Rom. 6. 19. It may be taken here in either sense: for if we refer it to the former words, the meaning is, This is Gods revealed will, or word which sanctifieth you, as Joh. 17. 17. if it be referred to the latter wurds, it may be well rendred your *holinesse*: for abstaining from all filthinesse, is a great part of our holinesse.

from fornication] He taketh here fornication generally for all uncleannesse committed alone, or with others, men, or women, single, or married: as also all incestuous marriages within the degrees prohibited, 1 Cor. 5. 1.

V. 4. *possesse his vessel*] Or, *keep.* Some of the ancients, as Saint *Augustine l. de nupt. c.* 8. understand our wife, or the body of our wife: applying this exhortation peculiarly to married folks, that they keep their bed undefiled, and that they wrong not one another in that kind. For though such defrauding and wrong be done never so secretly; yet God, to whose eyes all things are naked, taketh notice thereof. But by the antecedents and consequence, and scope of the place, it should seem, that the exhortation is generall; and that by *Vessel*, here he understandeth the body of every man, or woman, which is σκεῦος, as a vessell, or utensill of the soul, which we ought not to prostitute to any manner of uncleannesse; but use and govern it holily and chastly; keep it in honour, and in holinesse, as the vessels were kept clean and sweet, which were dedicated to the service of the Sanctuary.

V. 5. *lust of concupiscence*] Gr. *passion.* In the Originall it is πάθος ἐπιθυμίας. which signifieth a passion or disease of the mind, whereby a man is inflamed to beastly and inordinate desires; to the word is used, Rom. 1. 26. πάθη ἀτιμίας.

V. 6. *and defraud*] Or. *over-presse*, or, *over-reach.* Either by false weights or measures, or lying words; or fraudulent intentions, or over-reaching policies and devices: for though these things come not, at least usually, within the walk of mans justice, yet God will meet with such persons, and revenge all such wrongs done to our brethren.

in any matter] Or, *in the matter.*

V. 7. *unto holinesse*] Gr. *in.*

V. 8. *that despiseth*] Or, *rejecteth.* These wholesome and Apostolicall counsels and commands; or he that maketh light of such fraudulent dealing above mentioned, slighteth God himself, and rejecteth his holy commands.

V. 9. *taught of God*] See Joh. 13. 34. and 15. 12.

V. 11. *do your own business*] In these words he reproveth two vices; idlenesse and curiositie; idlenesse, in neglecting their own businesse; and curiositie, in intermedling with other mens affairs, which vice he reproveth also else-where, 2 Tim. 5. 13.

V. 12. *walk honestly*] Or, *decently.* See Col. 4. 5.

of nothing] Or, *of no man.*

V. 13. *which are asleep*] Act. 7. 60. 1 Cor. 15. 20.

sorrow not] He forbidden not Christian sorrow for the dead, but heathenish, not moderate, but excessive, and immoderate; either in respect of time, or the measure of our grief: we may *water* our plants for our deceased friends, but not *drown* them.

no hope] To wit, of the resurrection of the dead: supposing that their departed friends are utterly lost, and perished, and they shall never see them again.

V. 14. *them also which*, &c.] See 1 Cor. 15. 23.

sleep in Jesus] The dead in Christ who continue in faith, whereby they are grafted into Christ even to the last gaspe.

God bring with him] He will raise their bodies, and joyn their souls unto them, and so bring them with him to heaven; or to see the face of God. And it is to be observed, that the Apostle here speaking of the resurrection, maketh no mention at all of the resurrection of the wicked to condemnation; but only of the resurrection of the elect to life and glory: and the reason hereof is two-fold. First, because his purpose was in this part of his Epistle to comfort the Thessalonians, vers. 18. whereas the doctrine of the raising of the wicked to their condemnation and everlasting punishments, is a doctrine of terour. Secondly, because he directeth his speech here to them who lived and dyed in the faith of Christ; who as members of Christ shall be raised with him to everlasting glory, and never experimentally know any resurrection to condemnation.

V. 15. *by*] Gr. *in.*

word of the Lord] Some understand this word of the Lord to be the Promise of Christ, Mat. 24. 31. and Joh. 5. 28, 29. Some take it for a peculiar revelation of Christ to Saint Paul, when he was rapt up into the third heaven, 2 Cor. 12. 4.

alive and remain] In these words the Apostle doth not imply that he and those to whom he wrote, should continue living in the flesh untill the day of judgement; for the event shewed the contrary: but dividing all the faithfull into two ranks, those that were already dead, and the rest which were yet living; he reckoneth himself among the living, as then he was, and the secret he revealeth unto them, is this, That the dead which have long lyen in their graves, and their bones resolved to dust, shall notwithstanding by the mighty power of God, be assoone brought before Christ, and glorified, as they that shall be alive at his second coming, 1 Cor. 15. 51, 52. Or he speaketh of these things as though he should be one of them, whom the Lord shall finde alive at his coming, because that time is uncertain, and therefore every one of us ought to be in such a readinesse as if the Lord were coming at every moment.

V. 16. *with a shout*] Gr. ἐν κελεύσματι. The word doth properly signifie such voyces and cries, as are used by Mariners,

or gatherers of the vintage, to encourage one another to joyn their strength together, and go on cheerfully with their work.

with the voyce] Gr. *in.*

voyce of the arch-angel] Or, *an.* See 1 Cor. 15.52.

with] Gr. *in.*

the trumpe of God] See 1 Cor. 15.52.

V. 17. *in the clouds*] These clouds shall serve as chariots in which the Saints shall be carried up into the ayre, as it is said of Elias, 2 King. 2.11. and of Christ, Act. 1.9.

V. 18. *comfort*] Or, *exhort.*

with] Gr. *in.*

CHAP. V.

Vers. 1. *Times and seasons*] For the yeer, moneth, day, or houre, in which the Sonne of man shall come to Judgement, as it is curiosity for you to enquire, so it is not given to any man or Angel to resolve you therein; or precisely determine the times and seasons which the Father hath put in his own power, Mat. 24. 36. Mark 13.32. Act. 1.7.

V. 2. *the day of the Lord*, &c.] See Mat. 24.43,44. 2 Pet. 3.10. Rev. 3.3. and 16.15.

thief in the night] It cannot be from hence gathered, that Christ's coming shall be in the night, as some have imagined: but that his coming shall be sudden, and unexpected; it shall *steal* upon men when they dream not of it, Luk. 12.39,40.

V. 3. *Peace and safety*] Generall security is a fore-runner of the day of Judgement, Luk. 17.27. when the light of the truth is taken away; when the heart of the good man of the house is at rest, and his eyes are darkened that he cannot see, and all his senses are drowned in worldly pleasures: when the world like Laish, (Judg. 18.7.) is most secure and cares for nothing, or thinks of nothing; then will the Sonne of man come to Judgement, then shall destruction suddenly fall upon them.

a woman with child] Women that are with child, though they may have certain signes, that the time of their delivery is neer; yet they cannot know the very day and houre: so likewise though Christ in the Gospel hath given us many certain signes of the approach of his coming, yet not of the day or houre.

V. 5. *children of the day*] See Rom. 13.12.

V. 6. *let us not sleep*] Returning to exhortation, he warneth us which are enlightned with the knowledge of God, that it is our duty not to live securely and deliciously, lest we be suddenly taken in a dead sleep in pleasures; but on the contrary, wisely to have an eye to the Lord, and to take care that our hearts be not oppressed with surfetting and drunkennesse, and the cares of this life, and that day come upon us at unawares, Luk. 21. 34.

others] Gr. *the rest.*

V. 8. *putting on*, &c.] See Isa. 59.17. Ephe. 6.16,17.

V. 9. *to obtain salvation*] Gr. *for purchasing salvation.*

V. 11. *comfort*] Or, *exhort.*

and edifie one another] See 1 Cor. 14.3. Col. 3.16.

V. 12. *to know them*] Or, *take notice of them.* See Heb. 13.17.

over you in the Lord] The Elders that rule well, and labour in the word, 1 Tim. 5.17. In the Lord, that is, in the fear of the Lord: or as set over you in those things which pertain to Gods service, (Heb. 13.7.17.) for is the Ecclesiasticall function distinguished from civill authority.

admonish you] Or, *instruct.*

V. 13. *very highly*] Gr. *over and above.*

for their works sake] He calleth the pastorall function here, as 1 *Tim.* 3.1. a work καλὸν ἔργον, partly to signifie that it is a most laborious function; for faithfull Pastours like lamps spend the oyle of their lives to give light to their flock: partly in respect of the excellencie of their work, wherein they are fellow-labourers with God to bring men unto salvation. 1 Cor. 3.9.

V. 14. *exhort*] Or, *beseech.*

warn them that are unruly] Or, *disorderly.* We must have consideration of every mans condition, and affection; and as the disease is, so must the remedy be used: of admonition to those that are disorderly; consolation to them whose heard sinkes under the burden of their crosses; of support to weak consciences, and of meek patience towards all who are diseased in minde, and troubled with any spirituall maladie.

V. 15 *See that none*, &c.] See Prov. 17.13. and 20.22. Mat. 5.44. Rom. 12.17. 1 Pet. 3.19.

V. 16. *Rejoyce evermore*] Carnall joyes are but like a blaze of a fire nourished with stubble, which soon goes out: they who rejoyce in their goods, in their children, in their peace and worldly safety, in their honour and preferments, (Eccl. 7.6.) or their descent of their pedegree, their joy is transitorie: but those who rejoyce in the holy Ghost, and the comforts of the Spirit, their joy is everlasting. Wherefore though ye find many troubles in the world and causes of grief, (Phil. 4.4.) yet still rejoyce in the Lord, and comfort your selves with the hope of a better life; and even when you sorrow and mourn for your sinnes, rejoyce in this, that you sorrow after a godly manner, and that the more abundantly you sow in teares, the more plentifully you shall reape in joy.

V. 17. *Pray without ceasing*] See Luk. 18.1. Col. 4.2. Be instant and constant in prayer, because we stand in continuall need of Gods help, either to give us something that is good, or to deliver us from that which is evill. The Apostle biddeth us pray continually, Col. 4.2. not that we should spend all our time in prayer, and do nothing else, as the Enthites and the Messalians taught, but that we should be ready to pray upon all occasions; and whensoever we have opportunity to lift up our hearts to God either in set and composed prayers, or sudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatsoever God sends receive it thankfully; in prosperity give thanks unto him, because he crowneth you with temporall mercies; in adversity, because he thereby tryeth your faith and patience, and gives you a sight and sense of your sinnes; in wealth, because he affordeth you thereby means of doing much good; in want, because he taketh away from you many nourishments of vice, and teacheth you to depend upon him and his promises for your supply and support, and not upon outward means and helps: in all the passages of your life, for his care and providence over you; and at your death for his delivering you from the miseries of this life, and presently receiving you into his heavenly kingdome.

for this is the will of God] A thing acceptable unto God, such as he liketh well of, 1 Thess. 4.3. Rom. 12.2.

V. 19. *Quench not the spirit*] Stop not the motions of the Spirit in your selves, nor restrain the gifts thereof in others. The Spirit is very fervent, and therefore is compared to a fire, and the speech is Metaphorical, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in respect of the light that it giveth to the understanding, and the heat and fervour to our affections. When we feele this fire within us, either in our private meditations, or at the hearing of the Word, we must endeavour to keep it still burning, and if it flack in us, we must ἀναζωπυρεῖν, stirre it up in us, 2 Tim. 1. 6. by such means as God hath ordained for that end.

V. 20. *Despise not prophesyings*] Contemne not the preaching of the Word, how mean soever the Preachers gifts seem unto thee, set not light by the declarations and applications of the Scriptures, either by such as have the Extraordinary gift of prophesying, 1 Cor. 14.1,5. Or by the ordinary gift which the Ministers of the Gospel receive by imposition of hands, 2 Tim. 1. 6. In this Prohibition the Apostle meeteth with those, who thought themselves wise enough of themselves, and that they had no need of any such help, Heb. 10.25. 2 Pet. 1.19.

V. 23. *whole Spirit and soule*] Either he taketh the spirit for the understanding, and the soul for the will and affections: or the spirit for the rationall part of the soul, containing in it both the understanding and the will; and by the soule the sensitive and locomotive facultiae.

unto] Gr. *in.*

V. 26. *with*] Gr. *in.*

V. 27. *charge*] Or, *adjure.*

ANNO-

ANNOTATIONS
On the second Epistle of Paul the
Apostle to the THESSALONIANS.

The ARGUMENT and ANALYSIS.

THE Apostle being hindered from coming to the Thessalonians, *according to his desire and promise, to supply the want of his presence, writeth this Epistle to them; wherein he comforteth them in their afflictions, especially by Arguments drawn from the righteous judgement of God, and the certain expectation of his second coming; the signes whereof he foretelleth, and with divers godly precepts, both to flie the company of disorderly persons, and to give him notice of such, to exercise his Apostolicall power upon them, with prayers and salutations, he concludeth his Epistle.*

The parts whereof are three, answerable to the Chapters.

1. Parhetticall, *expressing great love to the* Thessalonians, *and joy for their Faith and perseverance,* Chap. 1.

2. Prophecicall, *describing the state of the Church, and the Revelation of Antichrist, the man of sin, before the day of the Lord come,* Chap. 2.

4. Parenetically, *perswading them by his example to labour in their Callings, and to shun idlenesse, as also to avoid and censure those who shewed themselves refractory to his Godly and wholesome Admonitions,* Chap. 3.

CHAP. I.

Vers. 1. IN *God our Father*] As God is in his Church by his speciall grace, so the Church also is in God by his power supporting it, as the Apostle speaketh, Act. 17. 28. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, ἐν being often taken for διὰ.

V. 3. *We are bound*, &c.] See 1 Thess. 1. 2,3.

your faith groweth exceedingly] There is no surer argument of the sinceritie of our faith and charity, then the growth of both, and our proficiencie in Christianitie: we may not stand at a stay, but go on forward in our holy race. In particular, our faith groweth, and is increased either in regard of the object, when we apprehend more profound mysteries of faith then before; or in regard of the subject, when we are more confirmed in those mysteries we apprehended before, and give a more full assent thereunto, without any staggering or doubting. Our charity encreaseth either intensively, by a greater fervour of our affection to God and our brethren; or extensively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your persecutions*] Your confidence in God, that he will enable you to bear them, and graciously reward you who suffer for his Names sake.

V. 5. *a manifest token*] He openeth here the foundation of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may beheld, as it were in a glasse, the testimony of that Judgement to come, and the issue thereof, which will be most acceptable and desireable unto us, but most dreadfull to Gods enemies.

counted worthy] He faith not, that we may be worthy, for the sufferings of this present time are not worthy the glory which shall be revealed, Rom. 8. 18. but we shall be by God in his great mercy accounted worthy, and that for Christs sake, in whose quarrell we suffer, *Digni dignatione Dei, non dignitate nostra.*

for which ye also suffer] This he faith, not that the faithful conceive, that they merited this kingdome by their sufferings, but because they knew that they should never attain it, unlesse they patiently submitted to Gods good pleasure, and willingly endured all sorts of persecution for the testimony of a good conscience. For we must, through many tribulations, enter into the Kingdome of God, Act. 14. 22.

V. 6. *righteous thing with God*] It is most agreeable to justice, that wicked persecutors should not go unpunished, but receive according to their works; and it is just also, that they who have unjustly suffered of the wicked in this world, should be righted in another world, and greatly rewarded by God; partly because they suffer for his cause, partly because he hath promised them such a reward, Matth. 5. 10,12.

tribulation] Gr. *affliction.*

trouble] Gr. *afflict.*

V. 7. *troubled*] Gr. *afflicted.*

when the Lord Jesus shall be revealed from] Gr. *in the revelation of the Lord Jesus from.* See 1 Thess. 4. 16.

his mighty angels] Gr. *the angels of his power.*

V. 8. *taking*] Or, *yeelding.*

know not God] Which know not God in Christ: for there is no knowledge of God unto salvation without the Gospel of Christ. Most fearfull therefore is the case of all Infidels, who are utterly ignorant of, or wilfully reject the Gospel; as also of all such Christians in name, who have received the knowledge of the Gospel, but yeeld not obedience thereunto: for though they deny not Christ in their words, yet they deny him in their works, Tit. 1. 16.

V. 9. *everlasting destruction*] Not only the fire of hell is everlasting, as the Origenists themselves confessed, being convinced by the expresse words of our Saviour. Matth. 25. 41. but the damned shall be everlastingly tormented in it, Jude 7. Rev. 14. 10.

from the presence of the Lord] The punishment of the damned is two-fold, the punishment of sense, fet forth by flaming fire: the punishment of losse, expressed in these words, From the presence of the Lord, and the glory of his power.

V. 10. *glorified in his Saints*] Not only in himself, but in his Saints also, whose glory, as it cometh from him, so it redoundeth also to him, Rom. 11. 36.

admired in all them] When the world shall see them, who are accounted the off-scourings of all things in this world, then shine as starres for evermore, in whose brightnesse and conformity to the glorious body of Christ, his infinite goodnesse and mercy shall be then admired of all.

V. 11. *count*] Or, *vouchsafe.*

of this calling] By calling, he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome, so is the word taken, Ephe. 4. 4. Phil. 3. 14.

CHAP. II.

Vers. 1. BY *the coming of our Lord*] A kind of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord; or, I beseech you, by that dear account that ye make of the coming of our Lord, and of that glory which we shall enjoy by, and in him. So the Preposi-

tion ἐφ' ὑμᾶς is used by the Poet, Il. μ. ἐπὶ δ' ἀστέρες ὀξὺ φαάντατοι ἐν νυκτὶ φάανθον.

V. 2. *soon in mind*] Gr. *moved from our mind*. The word σαλευθῆναι, properly signifieth to be tossed in the Sea with a Tempest: and his meaning is, that they should not be transported by any violent blast of false doctrine from the truth of the Gospel, or from their right sense and judgement.

neither by spirit] We must take heed of false Prophets, who go about to deceive for the most part after three sorts; for either they brag of feigned Visions, and Prophetical Revelations, or by conjectures and sophisticall reasons of their owne, or they use counterfeit Writings; with which three the Apostle meeteth in this verse; the first he taxeth in the first, *by spirit*; the second in the next, *by word*, the third in the last, *by letter*, as it were, from us. (Although some conceive, and not improbably, that the false Apostles forged not any letter of the Apostle, but falsly glossed upon some passages in the former Epistle to the Thessalonians, from thence inferring erroneously, that the Apostle should intimate, that the day of judgement was then at hand.)

V. 3. *falling away first*] Some understand by the word ἀποστασία, a falling away of many kingdoms from the Roman Empire; but the word Apostasie in the New Testament, is taken for a falling away from the truth of doctrine, and the purity of the Gospel; and such a kind of generall and universall revolt, and defection from true faith, love and obedience to the Gospel of Christ, is foretold to come to passe in the latter dayes, by the Apostle, 1 Tim. 4. 1.

man of sinne] An Hebraisme, signifying, a man notoriously sinfull, and aloft sonne, or a sonne of perdition, such a one as Judas is termed, Joh. 17. 12.

V. 4. *exalteth himself above*] Not onely above all that are called gods, that is, Kings and Princes, to whom that style is given; but also above the true God, crossing and contradicting his Word and ordinance, and opposing Christ and his doctrine, and offices; whence he hath his name Antichrist, although he shall pretend nothing lesse; therefore also two hornes are attributed to him, like the horns of the Lamb, Rev. 13. 11.

is worshipped] ὑπὸ σέβασμα, the Greek word, doth signifie that which is held in the highest degree of reverence, whether religious or civill, as is the Majestie of Kings.

he as God] He shall be honoured with the honour that is due unto God, he shall be carried upon the shoulders of men, and waited upon by Kings and Princes; he shall take to himself the supreme Authority and Prerogative which appertains to God, and not stick at the very Title of God, and be adored upon the Altar at his consecration. *See Concil. Later. sef. 4. Tunc alter Deus in terra: and Extravag. Jo. 22. in glos. Dominus Deus noster Papa.*

sitteth in the Temple of God] That is, reigneth and domineereth. In the phrase the Apostle alludeth to Ezek 28. 2. By the Temple of God he meaneth, the Assembly of men which sometimes were the spirituall Temple of God; that is, his undoubted true Church, and still beareth that title. Saint Augustine and others interpret εἰς τὸν ναὸν, not *in the Temple of God*, but *against the Temple of God*; and they conceive hereby to be meant, that Antichrist shall rise up against the Church of God. Both waies it may be applyed to the Antichrist of Rome.

V. 6. *what withholdeth*] Or, *holdeth*. That which now did hinder and keep him back yet at present, untill the time prefixed by God. This (by the judgement of *Tertullian, Hierome*, and *Chrysostome*, and other ancient Doctors of the Church) was the Romane Empire, which subsisting and flourishing then, withheld the manifestation of Antichrist, who shall rise upon the ruines of that Empire. Revel. 13. 1, 11. & 17. 9, 10, 11.

V. 7. *mystery of iniquity*] The word mysterie was written on the Popes Mitre. *See Casaub. not. In Test. Nov.* there the mysterie of iniquitie is opposed to the mysterie of godlinesse, 1 Tim. 3. 16. and it signifyeth the secret rising of Antichristian dominion, whereof some foundations were secretly laid in the Apostles times by Satan and his instruments, who by desire of preeminiency in the Church, 3 John 9, 10. and by introducing of false and superstitious doctrine, began to build his Romish Babel.

V. 8. *that wicked*] In the Greek ἄνομος, properly signifieth a lawlesse man, he that holdeth himself subject to no law; and this title well bestiteth him, who in the Canon Law is said to be *solutus omni lege humana*; and again, *nec totus clerus, nec totus mundus potest Papam judicare, aut deponere*; and that he shall fall into damnable errour, and draw thousands of souls after him to perdition, no man may here say, Why doth he so? *Dist. 40.*

shall consume] The word ἀναλώσει, doth properly signifie to waste and consume by little and little, till a thing come to nothing; so shall Christ consume Antichrist by little and little, in his own time, and make him lose his power and authority by degrees, in Christendome.

with the spirit of his mouth] See Esa. 11. 4. Hos. 6. 5. Rev. 2. 16. By the pure preaching of his Gospel, whereby the Spirit of the Lord is powerfull in the hearts of men, Esa. 11. 4. Heb. 4. 12. for the Ministers of the Word are as a mouth, whereby the Lord breatheth out that mightie and everlasting Word, which shall bruise his enemies, and break them in sunder like a rod of iron.

destroy] Or, *bring to nought*.

brightnesse of his coming] At the day of judgement, for then he shall come in flaming fire, 2 Thes. 1. 8. and then shall the beast, and false Prophet be put to death, and cast into the lake of fire, Revel. 19. 20.

V. 9. *with*] Gr. *in*.

lying wonders] Gr. *of lie*, or, *falsehood*. Either false and counterfeit signes and wonders, or true signes and wonders, *miranda, non miracilia*, wrought by the power of Satan, to confirme erroneous doctrines and lies, and to maintain his servants in their reputation, and purblinde men in their false conceits and superstitious: such are Popish miracles (fallsly so called) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in*.

V. 11. *shall*] Gr. Tec. *doth*.

send them strong delusion] God, by withholding his grace, shall blinde their eyes, who wilfully shut them against the truth; or for their obdurate malice and incredulitie, shall give them over to Satan, to captivate their minds and understandings, and powerfully seduce and deceive them. 1 Kings 22. 22. Job 12. 26. Esay 19. 14 Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4.

believe a lie] Forged and false doctrines.

V. 12. *damned*] Gr. *judged*.

pleasure in unrighteousnesse] That is, in lies, as appears by the opposition to truth; and most justly are they condemned, who liked lies so well, that they had pleasure in them; which is the greatest madnesse that may be.

V. 13. *through*] Gr. *in*.

sanctification of the spirit] Either through the sanctification of your spirit, your hearts being purified by faith; or, through sanctification wrought in you by the Spirit of God.

and belief of the truth] Faith which layeth hold, not upon lies, but upon the truth of God, which is the Gospel.

V. 15. *hold the traditions*] The doctrine, precepts, or instructions, which we delivered unto you, either by word of mouth, when I was present with you, or by my Letters in my absence; to both yield like credence and obedience.

CHAP. III.

Vers. 1. PRay for us] See Ephes. 6. 19 Col. 4. 3.

may have free *course*] Gr. *may run*.

and be glorified] As the Word of the Lord is dishonoured and condemned when it is either not believed, or not obeyed; so it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. 4. 2.

V. 2. *unreasonable and wicked men*] Gr. *absurd*. Froward and perverse men, both false Hypocrites which closely undermine the Gospel, and those publike opposers of the truth, which persecute us for the professing of it.

for all men have not faith] Gr. *faith is not of all men*. It is no marvail that the Gospel is opposed and hated by so many, seeing that faith is a rare gift of God, notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is founded upon the faithfull promise of God. Matth. 16. 18.

from evill] Or, *that evill one*. Either from the Devill, that wicked one, his snares and temptations, or from any evill thing that may hurt you.

V. 5. *into the love*] Or, *to the love*.

the patient waiting of Christ] Or, *the patience of Christ*.

V. 6. *in the Name of the Lord*] In Christ his behalf.

withdraw your selves] Have no Familiar communion with such, after due knowledge is taken of them by the Church, and they, being admonished, remain disobedient still. Matth. 18. 15, 17. 1 Cor. 5. 11.

walketh disorderly] This may be taken, either in generall for all kinde of evill carriage and misbehaviour, whereby scandall is given to the Church of God; or of that particular disorder, whereof he maketh mention vers. 11. of those who attend not on their own calling, but curiously enquire into the lives and manners of others, and thrust their Sickle into anothers harvest.

V. 7. *follow*] Gr. *imitate*.

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought, for the labourer, as our Saviour teacheth, Matth. 10. 10. is worthy of his hire: and they who minister carnall things for spirituall, minister not for nought, but make a gainfull exchange. Yet the Apostle, to give a good example of painfulnesse to others, besides his labours in his Ministerial function, for which he might have required due maintenance from the Thessalonians, took pains day and night at his profession, which was Tent-making, thereby to supply his wants, and spare the Churches, Acts 18. 3.

chargeable to any of you] The Greek word signifieth burdensome; not that indeed the affording comfortable maintenance to their faithfull Pastours, is, or ought to be accounted a burden to their flocks; but because most men, who are worldly minded, esteem it so.

V. 10. *that if any would not work*] He saith not, If any do not work, for some would work if they could get any imployment; some are not able to work, through age and naturall infirmitie; yet God forbid that either of these should starve for want of food: but the Apostle forbiddeth any such to be relieved by the charity of the Church, who are in want through their own idlenesse, who may have work, and are able to performe it, but will not take any pains for their living.

V. 11. *busie-bodies*] There are none more busie in other mens matters, then they who neglect their own, 1 Pet. 4. 15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of Almes.

V. 13. *be not weary in well-doing*] Or, *faint*. See Gal. 6. 9. Take heed that some mens unworthinesse cause not you to be slack in well-doing.

V. 14. *by this Epistle, note that man*] Or, *signifie that man by an Epistle*. Set a brand upon him, as Rom. 16. 17. marke those which cause divisions & offences contrary to the doctrine which you have learned. Or, give me notice of him by Letter, that I may take some course with him.

V. 15. *as an enemy*] We must so eschew familiarity with excommunicated persons, that we diligently seek all occasions and means that may be, to bring them again to the right way.

admonish] Or, *instruct*.

V. 16. *Lord of peace*] Prayers are the seales of all exhortations, wherewith the Apostle concludes all his Epistles.

ANNOTATIONS
On the first Epistle of Paul the Apostle to TIMOTHY.

The ARGUMENT and ANALYSIS.

THe Apostle in the former Epistles, propounded generall Doctrines and Instructions to all Christians, both concerning Faith and Manners; But in these ensuing Epistles to Timothy *and* Titus, *he delivereth peculiar precepts to the Ministers of the* Gospel, *as well those who are in place of Authority, as* Timothy *and* Titus, *as inferiour Pastours, Presbyters, and Deacons: And though he had other fellow-Labourers, as* Silas *and* Luke, *and* Mark *and* Tychicus: *Yet he writeth to these two only, because the other were for the most part with him: But these were appointed by him to govern those Churches in which he had laid the Foundations of Christianity.*

The parts of this Epistle are answerable to the eminent Parts and Gifts of the Authour, who was both an Apostle, and a Prophet, and a Pastour of the Church.

1. *As an Apostle he prescribeth Canons concerning publike prayer, and the habit and carriage of Women in the Church,* Chap. 2. *Concerning the Office of Bishops, and Deacons,* Chap. 3. *Concerning the censuring and reproof of all Degrees, the Ordination and maintenance of Elders, choice and provision for Widows,* Chap. 5. *Concerning the duty of servants, and particular charge of the rich,* Chap. 6.

2. *As a Prophet he foretelleth the Apostacie of many in latter times, whose divellish doctrine he relates, and confutes,* Chap. 4.

3. *As a Pastour.*

1. *He instructeth* Timothy *in the right end and use of the Law, and the main scope also of the* Gospel, Chap. 1. *As also in the Doctrine of the Church, and the blessed Truth, therein taught and professed,* Chap. 3. *And of the lawfull use of all Creatures taken with thanksgiving,* Chap. 4.

2. *He exhorteth him to proficiencie in his Ministeriall Function,* Chap. 4. *To constancy in his Profession, observance of his Precepts, especially, That he eschew all vain babblings, and disputes of Sophistry, and continue in the simplicity of sincere Doctrine,* Chap. 6.

CHAP. I.

Vers. 1. BY the commandment] Gr. *according to the commandment*.

our hope] Hope is here taken for the chiefe object of our hope, which is Christ, by whose merits we hope to obtain remission of our sins, and eternall life.

V. 2. *own sonne*] He calleth him his own Son in the faith, either because he was a means and instrument whereby Christ was perfectly formed in Timothy; or because he served him as a sonne doth his father, viz. in the ministery; or because he resembled the Apostle both in his preaching, and in his life, as a naturall sonne is like his father.

grace, mercy, and peace] Grace is the fountain from whence mercy and peace flow; for the free good-will of God, whereby he hath chosen us in Christ, procureth us mercy in the forgivenesse of sinnes, and by the apprehension of this mercy we have peace of conscience.

V. 3. *at Ephesus*] Gr. *in Ephesus*.

teach no other doctrine] The chief Pastours of the Church, who were endued with Apostolicall authority, as was Timothy, were to forbid any to preach, not only doctrine that was contrary, but that which was beside that which the faithfull have received from the Apostles, Gal. 1. 8. 9.

V. 4. *Neither give heed to fables*] See Chap. 4. 7. and 6. 4. 2 Tim. 2. 23. Tit. 1. 14. and 3. 9. The doctrine of faith is corrupted, not only by false opinions, but also by vain and curious speculations, which no way tend to godly edifying.

and endlesse] He calleth them endlesse, not because in the Genealogies there was no end; neither upwards, nor downwards; but because those of the Jews, who imbraced Christian religion,

religion, were so addicted to these Genealogies, that they might have a pretence of claiming kindred of Christ, that they made no end of drawing down their lines of descent from David, or from Abraham: or because the questions moved concerning Genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end.

minister] Gr. *ministry*, or, *rule*.

V. 5. Now] Or, *But*.

end of the Commandment] That is, the perfection and compleatment of the law, Rom. 13. 8. Or the main scope and drift of the Commandments of God, both in the Law and Gospel.

charity, out of a pure heart] There is neither love without a good conscience, nor a good conscience without faith, nor faith without the Word of God.

V. 6. *having swerved*] Or; *not aiming at*.

V. 7. *whereof they affirme*] Or, *concerning what things they undertake to make good, or confirme*.

V. 8. *if a man use it lawfully*] Gr. Τες *shall use*. The Law is given to excellent purpose, if we make such use of it as we ought, not seeking to be justified by the observation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Christ, Gal. 3. 24.

V. 9. *righteous man*] The Law is not made for the coertion, restraint, condemnation, or punishment of the righteous, but of lawlesse and disorderly persons.

for sinners] Such as make sinne all their employment and occupation, such as goe on in their sinnes with pleasure and delight.

murderers of fathers] He setteth down some of the most enormous sinnes, not as if the Law did not condemn as well all the rest, to the very least, but onely to convince those hypocritically zealous of the Law, who were themselves obnoxious to horrible vices; such as they are, which the Apostle instanceth in.

V. 10. *men-stealers*] Or, *making slaves of men*.

sound doctrine] Or, *wholesome*. That is, not tainted with heresie. Or, *wholesome*, that is, which brings health to the soul.

V. 11. *glorious Gospel*] Or, *Gospel of glory*.

V. 13. *injurious*] Or, *wrong-doer*; or, *contumelious traducer*.

V. 15. *a faithfull saying*] πιστος, that is, αξιοπιστος, a firme truth, a sure foundation, upon which we may build our beliefe.

Christ Jesus came into the world, &c.] See Matth. 9. 13. Mark. 2. 17.

I am chief] Though Saint Paul were now a convert, and a Saint, yet he rankeith himself among the greatest sinners, in regard of his former life which had been stained with the foul sins of blasphemy against Christ, and persecution of the professors of the Gospel unto death.

V. 17. *eternall*] Gr. *of age*, or, *worlds*.

for ever and ever] Gr. *to worlds of worlds*, or, *ages of ages*.

V. 18. *by them*] Gr. *in them*.

warre a good warfare] A good warfare; as a Christian, against the world, the flesh, and the devill; as a faithfull Minister of the Gospel, against all false Apostles, and corrupters of the true faith, 2 *Tim.* 4. 7.

V. 19. *Holding faith*] That is, the profession or doctrine of the true faith, as appears by the opposition to the blasphemings of Hymeneus and Alexander.

good conscience] An upright conscience, that directeth a man in all his doings to that whereof he hath been instructed out of the Word of God.

some having put away] Some whom God for giving reins to a licentious course of life, against the dictates of their own conscience, hath punished, by taking away the light of his Spirit from them, that in the midst of their course they should lose their most precious spirituall merchandise, and be drowned in error and heresie, after the manner of those who in a Seatempest suffer shipwrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made Act. 19. 33. where of there is no certainty; yet being joyned here with Hymeneus, it is most probable, that he was guilty of the same blasphemous heresie, for which Hymeneus is taxed, 2 *Tim.* 2. 18. *viz.* the denyall of the resurrection of the dead.

whom I have delivered unto Satan] By Ecclesiasticall excommunication; whereof see a further declaration upon 1 Cor. 5. 4.

learn not to blaspheme] That they may consider themselves better, and come to the acknowledgement of their errour, which is the end and scope of Ecclesiasticall discipline: Or, if they did not regard their errour, they might do lesse hurt to the Church, and by their punishment be a warning to other blasphemers and heretics; for the Greek word παιδευειν, signifieth not only to be taught, but to be chastened and corrected.

CHAP. II.

Verf. 1. EXhort] Or, *desire*.

supplications, prayers] Either these words are synonymes, all signifying the publike devotions of the Church in her service and Liturgie yet, they may be thus distinguished: by δεησεις, are meant such prayers as we make in our necessities and distresses, to prevent and avoid evils that may befall us, or are come upon us; by προσευχας, such prayers wherein we sue for good things at Gods hands, namely, spirituall and temporall blessings; by ενευξεις, such prayers wherein we intreat for the good of others.

for all men] That is, all kinds of men, Jews, Gentiles, bond, free, faithfull, infidels, friends, enemies, great men and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4. 23. πασαν νοσον, all diseases, that is, all sorts of diseases. Luk. 11. 42. πανν λαχανον, all manner of herbs.

V. 2. *For Kings*] He mentioneth Kings particularly, either because the Kings and Magistrates were then enemies to the Church, and persecutors of the Saints of God, and some might peradventure make scruple whether they ought to pray for such; the Apostle therefore resolves they ought; and yeelds a double reason for it, the former in this verse, that through Gods blessing upon their Government we may enjoy peace, (Jer. 29. 7.) The latter in the fourth verse, because God excludeth no sorts or conditions of men from the means of salvation. Or, he nameth Kings in the first place, because they are highest in dignity, and upon the good use of their power very much dependeth the safety of the Church and Common-wealth.

authority] Or, *eminent place*.

honesty] Or, *comelinesse*.

V. 4. *all men to be saved*] By as much as appeareth unto us by his will revealed in the Gospel, he excluding none by name, neither nation nor condition whatsoever, Matth. 28. 19. Mark. 16. 15. Or, *all*, may be taken, not *pro singulis generum*, but *pro generibus singulorum*. Verf. 1.

knowledge of the truth] That is, the doctrine of the Gospel, as the word is taken, John 5. 33. & 8. 32. & 18. 37.

V. 5. *between*] Gr. *of*.

the man Christ Jesus] The Apostle doth not adde *man* to exclude the divine nature from his Mediatorship: for he is God revealed in the flesh, 1 *Tim.* 3. 16. and God hath purchased his Church by his blood, which through the eternall Spirit he offered without spot unto God, Heb. 9. 14. but to expresse that nature in which he paid the ransome for us, mentioned in the verse following; and to shew that our Mediatour being a *man*, all sorts of men have by faith free access unto him and his offering, Heb. 2. 10.

V. 6. *a ransome for all*] All that do believe in him, Matth. 20. 28. Joh. 3. 16. and 10. 15. Rom. 11. 26. and 3. 22.

to be testified in due time] Or, *a testimony*. Gr. Τεc. *for all in due time*. The word μαρτυριον, is left out in the Greek Copie written by Tecla, and the sense is full without it. Who gave himself a ransome for all in due time; but if we retain the word because most copies have it, the meaning is, That the ransome he paid was a reall testimony of his Mediatourship betwixt God and man, whereby he reconciled both. Or the meaning is, That though this ransome were paid at one time, yet it is testified to Severall Nations εθνεσι, *idolots*, at severall seasons appointed by God for their conversion.

V. 7. *Wherewnto*] See 2 *Tim.* 1. 11.

ordained a preacher] Gr. Τεc. *trusted to be a preacher*.

teacher of the Gentiles] See Gal. 2. 7, 8.

V. 8. *pray every where*] Devotion is not now confined to one place as the solemn sacrifice and service was in the time of the Law; but as occasion is offered we are to pray every where, looking not to much to outward circumstances, as to the inward devotion of the heart, lifting up our hands to God in holinesse, charity, and faith.

V. 9. *women adorn themselves*, &c.] See 1 Pet. 3. 3.

broidered hair] Or, *plaited*. Women ought to desire rather inward then outward ornaments, and in adorning themselves outwardly, they must have a care that it be done in a fashion that may argue neither wantonnesse nor curious nicetesse, nor wastfulnesse, nor pride, 1 Pet. 3. 3.

V. 11. *silence with all subjection*] Gr. *in*. Learn of their own husbands, not to take upon them to teach them: but in modest silence to receive instruction and command from them, 1 Cor. 14. 34.

V. 12. *I suffer not a woman*, &c.] See 1 Cor. 14. 34.

silence] Gr. *quietnesse*.

V. 13. *Adam was first formed*] Adam had the priority in his creation, the woman was made after him, and for him, and of

of him, Gen. 2. 7. 21, 22. 1 Cor. 11. 8.

V. 14. *Adam was not deceived*] Immediately of the devill as Eve was: neither doth the story it self say that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen. 2. 6.

was in the transgression] The woman was first and deepest in the transgression, and a means to induce her husband to sinne, wherefore also by way of punishmente she was more straitly subjected to her husband, Gen. 3. 16.

V. 15. *in child-bearing*] Or, *by child-bearing*. If δια be taken, as it is oft commonly, to signifie *by*, or *through*; then the meaning is, That though painfull child-bearing were part of the punishment inflicted upon Eve and her sex, for her first transgression, in eating the forbidden fruit; and tempting her husband to sinne likewise; yet the and all faithfull women shall be saved by *Maries bearing the holy child Jesus*. For as κτισις, signifying creation, is taken by a metonymie for the creature, Rom. 8. 19, 20, 21, 39. so also τεκνογονια, for τικτη γυνη, the woman, child-bearing, for the child born; the blessed fruit of the Virgins wombe, Luk. 1. 42. But if the preposition δια be taken for *in*, as Rom. 4. 11. περιτομην εν ακροβυστια for εν ακροβυστια, and in many other places, then the meaning is, That notwithstanding by child-bearing and subjection to man, God hath imprinted on women the mark of the punishment inflicted upon Eve, and all women that conceive and bring forth children; whence some peradventure might have conjectured that in regard of this curse, there was no hope of salvation for women unless it were for the unmarried, or those that were childlesse: yet the Apostle teacheth that this shall not hinder their salvation; if they abide in the faith, nor the bodily evils and sorrowes that they endure to stop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinarie way through which women go to heaven, Chap. 5. 14.

CHAP. III.

Verf. 1. A true saying] Gr. *faithfull*. See 1 Tim. 1. 15.

If a man desire] Not ambitiously affect, but finds in himself a fitnesse and willingnesse to take upon him that office, moved thereunto by a holy and fineere affection to consecrate himself unto God in the service of his Church, and to employ and improve there those gifts which he hath received of him for the edification of Gods people.

a bishop] That is, the office of an over-seer, which word may either have relation to the flock of Christ onely, and in that sense it belongeth to all Pastours who have cure of souls: Or, to the Pastours themselves allo, as well as the flock; and in that sense antiquity hath appropriated the word to signifie the chief Presbyter, or Minister, who had a superintendencie over a whole Church comprised within a City, or Diocesse, in which there were divers inferiour Pastours. See the note upon Philippians 1. 1.

a good work] See 1 Thess. 5. 13.

V. 2. *A bishop*, &c.] See Tit. 1. 6, &c.

blamelesse] The word ανεπιλημπτος, signifieth not faultlesse, for there are no such in the world, but such an one who hath not been, or cannot be appeached with any crinne, a man of an unoffensive life, a man that is not tainted with any common blemish, 1 Cor. 1. 8. Luk. 1. 6.

the husband of one wife] He that is to be chosen a Bishop must not necessarily be a married man, but necessarily he no polygamist, that is, such a one who hath been husband but of one wife at once, *Hieron Epist.* 83. 6. 2. For though polygamie were a common practise among the Jews, yet is was ever held a scandall and a brand among Christians: therefore none who had that brand upon him ought to be chosen either Bishop, or Deacon, verf. 12.

of good behaviour] Or, *modest*.

apt to teach] Not onely men endued with sufficient knowledge to teach, but such as are willing and ready upon all occasions to instruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrell and offer wrong, as one that is in wine*.

filthy lucre] He forbiddeth in a Bishop not onely covetousnesse, which is afterwards taxed, but the taking of any base course, or using any unworthy means, to improve his estate: in which kind the Bishops of Rome of all other are most notoriously faulty, who make a gain of all sorts of sinne, even those that are not to be named among Christians.

not covetous] Gr. *not a lover of silver*.

V. 4. *gravitie*] Gr. *comelinesse*.

V. 6. *a novice*] Or, *one newly come to the faith*. νεοφυτον. Not a man newly planted, or engrafted into Christ by baptisme, or not such a one who hath newly entered into the studie of Divinity.

lifted up] Gr. *puffed up*, or *swollen with*.

fall into the condemnation of the devill] Left by reason of his sudden advancement to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devill himself is fallen into. Or left he be subject to the censure of calumniating persons.

V. 8. *grave*] Or, *honest*.

V. 9. *Holding the mystery of the faith*] Either deeper and more abstruse and hidden points of saving knowledge; or in generall the doctrine of the Gospel which is a mystery indeed, for flesh and blood cannot reveale it unto us, nor can the most learned perfectly comprehend it, 1 Cor. 2. 7.

V. 10. *use the office of a deacon, being*] Or, *minister, and being*.

V. 11. *grave*] Or, *honest*; or, *modest*.

V. 12. *deacons be the husbands*] See verf. 2.

V. 13. *used the office*] Or, *ministred*.

good degree] Deservedly obtain the honour to be preferred to an higher office in the Church.

boldnesse in the faith] Or, *liberty of speech*. Greater courage and holy boldnesse in the profession of the Gospel: for the testimony of a good conscience, and the faithfull discharge of the ministery makes a man bold as a lion, whereas the contrary stops a mans mouth; and makes him a coward in Christs quarrell.

V. 14. *shortly*] Gr. *sooner*.

V. 15. *house of God*] As the Catholike Church is as it were the whole house of God; so every particular Church, as this of Ephesus was, in which Timothie resided, was a part thereof, and by a Synecdoche may be called the house of God, because God dwelleth therein by his word and Spirit, 1 Cor. 3. 16. Heb. 3. 5, 6.

the living God] See Rom. 9. 26. 2 Cor. 3. 3. 1 Thess. 1. 9.

piller and ground of the truth] Or, *stay*. Some referre these words to them that follow, verf. 16. and thus make the construction. The pillar and ground of truth, and without controversie great is the mystery of godlinesse, *viz.* God, &c. Others referre them to the words immediately going before, the house of God, which is called the pillar and ground of truth in respect of the profession, and maintenance of the true religion of God, which it both supporteth as a pillar, and maketh it openly known to others, as the Magistrates used to hang and affix their Orders and Proclamations on pillars, or other places of strength and firmnesse; and here consequently is declared the office and duty of the Church in publishing the same truth, and defending it against all errours, contradictions, and corruptions whatsoever. Or it may be referred to Timothy, as it is by divers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2. 9. Rev. 3. 12.

V. 16. *mystery of godlinesse*] Not barely of ceremonies, as were those mysteries of the law of Moses, not of vain and profane superstitions, as those of the Gentiles; but most holy indeed and truly religious, whereby God is served in spirit and truth.

God] That is, the eternall Sonne of God, as the word is taken, Joh 1. 1. Act. 20. 28. Rom. 9. 5.

was manifest] Made his Divinitie known, Luk. 24. 19. Joh. 1. 14.

in the flesh] That is, in the humane nature which he assumed into the unitie of his person, Joh. 1. 14. Rom. 1. 3. Heb. 2. 14.

justified in the Spirit] In or by the Spirit, which is to be understood of the divine nature of Christ, whereby he hath railed himself again from the dead; and consequently allo was approved to be righteous and innocent, notwithstanding he was condemned both by Jews and Gentiles as a malefactour. Or declared to be the Sonne of God, Rom. 1. 4.

seen of angels] As of his Messengers and Ministers, both at his nativitie, Luk. 2. 14. and at his temptation, Matt. 4. 11. and at his passion, Luk. 22. 43. and at his resurrection, Luk. 24. 4. and at his ascension, Act. 1. 10.

preached unto the Gentiles] Gr. *among*.

received up into glory] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifesteth his glory by signs and wonders, Mar. 16. 19, 20. Act. 1. 2. and 2. 4. 33.

CHAP. IIII.

Verf. 1. SPirit speaketh expressly] In the Scriptures concerning apostasie from the faith in generall, and seduction by false teachers, Matt. 24. 23, 24. Luk. 18. 8. but to me by speciall revelation, that the false Prophets shall broach such false and damnable doctrines in particular as are after mentioned.

in the latter times, &c.] See 2 Tim. 3. 1.

seducing spirits] Either he meaneth devils, who are lying spirits, or wicked or ungodly men who are the devils instruments, to spread errours and heresies, as the word is taken, 1 Joh. 4. 1.

V. 2. *seared with a hot iron*] Either branded consciences, or stigmatized with the marks of many foule and enormous crimes; A metaphor taken from rogues who are burnt in the hand,

hand, or some other part of the body. Or consciences so insensible of their own dangerous estate, and of the fearefull judgements of God, as dead and hard flesh feared with a hot iron, whereby Physitians consume rotten flesh to save the founder parts.

V. 3. *Forbidding to marrie*] This prediction is verified at this day in the Romish Church, which forbiddeth any in holy Orders to marrie. It is true, the Manichees, Eucratites, and other Hereticks disparaged marriage, and disallowed it in those they called their *perfect ones*: but we read of none that by laws and canons prohibited marriage save the Bishops of Rome, and such as adhere unto them.

to abstain from meats] Either these words have a reference to the former words, vers. 1. doctrines of devils, and all the words between are to be enclosed in a parenthesis, and so the coherence is giving heed to doctrines of devils, namely this, to abstain from meats, &c. Or else, there is an Ellipsis, and the word κελεύουσι, or some such like is to be understood 3d like example whereof we have above, Chap. 2.12. γυναικὶ διδάσκειν οὐ ἐπιτρέπω, *scilicet* (*scripte ἔπιστρεψε*) ἔστω ἐν ἡσυχίᾳ, and 1 Cor. 14. 34. Or like that 1 Cor. 3. 2. For the meaning, the Apostle doth not condemn it for an hereticall practise to abstain from certain meats out of a meer politick respect to save the breed of cattle, or medicinable, to avoid some diseases, but upon pretence of holynesse, or conscience, as if some meats were unclease in their own nature, or at least lesse holy then others, Col. 2.21.

V. *sanctified by the word of God*] It is made pure and holy in respect of us, so that we may use it with a good conscience as received at the Lords hand.

and prayer] That our meats may be sanctified to us, we must first confesse and acknowledge that God is the Creatour and giver of these creatures which we use. Secondly, that we are of the number of those who through Christs benefit have recovered that right over all the creatures which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord that we may use those meats with a good conscience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thanksgiving to God, as we beginne it with prayer.

V. 7. *unto godlinesse*] It is not onely requisite that the Minister of the Word be found in doctrine, but also, that his life be godly and religious.

V. 8. *bodily exercise profiteth little*] Or, *for a little time*, Some hereby understand the exercises of those that strived for prizes, by wrestling, running, or the like; of which the Apostle speaketh, 1 Cor. 9. 15. But the Apostle here treating of good works, others do more fitly understand this of external exercises of mortification whereby the body is tamed and kept under; as watching, abstinence from such and such meats, lying hard, and the like; which are otherwise lawfull in themselves, and indeed may have some use; but little in comparison of godlinesse, in regard that all the benefit that can accrue thereby, is but to subdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9. 27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8. 13.

promise of the life that now is] Of the blessings of this present life, so far as they conduce to our eternall happinesse, and of the life to come absolutely.

V. 10. *Saviour of all men*] God in generall not only saveth all men, but beasts also, Psal. 36. 6. Saviour here is taken for protectour or preserver, because he conserveth all men in their naturall and temporall being in generall; but he is said the Saviour especially of those that believe, because he is the conserver of them in their eternall and spirituall being: he conserveth all creatures in their estate, men in their waies and callings, but the faithful in the state of grace: he preserveth all creatures from disorder and utter confusion, all men from manifold calamities and miseries, but the faithfull from the power of sin and death.

V. 14. *Hands of the Presbyterie*] Or, *Eldership*. Some by Presbyterie understand the office of a Presbyter, which Timothie received by imposition of hands; but the word πρεσβυτέριον, is never taken in the Scripture for the office of a Presbyter; but for the company of the Elders, who here laid hands upon Timothie, when he was ordained: for though he were ordained by S. Paul, 2 Tim. 1. 6. yet this ordination was performed in the assembly of the Elders, and with the laying on of their hands also; agreeable whereunto is the Canon of the fourth Councell of Carthage, and the practise of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things*.

V. 16. *Take heed to thy self*] To thy life and carriage, that it be inoffensive; and to thy doctrine, that it be found.

save thy self] Thy Ministery shall be an effectuall means both to save thy self and others: for faith is by hearing, and hearing by preaching, and therefore the ministers of the word are said to save themselves and others; for that to them the Lord hath committed the word of reconciliation.

CHAP. V.

Vers. 1. NOt *an elder*] In reprehensions we must have regard to the degrees both of ages and sexes, and consider all as in a spirituall consanguinitie with us.

V. 2. *with*] Gr. *in*.

V. 3. *Widows indeed*] He speaketh of such Widows who were servants to the Church, and appointed to be maintained by the publike contribution: such as were past all other labour, and destitute of all comfort both of husband, and of children, and nephewes, or any other kind of allies, to relieve them.

V. 4. *Shew pittie at home*] Or, *kindnesse*. Let those children and nephewes in a thankfull dutie indeavour to repay their parents care and love: which the Greek elegantly expresse by a Metaphor taken from the Stork (ἀντιπελαργοῦν) which feedeth her aged parents, and carrieth them upon her shoulders, and in that regard, in Hebrew is called חסידה, that is, pious and mercifull.

V. 6. *in pleasure*] Or, *delicately*.

dead while she liveth] Such a widow is a kinde of monster half dead and half alive, dead in respect of the actions of the spirit, though vigorous, and alive in respect of the flesh, or alive to the world, but dead to God. In a like ambiguous sense we are to understand those words of our Saviour, Let the dead burie the dead, Mat. 8. 22. that is, Let the dead spiritually, bury the dead corporally, as the Jews in that their elegant ἀντιμετάβολὴ, *Cum ego à te discedo vivens morior, at cum tibi adhæreo moriens vivo*.

V. 8. *house or kindred*]

denyed the faith] Though not in words, yet in his deeds, and hath cast away both humanitie and religion, and therein is worse then an infidell, who take care of their own, and love those that love them, Mat. 5. 46.

V. 9. taken] or *chose*.

wife of one man] That is, which hath had but one husband at once, or if her husband had sent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *washed the Saints feet*] This was an office of courtesie performed to strangers in those hotter countreys, Gen. 14. 32. and 43. 24. Luk. 7. 44.

V. 11. *younger widowes refuse*] Take them not into the colledge of widowes or deaconisses, which are to be maintained at the Church charge.

V. 12. *Having damnation*] Or, *being liable to just censure*.

cast off their first faith] Or, *former*, as Revel. 2. 4. Making themselves lyable to just censure and blame, because they have violated that promise and engagement, wherein they bound themselves to the continuall service of the Church.

V. 13. *busie-bodies*] See 2 Thes. 3. 11.

V. 14. *younger women marrie*] I ordain that the younger women be left to their libertie to marrie, and not tyed by covenant or agreement to the publike service of the Church.

to speak reproachfully] Or, *for their railing*.

V. 15. *turned aside after Satan*] They have been led by him to wanton courses, to the great scandall of the Church.

V. 17. *Elders that rule well*] See 1 Cor. 9. 14. Gal. 6. 6. He meaneth not Elders in age, but in office, that is, Bishops, or Pastours that are imployed in the government of the Church, as well as preaching.

double honour] Both of reverent respect, and comfortable maintenance (*stipendia honoraria*) as appeareth by the verses following.

labour in the word] In the original it is κοπιῶντες, which signifieth a toylsome labour, and hereby he commendeth those who besides their care and paines in governing, diligently and constantly preached the Word.

Deut. 18. *Thou shalt not muzzle the Oxe thas treadeth*, &c.] See Deut. 25. 4.

Oxe thas treadeth] In the Eastern Countries it was not the manner to thrash out Corne as we do, but their Oxen trod it out; to which the Apostle allegorically compares the laborious Pastours of the Church, who expounding the Scriptures, after a fort crush out that Corne of which the bread of life is made, 1 Cor. 9. 9.

The labourer is worthy of his reward] See Mat. 10. 10.

V. 19. *an elder receive not*] Or, *presbyter*. Do not only not condemn him without sufficient witnesses, as thou oughtest not any man according to the Law of Moses, Deut 19. 11. but do not so much as receive an accusation, or give any credit to it; the reason is, that such men being in publike offices of governing the Church, in which they must exhort and admonish every one, and correct those that are unruly, they may easily get the ill will and hatred of many. Also the receiving an accusation against them, maketh them to be suspected, and it teadeth to the scandall of the Church. Besides, their sacred calling is to be held in reverence, and they who have been thought worthy of it, ought not to be suspected of any notorious default or guilt without very good evidence and strong proof.

Before] Or, *Under*.

V. 21. *without preferring one before another*] Or, *without prejudice*.

V. 22. *Lay hands suddenly on no man*] Admit not any into the Ministery without sufficient examination and good proof both of his sufficiencie in learning and godly conversation.

partaker of other mens sinnes] Either of those that would make choyce of an unfit person into the Ministery, or of the Ministers themselves, who if they prove ill and unworthy of that sacred function, the blame will light upon thee, who by the laying on of thy hands admittest them into the Church.

pure] Or, *chaste*.

V. 24. *Some mens sinnes are open before hand*] Or, *manifest*. Either these words are referred to the last judgement, as the ancient Fathers understand this Text, and then the meaning is, that some men sinnes are notorious, and may be judged and censured in this life, others are secret and hidden, the judgement whereof is referred to the last day. Or, they relate to the examination before admittance into the Church, and then the meaning is, some there are who offer themselves to ordination, whose scandals are or may be known before hand, who are to be repelled from the Ministery; others offences are not known till after they be ordained; on the other side the learning and good parts of some are so well known, that they may be received at the first meeting without feare of doing amisse in it; but if there be any who are not so well known, a small delay or pause will not hinder them, or obscure their vertues, but rather after full and exact tryall of them, make them more conspicuous.

CHAP. VI.

Vers. 1. UNder *the yoke*] To wit, of servitude under Masters that were infidels. This servitude was a heavie yoake, lying not so much upon their bodies, as upon their souls, inasmuch that they were forced to serve them who served not the true God; who notwithstanding ought to be hereby satisfied, that touching those things which appertain to everlasting life, they are no way subject to them.

be not blasphemed] For if they should refuse to serve their Masters, though infidels, under pretence of their Christian liberty, this would occasion their Masters to reproach Christian Religion, as if it taught them contumacie and disobedience.

V. 2. *because they are brethren*] Their fraternitie in Christ ought not to abate ought of their due respect and observance to their Masters: for this spirituall consanguinity doth not alter their outward and civil estate and condition.

faithfull] Or, *believing*.

V. 4. *He is proud*] Gr. *is puffed up*.

doating] Or, *sick*.

strifes of words] Frivolous questions and quarrels, rather about words then matters, and by words he meaneth all those things which have no pith in them, and whereby we can reape no profit.

V. 5. *Perverse disputings*, &c.] Or, *gallings one of another*.

V. 6. *Godlinesse with contentment is*] Not onely because it enricheth the soul and giveth true contentment, but also because it hath the promise of outward blessings, 1 Tim. 4. 8.

V. 7. *For we brought nothing into this world*, &c.] See Job 1. 21.

V. 8. *And*] Gr. *But*.

V. 9. *and a snare*] Of the devill, who by means of this their inordinate desire to grow rich, doth tempt them to take many unlawfull courses, and keepeth them thereby as with a snare, that they cannot get againe out of the intanglings of the World.

drown] Or, *plunge*.

V. 10. *money*] Gr. *silver*.

erred] Or, *been seduced*.

pierced them selves through] Christ compareth the deceitfulnesse of riches and cares of the world to thorns, which prick not the flesh onely, but pierce through the minde and heart, and wound the souls and consciences with manifold hurts and smart pain, Matth. 13. 22.

V. 11. *O man of God*] All righteous men are the servants of God, but the title of man of God implyeth more: for in Scripture it is attributed onely to men of eminent sanctitie, who had more familiarity and inwardnesse with God, as Moses, Samuel, David, Elias, Eliziens, and here Timothy. A man of God is he who is wholly devoted unto God, and his chief employment is to bring Messages from God, as Prophets do, and bring men unto God, as the faithfull Ministers of the Gospel do.

and] Gr. *but*.

V. 12. *Fight the good fight of faith*] Either contend thou earnestly for the maintenance of the true Faith and Gospel, Jude 3. Or, fight the good fight of Faith it self against all temptations of the Devill, persecutions of the world, and oppositions and contradictions of hereticall teachers and Wizards of this world, 2 Tim. 4. 7.

lay hold on eternall life] A comparison taken from those that run for a prize, and as they approach neer the mark they stretch forth their hands to apprehend and touch it, vers. 19.

professed a good profession] Either he understandeth the solemn vow Timothy had made in his Baptisme, or at his ordination, wholly to dedicate himself unto, and imploy his utter most endeavours to the service of God.

V. 13. *I give thee charge*] A vehement kind of adjuration to observe and keep all the premises faithfully, with his eies fixed upon the coming of Jesus Christ, whose glory we are to set against the vain glistering of this world, and his power against all the terrours of the wicked, 2 Tim. 4. 1.

Pilate witnessed] See Matth. 26. 64. Matth. 27. 11. John 18. 37.

Confession] Or, *profession*.

V. 15. *the King of kings*] See Rev. 17. 4. & 19. 16.

V. 16. *Who onely hath immortality*] Eternally subsisting of himself, and by no other. Angels and the souls of men are immortall, but by participation onely from God, as the Moon and Starrs shine continually, but with light derived from the Sunne.

dwelling in the light] Possessing such perfection and excellencie in himself as none is able to comprehend, as the word *light* is taken, 1 Joh. 1. 5. Or dwelling in that increated and infinite glory of divine Majestie, the sight and knowledge whereof no creature is able to attain unto.

whom no man hath seen] See Joh. 1. 18. 1 Tim. 1. 17. 1 Joh. 4. 12.

V. 17. *uncertain riches*] Gr. *uncertainetie of riches*.

giveth] Gr. *affordeth*.

V. 18. *willing*] Or, *sociable*.

V. 19. *Laying up in store*, &c.] See Matth. 6. 20. Luk. 12. 33.

good foundation] That is, a certain and infallible argument and ground of hoping for eternall life; not as if the liberality of the rich did merit the same; but in regard of the promise of God made to all those that faith apply themselves to the practise of good works, Matth. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treasure of found and wholsome doctrine which is committed to thee, as a pledge, to keep it safely thy self, and carefully transmit it to posterity; and withall the talent of those gifts which appertain unto the preaching of the same.

oppositions of science falsly] Made against found doctrine out of erroneous grounds and principles of sciences so termed, but falsly. In which words, the Greek Fathers conceive that he poineth at the *Gnostickes*, a certain sort of heretickes, who have their name from science, and profound knowledge, which they arrogated to themselves.

ANNOTATIONS
On the second Epistle of Paul the Apostle to TIMOTHIE.

The ARGUMENT and ANALYSIS.

SAint Paul *being ready to lay down his Earthly Tabernacle, sendeth for* Timothie *to come unto him, and to bring with him such things as he most needed: Withall, he foretelleth his own Martyrdome, and the Crown of Righteousnesse which he should thereby receive, and fully instructeth* Timothie *how to carrie himself in the Government of the Church, after his departure.*

The Epistle it self is partly
1. *Commendatory of* Timothie *himself, and his parents, and* Onesiphorus, *and others*, Chap. 1, 2.
2. *Exhortatory to Chastity, Faith, Charity, Peace, and Meeknesse*, Chap. 2. *To undaunted fortitude, in withstanding all opposition against the Truth, and to the studie of the Scriptures*, Chap. 3. *To diligence in his Pastourall Function, Watchfulnesse, patience, and to godly prudence, and constancy in his Holy Profession to the end*, Chap. 4.

CHAP. I.

Vers. 1. *Promise of life*] Eternall life hid in Christ, which God hath promised to all that believe in him.

V. *beloved sonne*] He calleth Timothie his sonne in a naturall, civill and spirituall, or Ecclesiasticall respect: First, in a naturall, because Paul was now aged, and Timothie but a young man. Secondly, in a civill or morall, because Paul affected him as if he were his own sonne, and Timothie served him as a sonne doth his Father; Phil 2.22. Thirdly, in a spirituall or Ecclesiasticall, because Paul ordained him a Minister of the Gospel. See 1 Tim. 1. 2.

V. 3. *forefathers*] Not his immediate forefathers, who bred him up in Pharisaisme, but his Ancestours Abraham, Isaac and Jacob, &c. who served God in the same true religion, for substance, which the Apostle now professeth. Acts 23. 1. and 24 16.

with pure] Gr. *in pure*.

V. 5. *call*] Gr. *calling*.

V. 16. *stirre up*] Gr. *kindle again*; or, *quicken, as fire burneth under ashes*. ἀναζωπυρεῖν, signifieth to rekindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the Devill go about to put out; and therefore we on the contrary must labour, as much as we can, to *foster* and keep it burning. In the metaphor the Apostle seemeth to allude to the type of the Priests in the Old Testament, by whose ministery the holy fire on the Altar was cherished, (that it might not go out) and as it flaked, blowne to a brighter flame.

the gift] Some by this gift understand the gift of Miracles, which he received by the imposition of the Apostles hands; and that by the laying hands of the Presbyterie; 1 Tim. 4. 14. he was admitted into the holy ministery; but because there is no proof in Scripture, or undoubted Antiquity, that Timothie had the gift of Miracles, it is more probable, that by gift is here meant that Ghostly power or office which Timothie received at his ordination, by the laying on of the Apostles hands on him, in the presence of the Presbyterie, who all gave consent thereunto, and testified it by putting their hands upon him also, 1 Tim. 4. 14.

V. 7. *Spirit of fear*] The meaning is, rouze up the gifts of God in thee, and suffer not them to be flaked or abated by carnal fear, for such a fear doth in no wise proceed from the working of the Spirit, but is quite contrary to the same which the Apostle doth mention here; lest Timothie might be affrighted with the affliction of the Church, and of Pauls in particular.

but of power] Of courage and resolution to go through with the work of the Ministery, not withstanding all oppositions and dangers.

of love] Of a holy love of God and Christ, wherewith the faithfull being inflamed, do cheerfully undergo all manner of troubles and adversities for his sake.

sound mind] Whereby the holy Ghost doth reduce the troubled minde to tranquillity, and banish all turbulent passions, such as fear is. Or the spirit of moderation and discretion, that we bring not carelesse troubles upon our selves, and when they come upon us, break not out into a rage or impatience.

V. 8. *afflictions of the Gospel*] Be a cheerfull partaker with me of those troubles and afflictions which follow the profession of the Gospel. These are called afflictions of the Gospel, because as Christ suffereth in the persecution of his Members, so the Gospell after a sort suffereth, when the preachers thereof are opposed, disgraced, silenced, and imprisoned, or any way hindered from the free and powerfull preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies sake; or, not according to works done by us in time, or foreseen by God before the world was; for these works, as in time they flowed from the grace of God, so they were foreseen likewise no otherwise then as effects of his grace in us, and consequently not as causes or inducements to God, to elect us to eternall life.

before the world began] Gr. *secular times*, or, *everlasting*. See Ephes. 1. 4. Tit. 1. 2.

V. 10. *who hath abolished death*] By taking away the fear and sting of the naturall death in all true believers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and punishment of the eternall and second death. Rev. 2. 11. and 20. 6.

life and immortality to light] Hath given us a full and clear sight of immortality, when of before we had but as a glimpse; or shewed us a clear way to life and immortalitie.

V. 11. *Whereunto I am appointed a preacher*, &c.] See 1 Tim. 2. 7.

V. 12. *believed*] Or, *trusted*.

keep that which I have committed] Either my precious soul which I have committed to his care and custody to bring it forth glorious at that day of his appearing: Or, my eternall life, happinesse and crown of glory, which I have as it were *deposited* with him by faith and hope.

V. 13. *forme of sound words*] Gr. *wholesome*, or, *healthfull* ὑγιαινόντων, such as conduce to the health of our souls, rather wholsom then delicate; or words not tainted with, nor favouring of any errour or heresie, false or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 10.

by the Holy Ghost] Though it be a hard thing to do it, considering what enemies lie in wait to rob us of it: yet the Spirit of God is mightie, who hath endued us with power and vertue to keep it.

V. 15. *turned away from me*] Leaving me in my trouble and affliction, and being ashamed of my bonds.

V. 16. *my chain*] See Ephes. 6. 20.

V. 17 *sought me out*] By this it appeares, that Saint Paul was not in prison, for then Onesiphorus needed not to have made any great search to finde him; yet was he not free, but committed to the custodie of the keeper, with whom he might go abroad to dispatch his affairs; and therefore in the verse going before, he speaketh not of chains in the plurall number, but of a chain in the singular, with which he was tyed to the souldier that kept him. *Vid. Senec. l. 1. de tranquill. an. c. 10. Eadem catena tam reum quam militem tenet.*

CHAP. II.

vers. 1. *My sonne*] See Chap. 1. 2.

in the grace that is in Christ Jesus] Be strong and couragious in the maintenance of the Gospel of Christ: or confidently relie on the favour of God, wherewith the Father embraceth us for his sonne Christ Jesus sake.

V. 2. *among many witnesse*] Or, *by many witnesses*. Either the things which thou hast heard confirmed by many witnesses and testimonies of holy Scripture, as the word witnesses is taken, Heb. 12. 1. Or, which thou heardest of me at thy ordination among the whole Presbyterie: Or, not spoken in a corner, but publikely in my preaching, before many witnesses.

V. 3. *endure hardnesse*] Or, *suffer affliction*. The Ministery of the Word is a spirituall warfare, wherein no man can so serve that he may please his Captain or Generall, but he must forgo and part from all hinderances which may draw him from it, and also endure much hardnesse and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and souldiers buisie not themselves with merchandizing, handicrafts works, husbandrie or houshold affairs; but are alwaies attending their watchings, marchings, and other services and commands of their Leaders and Captains: so neither must a faithfull Minister of the Gospel trouble or distract himself with any worldly matters and affairs that may hinder him in the faithfull discharge of his sacred function.

entangleth himself] Gr. *is entangled*.

V. 5. *strive for masteries*] The Ministery is like to a game, or striving for the mastetie, wherein no man is crowned unlesse he strive according to the lawes that are prescribed, be they never so difficult or painfull.

V. 6. *The husbandman*, &c.] Or, *The husbandman labouring fryst, must be partaker of the fruits*.

V. 8. *Remember that Jesus Christ*] He confirmeth two principles of our faith which are alwaies assaulted by heriticks; the one, that Christ is the true Messias, God incarnate of the Virgin Mary, and made of the seed of David; and the other the highest Article of our Creed and mystery of our salvation, his resurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me fast, yet they cannot bind and fetter the Gospel of Christ, that word of his ever is and shall be free, not onely preached by those who are at libertie, but even by me and other servants of Christ who are restrained and in durance.

V. 10. *endure all things*] Not in their stead, or that my sufferings may be imputed unto them, but I indure afflictions for those offices, which I do towards the furthering of the salvation of Gods elect.

V. 11. *if we be dead with him*] See Rom. 5. 8. If we be afflicted with him, and persecuted even to death for his sake, we shall also live together with him eternally, and most happily in heaven.

V. 12. *If we sufferr*] See Rom. 8. 17.

if we deny him] See Matt. 10. 33. Mark. 8. 38.

V. 13. *If we believe not*] See Rom 3. 3.

he abideth faithfull] Though we alter never so much, yet God is the same, most just and faithfull in all his promises, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14. *strive not about words*] μὴ λογομαχεῖν. Not to strive about words onely, when the controversie is meer verball or nominall, and no way reall, or not at all importing faith or good manners: or, strive not with words bandying contumelious speeches, or bringing no better proof then vaunting words and boastings.

15. *rightly dividing*] By adding nothing to it, neither over-slipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and squaring out of the streets and high-waies, and setting out the bounds of mens lands and possessions: or from the Priests of the Old Testament, who having slain the beasts that were to be sacrificed, did joynt and divide the same in an accurate manner: or from housekeepers that cut out and divide to every one in their families their share and portion of meat; 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increase*] Or, *proceed*.

V. 17. *eate as doth a canker*] Or, *gangrene*. γαγγραίνα from γαγγαίνω, signifying to eat, as the disease called a Wolf or a Canker doth, which if it be not looked to in time groweth incurable, and not onely consumeth the part where *it is*, but spreadeth farther in the flesh: such is the nature of heresiall doctrine, if it be not stopt in the beginning, and cured by solid confutations, and Ecclesiasticall censures inflicted upon those that are obstinate, it will spread far, and run over the whole body of the Church, and corrupt the same, 1 Cor. 5. 7. Gal. 5. 9.

Hymeneus and Philetus] He nameth here the chiefest of those prophane, and vain babblers, that being known they might be the better shun'd.

V. 18. *erred*] Or, *missed the mark*.

resurrection is past] It is probable they taught that there was no other resurrection but the spirituall rising of the soul from the death of sinne; or the renovation of the condition of the world under the Gospel, according as the word *resurrection* is sometimes taken.

overthrow the faith of some] That is, infect them with their heresie, and thereby subvert their orthodox faith.

V. 19. *Nevertheless*] Although some slide away from the truth, yet must not he offended thereat, as if the salvation of the elect were not sure.

the foundation of God] The eternall election, which is the first ground-work of the salvation of the faithfull, laid by God himself, cannot be shaken in such fort, that the elect of God should be seduced by the like heresies, and fall away from faith, Matth. 24. 24.

sure] Or, *steadie*.

having this seal] The Book of life in which the names of the elect are written is confirmed as with a seale, and the number of the elect in the fore-knowledge of God is sealed up as in a Book.

Let every one] Though the Lord hath eternally fore-known thole that are his, yet not so that we presuming upon that Decree should cast away all care of our salvation, and let loose the reines to all carnall liberty. For on our parts who are thus mercifully fore-known and elected to salvation, there is required a holy and a conscionable obedience, and a carefull endeavour to please God in all things, and shunne all manner of sinne.

V. 20. *and some to honour*] See Rom. 9. 21.

V. 21. *If a man therefore purge*] Cleanse himself from these heresiall and impure doctrines, and keep himself unspotted of the world by the grace and vertue of the holy Ghost that dwelleth in him, 1 Pet. 1. 22. 1 Joh. 5. 5.

vessel unto honour] The counsell of God shall be fulfilled in him, and he shall be really and effectually according as he is ordained unto it of God, a vessel of honour. Or, he shall shew and approve himself to be such a vessel indeed. The like expression we have Joh. 5. 8.

V. 23. *foolish and unlearned*] See 1 Tim. 1. 4. Tit. 3. 9.

V. 24. *must not strive*] Must not be of a contentious disposition, nor at all strive about foolish and unlearned questions, vers. 23.

patient] Or, *forbearing*. To winne them through our patient bearing with them, but not to please them, or excuse them in their wicked deeds.

V. 25. *oppose themselves*] Gr. *set themselves against him*, or, *are ill affected to him*.

repentance to the acknowledging] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their errour, and particular acknowledgement of that truth they before gain-layed and oppo'ed.

V. 26. *recover*] Gr. *awake*.

snare of the devill] Heresiall doctrines are the snares wherein the devill intangleth the understanding of seduced men, as vitious provocations are the snares wherein he intangleth the wils and affections of dissolute persons.

taken captive] Gr. *taken alive*.

at his will] Gr. *to*.

CHAP. III.

Vers. 1. *IN the last dayes*] See 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. The end of the world is the harvest, and when the sins of Antichrist and of all his followers shall be *ripe*, then will the Angel *thrust in his sickle and mow* the earth, Apoc. 14. 16. 18. 1 Tim. 4. 1.

perilous times] Gr. *hard*. We may not hope for a Church in this world without corruption, but there shall be rather great abundance of most wicked men, even in the very bosome of the Church, who notwithstanding shall make a shew and countenance of great holinesse.

V. 2. *lovers of their own selves*] Such persons have been in all ages of the Church, but towards the end of the world, being as it were the *lees* and *dregs* of time, there shall be almost none

but such: these vices being spread over the whole face of the Church, and the mentioned evils become Epidemicall.

covetous] Gr. *lovers of silver*; or, *money*.

boasters proud] See Rom. 1.29,30.

V. 3. *false accusers*] Or, *make-bates*.

V. 4. *high-minded*] Gr. *puffed up*.

V. 5. *Having a forme of godlynesse*] Or, *formalitie*. Not *μορφὴν*, but *εἰδοποιὸν*, not the true forme and essence of godlinesse, but an outward conformation thereunto, a resemblance, vizard, or show of holinesse; mens religion consisting in a formall profession of godlinesse, (Tit. 1. 16.) without expressing the power and efficacie thereof in their lives: Or, in external gestures, behaviours, rites, and ceremonies, without the pure inward worship of God in spirit and truth.

V. 6. *women laden with sinnes*] Silly women are more easily deceived, and those of them are more apt to be misled in their judgements which are given up to lewd and wanton courses. *Josephus Antiq. Jud. 2. observeth, that the Pharisees had their Gynaeces, Colledges or meeting of women*; and Saint *Jerome ad Cteſiphon Simon Magus had his Helena, Marcion his female forerunner, Apelles his Philumena, Montanus his Maximilla, Donatus his Lucilla, Elpidius his Agape, Priscillian his Galla, Arius the Prince his sister; and generally all arch heretikes some strumpet or other, by whom they spread the poison of their heresie.*

V. 7. *Ever learning*] The Apostle taxeth not these women for endeavouring by continuall learning to improve their knowledge; but for curious inquiring into every novelties of doctrine, and following now one teacher, now another, having no care to attain to found and saving truth.

V. 8. *Jannes and Jambres withstood Moses*] The names of the chiefe of the Egyptian Sorcerers that strove with Moses, whose names are not expressed, Exod. 7. 11. yet are here related by the Apostle, either out of some Jewish writers, not now extant, or from some ancient tradition. However, certain it is, that these Magitians names were famous, or rather infamous, for Numerius the Pythagorean Philosopher, and Artabanus the Hystorian make mention of them both, and Plinie in his Naturall Story, 3. c. 1. nameth one of them, to wit, Jannes. See *Euseb. de preap. Evang. l. 9. c. 3.*

reprobate concerning the faith] Or, *of no judgement*. Whose doctrines are abominable before God, and ought to be rejected of all; or, who have lost all right and sound judgement in things that belong to the Faith, Rom. 1. 28. 26. Titus 1. 16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and false teachers.

folly] Or, *madnesse*.

V. 10. *thou hast*] Or, *thou hast been a follower of*.

fully known] Thou knowest throughly, not onely what I taught and did, but also how I was minded and disposed.

V. 11. *afflictions*] Gr. *sufferings*.

V. 12. *shall suffer persecution*] Gr. *shall be persecuted*.

V. 13. *worse and worse*] 2 Pet. 2.20.22.

deceiving, and being deceived] Deceiving others by their sophismes and faire shew of holinesse, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable then to be exercised in the Scriptures from our infancie; for the vessels that are at the first seasoned with the savour of life, seldome or never lose it, Prov. 22.6. And though while they are very young, they cannot come to much understanding, yet the having of Scripture phrase and texts by heart, is very usefull, and will much stead them after they come to riper years, and are able to dive deeper into the meaning of those things they retain perfect in their memories from their childhood.

wise unto salvation, through faith] Although the Scripture sufficiently instruct us unto salvation, yet we cannot be saved without a lively faith working through love, therefore he addeth, through faith: Or, by Scriptures he meaneth the Scriptures of the Old Testament which it is like were onely extant when Timothie was a child, the knowledge whereof could not save Timothie without faith in Christ, whereby he believed the accomplishment of all those things which were foretshewed in the Old Testament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1. 21. Or, the whole Scripture, as the word is taken, 1 Cor. 13. 7. and elsewhere. Every part of Scripture is divinely inspired, 2 Pet. 1. 20, 21. and is profitable to some of these ends, to furnish the man of God to some good works: but the whole Scripture is profitable to all those ends, to furnish him to every good work. The parts of the Scripture as they were delivered, were sufficient for the instruction of those to whom they were delivered; and now the whole is most sufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Minister of God in his Church, 1 Tim. 6. 11.

perfect] Gr. *accomplished*.

throughly furnished] Or, *perfected*.

furnished unto all good works] That is, to all the services of his profession, to those works of his calling, he mentioned before, namely doctrine of the principles of Christian Religion, reproof of errours and false doctrines, correction of life and evill manners, and instruction in the precepts of a holy life and Christian conversation.

CHAP. IIII.

vers. 1. *I charge thee therefore*] Gr. *testifie*, or, *denounce*. This is my principall and chief charge of all.

before God and the Lord Jesus Christ] This deep kinde of charging Timothie, in so vehement and pathetically a manner, sheweth how urgent and important the matter is, how simply necessary diligent and constant preaching is in a Minister of the Gospel, and how fearfull his case is, if he fail in this duty of his function.

judge of quick and dead] See 1 Cor. 15. 51. 1 Thess. 4. 17.

V. 2. *in season, out of season*] Upon all occasions, with a holy importunitie. There is no contradiction in these commands, both may and ought to be done by a faithfull Minister of God, who preacheth in season, when God offereth him a fair opportunity, and the hearers desire, Nehem. 8. 1. and call for the Word, and the argument he handleth, is reasonable for the time. Out of season, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either because they are ill affected to the Word, or distracted by other businesses, or they like not to hear such points touched or medled with at such a time, when yet he knoweth it to be needfull for the health of their souls, to hear such doctrines handled, or duties preſt.

exhort] Or, *comfort*.

V. 3. *sound doctrine*] Gr. *wholsome*. See 1 Tim. 1. 10.

V. 4. *ears*] Gr. *hearing*.

V. 5. *watch thou*] Or, *be sober*. The wickednesse and falling away of the world ought to cause faithfull Ministers to be so much the more carefull and vigilant; and so likewise the taking away of those who laboured with them before in that office. Verſ. 6. John 1. 1. Col. 4. 17.

make full] Or, *fulfill*.

ready to be offered] To be sacrificed, or Martyred. The word in the Originall σπενδομαι, signifieth properly libation, or a drink-offering; and he alludeth to the pouring out of bloud, or wine which was used in sacrifice, and seemeth withall to intimate the manner of death wherewith he was to glorifie God, which was not by being offered as a holocaust by fire, as Polycarp, and many others were, but by a death wherein his bloud was shed or poured out, namely *beheading*.

departure] Gr. *dissolution*. See Philip. 1. 23.

V. 7. *fought a good fight*] Gr. *that good fight*. See 1 Tim. 6. 12.

I have finished my course] I am come to the period of my dayes; *Vixi, & quem dederat cursum fortuna, peregi*. And in this metaphor he seemeth to allude to the manner of his whole life, which after his conversion was spent, as it were, wholly in running from place to place, speedily to dispersse the doctrine of the Gospel, and now he was come to the last Stage or Goal at Rome, where he was to receive his Garland, after the manner of those who ran for prizes. 1 Cor. 9. 24. 25.

kept the faith] The true doctrine of faith; or the gift of saving and justifying faith; or the faithfulnesse which he promised Christ in the discharge of his Apostleship, Rev. 2. 10.

V. 8. *a crown of righteousnesse*] A reward of just and holy works, an incorruptable Crown of glory, which though it be a Crown of mercy, Psal. 103. 4. and a gift of grace, Rom. 6. 23. yet he calleth it here a Crown of *righteousnesse*, which the *righteous Judge* shall give him, the more fitly to follow the metaphor taken from runners or wrestlers for prizes, at their solemn exercises or games in Greece, in which there were certain Judges appointed to observe those that proved masteries, and give just sentence on the Conquerours side, if he strove lawfully, and fairly wonne the prize. And the meaning of the Apostle is, that he had kept the laws of proving masteries, and so acquitted himself in running and wrestling, that he might justly expect the prize. Besides, eternall life may be rightly termed a Crown of righteousnesse, both *ex parte Dei*, who promiseth it to every one that overcometh, Revel. 2. 10. & 3. 21. and *ex parte rei*, because it is just and righteous, with God to render unto them, who have endured for his sake reviling labours, painfull torments, and disgracefull reproaches, ease, joy and glory. 2 Thess. 1. 6, 7.

love his appearing] That they may see him in glory, who suffered so much for them in this world, and that they may receive from him their everlasting reward.

V. 10. *loved this present world*] Hath given over to tend on me in my affliction any longer, chusing rather to follow his worldly occasions, and provide for his own safetie and profit.

V. 13. *cloak, that I left at Troas*] φελόνην, which some take for a riding Coate, or travelling Cloak, as if it were made by a transposition of letters, from the Latine *penula*; but the most ancient Syriac interpreter takes it for *domum*, or *repositorium scriptorum*; and Hesychius a most exquisite Greek Grammarian inclineth to that opinion, that by it the Apostle meant *scrinium*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-smith*] Covetousnesse is the bane of religion. Two of the greatest enemies Saint Paul had, were two Smithes, the one a Silver-smith, Act. 19. 24. and this Copper-smith here, and both of them, as it is conceived, maligned and opposed him, and his preaching for the same reason, because the Apostle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make silver, or Copper Shrines, or Images to the Heathen gods and goddesses.

the Lord reward him] Gr. Tec. *shall reward him*. This is not a curse, proceeding from anger, or a revengfull heart, which is contrary to the doctrine of Christ, Matth. 5. 44. and of Saint Paul himself, Rom. 12. 14. but a Prophetically commination out of a godly zeal, and a prediction inspired by the holy Ghost, of the punishment which was ready to be executed upon him. See Psal. 5. 10. & 109. 7. *&c. deinceps*. With this interpretation agreeth the Greek Copie of great Antiquity, written, as it is supposed by Teela, wherein the Verb is not *ἀποδώσει*, but *ἀποδόσεις*, the Lord reward, but the Lord shall or will reward him according to his works.

V. 15. *our words*] Or, *our preachings*.

V. 16. *answer*] Gr. *apologie, or, defence of my self*.

that it may not be laid to their charge] It is not sufficient for us to maintain the truth our selves, but we must assist them who stand up for the truth, and not timorously shrink from them when they are in trouble for it.

V. 17. *stood with me*] Gr. *by me*, or, *assisted me*.

mouth of the lion] Out of great and imminent danger of death. Some by the Lion understand the Emperour Nero, so called for his rage and cruelty, as generally Tyrants and powerfull enemies of the Church are called. Ezek. 19. 2. Psal. 35. 17. and 91. 13. Proverbs 28. 15. Jerem. 2. 15. & 47. *And Marsyas certifying his Patron at Rome of the death of Tiberius, useth this phrase, τὸν ἐκ τῶν λέοντος, the Lion is dead. Josephus antiqu. l. 18. c. 16.*

V. 18. *every evill work*] From forsaking or wronging the truth, or doing any thing out of cowardly fear that may blemish this my holy profession.

V. 20. *at*] Gr. *in*.

at] Gr. *in*

ANNOTATIONS
On the Epistle of Paul the Apostle
to TITUS.

The ARGUMENT and ANALYSIS.

IN the Island of Creet (now Candie) *the Foundations of a Christian Church were laid, and the Walls rear'd up: But the Roof was wanting. Some abuses were reformed, but not all: In some Cities there were Godly Pastours, but not so through the whole Island. For which cause Saint* Paul *left* Titus *there to supply what was lacking, and appoint Elders in every Citie; and to the end he might the better perform this task, he furnisheth him in this Epistle With wise and godly directions, whereof*

- *Some*:
  1. *Concern all Christians in generall; as namely, To be subject to Principalities and Powers, to be zealous of good Works, to study necessary and wholesome points of Doctrine, and avoid curious and unprofitable questions*, Chap. 3.
  2. *Others concern certain men in particular, and these either Teachers.*
     - 1. *Good*, Chapter 1. *from* Verse 6. *to the* 10.
     - 2. *Bad, From* Verse 10. *to the end.*
  3. *Or hearers whom he ranketh according to their sex, into*
     - 1. *Men.*
     - 2. *Women.*
       - 1. *Their Condition.*
         - 1. *Masters.*
         - 2. *Servants*, Chap. 2.
       - 2. *Their Age.*
         - 1. *Young.*
         - 2. *Old.*

CHAP. I.

Vers. 1. *According to the faith*] Either the doctrine of faith which the Elect of God have ever believed from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the saving truth of Christian Religion.

V. 2. *In hope*] Or, *for hope*.

before the world began] Or, *secular*, or, *everlasting times*. See 2 Tim. 1. 9. 1 Pet. 1. 20.

V. 4. *own sonne*] See 1 Tim. 1. 2.

common faith] That which before he called the faith of the Elect, he here calleth the common faith: as Jude v. 3. the common salvation, that is, the ordinary means of salvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee, for there is but one way of salvation, common both to the Pastour and the flock, to the father in Christ, as the Apostle was, and the sonne begotten by him in the Gospel, as Titus was.

V. 5. *left I thee in Crete*] Creete is an Island in the Mediterranean or Mid-land Sea, now called Candie; of which see Acts 2, 11. & 27. 7, 12.

set in order] Either to correct and amend what was done amisse, or farther to supply and perfect whatsoever was lacking of things behooveful to the Church.

wanting] Or, *left undone*.

ordain elders] Gr. *appoint*. That is, Pastours, one or more in all places, where there is a convenient number of the faithfull.

had appointed] Gr. *gave order to*.

V. 6. *If any be blamelesse*] See 1 Tim. 3. 2, &c.

V. 7. *a bishop*] See Phil. 1. 1. 1 Tim. 3. 2.

good men] Or, *good things*.

V. 9. *as he hath been taught*] Or, *in teaching*.

exhort] Gr. Tec. *comfort those that are in affliction*.

V. 11.

V. 11. *Whose mouthes must be stopped*] Either by solid confuting their errours, or by suspension and Ecclesiasticall censures.

V. 12. *a Prophet of their own*] Some will have this allegation to be taken out of Callimachus his hymne in praise of Jupiter; where the first part of this verse is found; but Callimachus was no Prophet of the Cretians: the Apostle therefore certainly meaneth Epimenides, who himself was a Cretian, whose Poem is called a book of Oracles or Prophecies; among whom this whole Verse is found, *viz.* the Cretians are alwayes *liers*, that is, crafty companions, false in their words and deeds, as the Latine Proverb, *Cretizare cum Cretensibus*, declareth: *Evill beasts*, that is, fierce, intractable, and dangerous to deal withall; and *slow bellies*, that is, given to sloth, and idlenesse, and luxurious gluttons. Which censure of the Cretians, the Apostle here confirms, not to discredit those Islanders, or blast their reputation, but to discover the maladies of that people to him, whom he there left as a Physitian, to cure them by sound and wholesome doctrine.

V. 13. *sharply*] Gr. *cuttingly, touching them to the quick.*

V. 14. *Not giving*] See 1 Tim. 1. 4.

commandements of men] The Apostle forbiddeth not simply to give heed to the commandements of men: for elsewhere he requireth us to obey the lawfull commands of our superiours in Church and Common-wealth: but to the traditions of those of the circumcision, whom he taxeth, vers. 10. and generally of such men as walk not with a right foot to the Gospel; for it is not here said simply the commandements of men, but of such men as turn from the truth, and therefore we must turne from them.

V. 15. *Unto the pure all things*] See Rom. 14. 20. That is, all meats and other creatures of God. For the ceremoniall Law of Moses which made a distinction of clean and unclean meats, being abrogated by the Gospel, the use of all those things is pure and holy to the faithfull, being themselves pure, that is, cleansed by the blood of Christ, and sanctified by his Spirit; whereas on the contrary, the spirituall uncleannesse of unbelievers maketh, that the very things other wise permitted by Moses, become unclean to them, Hag. 2. 13.

their mind and conscience is defiled] Impurity and uncleannesse doth not consist in the outward abstinence from any meats, or the eating of them, but it lyeth within the soul of man, and the faculties of the same, which are all of them unclean and defiled with sinne in the unbelievers. Those two parts of man which may seem most pure and free from sinne; *viz.* the mind, which retaineth yet some light of knowledge, and the conscience, that applyeth this light, to testifie, discern, and judge of mens actions good or evill; now by that inward and inbred corruption of ignorance and perversnesse, is become impure to man, the former hindring the knowledge of the latter conformity to the will of God; by the former he tempteth God, and by the other he offendeth and resisteth him so long as he continueth in his unregenerate estate.

V. 16. *reprobate*] Or, *void of judgement.*

CHAP. II.

Vers. 1. *Speak thou*] The doctrine of faithfull Pastours must not only be generally pure and found, but particularly and discreetly applyed to all ages, and sexes, and callings, according to the diversity of circumstances.

V. 2. *sober*] Or, *vigilant.*

V. 3. *holinesse*] Or, *holy women.*

false accusers] Or, *make-bates.*

given] Gr. *subjects*; or, *enslaved.*

to much wine] Δεδουλωμένας signifieth more then given to much wine, it implyeth as much as overcome or enslaved: whereby it appears, that as the men of Crete were given to their belly and luxurious feeding, chap. 1. 12. so the women also were given to their palate and more liberall drinking of wine, even to distemper: an odious vice in men, but much more in women.

V. 4. *sober*] Or, *wise.*

V. 5. *obedient*] See Ephes. 5. 23.

V. 6. *sober-minded*] Or, *discreet.*

V. 7. *A pattern of good works*] *A faithfull Minister must* preach the Gospell, as well in his life as in his Sermons: to Saint Peter (Ep. 1. ch. 5. ver. 3.) requireth the Elders to carry themselves, not as Lords over Gods inheritance, but as ensamples to the flock.

V. 9. *servants*] See Ephes. 6. 5. Colos. 3. 22. 1 Pet. 2. 18.

answering] Or, *gain-saying.*

V. 10. *adorn the doctrine of God*] As the evill lives of professors is a great obloquie and blemish, so on the contrary, their godly conversation is a great honour and ornament to the Doctrine of the Gospel.

V. 11. *grace of God*] The exceeding mercy and goodnesse of God: or the Doctrine of the grace of God, exhibited to us by Christ, and comprehended in the Gospel.

that bringeth salvation, &c.] Or, *that bringeth salvation to all men, hath appeared.*

hath appeared] ἐπεφάνη illuxit, hath clearly manifested it self, or shined forth as a light in the darknesse of the shadowes of the Old Testament, and of the ignorance of heathenisme, Esa. 42. 7. 16. 18. Acts 26. 18. Rom. 13. 12. Ephes. 5. 8. 1 Pet. 2. 9. 1 Joh. 2. 8.

to all men] Without distinction of Nations, sex, age, or condition, 1 Tim. 2. 4.

V. 12. *Denying ungodlinesse*] That is, renouncing and forsaking them. Under the name of ungodlinesse he comprisseth all breaches of the first Table; under worldly lusts, all inordinate desires against the second: which are called worldly, both in respect of the object, because they are conversant about such things as belong to the present estate of this life and world, and in regard of the subject, *viz.* such lusts as are found and reign in worldly and unregenerate men, which are described, Ephes. 2. 2, 3. & 4. 17, 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

we should live soberly] As in the former words were comprised all the negative, so under these three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the first to our selves, the second to our neighbour, the third to God. Soberly, in respect of our selves; righteously, in respect of our neighbours, and holily or godly, in respect of God. *Hæc tria perpetuò meditare adverbia Pauli, Hæc tria sint vitæ regula sanctæ tuæ.*

V. 13. *Looking*] See 1 Cor. 1. 7. Phil. 3. 20.

blessed hope] The blessed recompense of reward which we stedfastly hope for, everlasting life and glorie, which we shall be fully possessed of at the second coming of Christ, which shall be with great majestie and glory, Col. 1. 5.

the great God] To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not onely God, but the great God, that is, immense, and of infinite power: for as life when it is attibuted to God, signifieth immortality, and wealth all-sufficiency, and age eternity, and strength omnipotencie, so greatnesse immensitie.

V. 14. *redeem us from all iniquity*] From the guilt, punishment and power of all sinne.

purifie unto himself] Purifie by faith in our justification, by charity and other graces of the Spirit in our sanctification: or, purifie, that is, sanctifie or consecrate to himself.

a peculiar people] A people exempt and separate from the rest of the world, a people whom he receives into his speciall favour and protection, whom he esteems as his chief treasure and pretious Jewels. Mal. 3. 17. 1 Pet. 2. 9.

zealous of good works] Not onely carefull to shew forth good works, but bearing a fervent affection to them, and earnestly striving that none may out-strip or excell you in them.

CHAP. III.

Vers. 1. *To be subject*] Rom. 13. 1. 1 Pet. 2. 13.

principalities and powers] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galileus, of whom Gamaliel speaketh, Act. 5. 37. who denyed that any ought to be called Lords save God; and that the people of God ought to pay tribute to none: and for this cause the Apostle both here and elsewhere presseth the doctrine of obedience to all civil Magistrates under the name of principalities and powers.

V. 2. *brawlers*] Gr. *fighters.*

all meeknesse] Though all sinners are not alike to be handled, but on some we are to have compassion, others to save with fear, pulling them out of the fire, Jude 23. yet the Ministers of God must do nothing in rage or passion, but with the spirit of meeknesse, shewing all meeknesse to all men, Gentiles as well as Jews, enemies as well as friends, and that especially out of this consideration, that the best of Christians before their conversion were as bad as the worst of them whose carriage is most offensive to the Church, v. 3.

V. 3. *we our selves*] 1 Cor. 6. 11.

V. 4. *kindnesse and love*] Or, *pitie.* See Chap. 2. 11.

V. 5. *Not by, &c.*] *2 Tim. 1. 9.*

works of righteousnesse] That is, such as are done according to the Law of God, which is the rule of all righteousnes: so that here all works are excluded from being meritorious causes of our salvation, not onely the works of the Ceremoniall Law, but also morall; not onely done before our conversion, but after; for here the mercy of God is set against all works done by us, and to it alone is our salvation ascribed.

washing of regeneration] By the regeneration and renewing of the Holy Ghost, which is like unto a Bath of water, whereby the filth of our sins is washed away and cleansed, Ezek. 36. 25. 26, 27. where of the Font of Baptisme is a sign and seal. See the like

like manner of speech, Rom. 4. 11. 1 Pet. 3. 21.

and renewing of the Holy Ghost] The renewing, which the vertue of the Holy Ghost worketh, who applyeth the bloud of Christ to the foul of the faithfull as the expiation for sinnes, whereupon a man is made a new creature, regenerated according to the image of God in righteousnesse and holinesse.

V. 6. *abundantly*] Gr. *richly.*

V. 8. *maintain good works*] Gr. *go before others*, or, *excell in good.*

V. 9. *avoid foolish questions*] 1 Tim. 1. 4. 2 Tim. 2. 23.

V. 10. *A man that is an heretick*] An obstinate defender and spreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the disturbing and distracting of the Church.

after the first and second admonition] This word comprehendeth not onely warning given by the Church, but instructions resolving of his doubts, clear refutations of his errours, friendly exhortations both in private and publike.

reject] Do not trouble thy self to dispute any more with him, for that were to cast holy things before doggs, Matth. 7. 6. give no more eare to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane person, and as a member cut off from the body of the Church, Rom. 16. 17. 1 Cor. 5. 13. Gal. 1. 8, 9. & 5. 12. 2 Thess. 3. 14.

V. 11. *is subverted*] Quite desperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 11. *condemned of himself*] Sinneth wilfully and in a high degree, being convinced in his own conscience, that he shuts his eyes against the light, and resisteth and opposeth the known truth.

V. 12. *to Nicopolis*] A Citie in Macedonia, which had that name, as some affirm, given it from νίκη, and πόλις, because at that Citie, as *S.* Jerome writeth, Augustus got a famous victorie against Antony and Cleopatra.

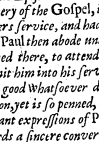
V. 14. *maintain good works*] Or, *professe honest trades.*

ANNOTATIONS
On the Epistle of Paul to
PHILEMON.

The ARGUMENT and ANALYSIS.

THis Epistle was Written by the Apostle Paul *unto* Philemon, *one of his Fellow-Labourers in the Ministery of the* Gospel, *in the behalf of one* Onesimus, *a Servant of his, who had Withdrawn himself from his Masters service, and had also, as it seemeth, wronged him in his Temporall Estate: But comming to* Rome *where* Paul *then abode under restraint, had been by his Ministery converted; and after he had been for a while detained there, to attend upon him, was With this sent back to his Master. The Apostle therein intreating him to admit him into his service again, remitting to him his offence formerly committed, and engaging himself to make good whatsoever damage he had sustained by him. The Epistle though Written upon such a private occasion, yet is so penned, as it carries with it, the lively Character of an Apostolicall Spirit, and contains very pregnant expressions of* Pauls *good estimation, and entire affection to* Philemon, *tender bowels of compassion towards a sincere convert, and hearty desire of the Welfare of those whom he hath occasion any way to mention in the same.*

CHAP. I.

Vers. 1. 

Prisoner of Jesus Christ] That is, for Jesus Christ, as v. 13. bonds of the Gospel, Ephes. 3. 1. Which circumstance he toucheth upon, the rather to move Philemon to pitie and compassion, that he would not deny his earnest request in behalf of Onesimus, and thereby add affliction to his affliction.

V. 2. *beloved*] Gr. Tec. *sister.*

Apphia] Theodoret affirmeth that this Apphia was Philemons wife; & in the subscription of this Epistle in a very ancient manuscript these words are, To Philemon and Apphia, Master and Mistresse of Onesimus. And if she were not Philemons wife, it is not like the Apostle would have put her in the inscription in this letter, which he wrote in behalf of Philemons servant.

Archippus] This Archippus is conceived to be the same of whom the Apostle speaketh, Col. 4. 17. to whom Onesimus delivered Saint Pauls Epistle to the Colossians, who being Pastour at Colosse might prevail the more with Philemon, one of his flock, at whose house he lay.

V. 4. *I thank my God*, &c.] See 1 Thess. 1. 2. 2 Thess. 1. 3.

V. 5. *toward all saints*] Either he taketh faith in a larger *sense, and so it may extend to saints. For although we believe* not in them, yet we believe them, as we read Exod. 14. 31. They believed the Lord and his servant Moses. Or else the words towards all saints, are to be referred to the word love, and towards the Lord Jesu: to the word faith; and this is made more evident by the Syriack translation, in which the words are transposed after this manner, hearing of thy faith, and thy love which thou hast towards the Lord Jesus, and towards all saints, Col. 1. 4.

V. 6. *communication of thy faith*, &c.] That is, the fruits of thy faith. In some copies it is, may be made evident, ἐνεργὴς, not ἐνεργὴς, and that seemeth to be the true reading: howsoever the sense is much at one, I pray that the charitable actions which proceed from thy faith may be a clear evidence, and give an effectuall demonstration of the holy graces that are in thee.

by] Gr. *in.*

in] Gr. *to.*

V. 7. *bowels of the saints*] Thou hast comforted the saints at the very heart, and given them much ease and refocillation in the heat of persecution.

V. 10. *for my sonne*] Gr. *concerning.*

Onesimus] See Colos. 4. 9.

V. 11. *unprofitable*] He evidently alludeth to the name ὀνήσιμος, Onesimus, which in Greek signifieth profitable: while he was thy servant before and an unbeliever, he was contrary to his name, utterly unprofitable; but now upon his conversion he will make good his name, and prove truly Onesimus, that is, profitable to thee and me.

V. 12. *mine own bowels*] As if he were my own sonne, begotten of mine own body, 2 Sam. 16. 11.

V. 16. *both in the flesh and in the Lord*] Both in worldly and civill respect, and also spiritually. It may be also that Onesimus though a servant, yet was some way of kin to Philemon.

V. 19. *with my own hand*] This is as it were a bill or obligation wherein he promiseth to pay the damage Onesimus had done unto his Master, that it might not stand in the way of his reconciliation.

albeit I do] Gr. *that I may not say.*

I do not say] I might request thee to put up that debt or damage in exchange of those spiritually gifts which thou hast received by my means, whereby thou art obliged to me for the salvation of thy soul, but in this I will gladly forgoe my own right, intending to give thee full and entire satisfaction for any damage thou hast sustained by Onesimus.

ANNOTATIONS
On the Epistle of Paul the Apostle
to the HEBREWS.

The ARGUMENT.

THe Apostle Paul *observing, that the Hebrews (at least a great and considerable part of them) were ready to fall from the faith of Christ into their former Judaisme, by reason of those cruell persecutions which they suffered, hence took occasion to write this Epistle unto them; wherein he laboureth to confirme them in that faith which they had received, and to stirr them up to stand stedfast in it; and that by divers arguments: as first, from the excellency of Christs nature, person, and offices; but chiefly of his Priestly office above that of* Aarons. *Secondly, from the danger of Apostasie, Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of affliction. And then concludes the Epistle with exhortations to divers Christian duties, both generall and particular.*

CHAP. I.

Vers. 1. GOD] That is; the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Sonne, thereby we are to understand God the Father.

at sundry times] Or, *by*, or, *in sundry parts*. The Originall word signifieth those severall parts or degrees wherewith the doctrine of the Gospel was revealed unto the Fathers; that it was not at once altogether revealed, but a little, and a little; now this, now that, as God in his wisdome saw most requisite.

divers] Thereby is meant those severall and different kinds or sorts of revelation, whereby the word God was revealed, as sometimes by Angels, sometimes by visions in the day, sometimes by dreams in the night, &c. sometimes more plainly, sometimes more obscurely, Num. 12.6.

in time past] That is, both before and under the Law.

by] Or, *in*. Both prepositions, both in the Hebrew and in the Greek, are promiscuously taken one for the other; yet this latter seems to be more emphatical in this place, intimating that God moved their hearts and tongues. Mat.10. 20. 2 Cor. 13 3. 1 Pet. 1.10,11,21. A king speaketh *by*, he doth not speak *in* his Ambassadour; God doth both.

V. 2. *in those last dayes*] Esf. 2.2. Mic. 4.1. Acts 2.17. 1 Pet. 1. 20. See Notes on Gen. 49.1.

spoken] That is, fully and plainly.

by] See vers. 1.

Sonne] Deut. 18.15. compared with Acts 3. 22. and 7.37. Mat. 17. 5. John 1. 18. That is, his naturall Sonne, coessentiall, or of the same essence with the Father, called therefore the onely begotten, John 1.14. & 3. 16. for others are called the sonnes of God by grace and adoption, John 1, 12. Rom. 8.14. Gal. 4. 6.

appointed heir] That is, ordained Possessor, Lord, and Dispenser; which is not to be understood of that essentiall dominion or Lordship which he had common with the Father and the holy Ghost, being God equall with them; but of that œconomicall, dispensed, or delegate dominion or Lordship, wherewnto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Testament, and wherein he was actually constituted and placed, after that he had finished the work of mans redemption, Psal. 89.27. Math. 28. 18. Luke 24.26. John 5.27. Acts 2. 36. Rom. 14. 9. Eph. 1. 20. Phil. 2.9,10, &c. Rev. 4.11.

all things] Whether they belong to this life, or the life to come: so that whatsoever we want, we must seek in and through him, John 3. 35. & 13. 3.

by whom] Prov. 8.27—30. John 1.3. 1 Cor. 8.7. Col. 1.16. Heb. 2.10. It is not as by an instrument or inferiour cause, but by him, as by his eternall wisdome, and by way of a conjoyned, cooperating and equal cause; so that by this particle [*by*] is meant only the order of working; it is the Father by the Sonne, and not the inferiority of causes.

made] That is, created, as John 1.3. Col. 1.16.

the worlds] That is, the worlds continuation through its severall ages, and all things visible and invisible, measured by time, or whatsoever hath any duration or succession. Chap. 11. 3. Neh. 9.6.

V. 3. *Who being*, &c.] Wisd. 7. 26. John 1. 14. Phil. 2. 6. Col. 1. 15.

brightnesse] Or, *sent forth light*. The speech is metaphorically, taken or borrowed from a lightsome body, and the beams or splendor which it sends forth; God the Father being herein compared unto the lightsome body, God the Sonne unto the beam or splendor sent forth; and so are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impression resulting from the Seal. Now the Sonne of God may be called the sent-forth light of his Fathers glory, and the imprinted form of his Essence or Person; either in respect of his Deitie, and then thereby is signified, both the manner of his essentiall generation; *viz.* that it was eternall from his Father, as also his consubstantiality with the Father; that is, that he is of the same essence with him: or else in respect of his incarnation, or manifestation in the flesh, because in Christ manifested in the flesh the Glory and Majesty of God the Father shinted forth, which otherwise was invisible, and could not be beholden.

expresse image] Or, *imprinted forme*. See the former note.

upholding] That is, continuing their natures and governing of them. Numb. 11.14. Deut. 1.9.

by the word] That is, by his powerfull word, or by his words of power, by his mighty command, and according to his own will and pleasure, Chap. 11.3.

When] Or, after that. Here the Apostle gives another reason why Christ was made heir of all things, vers. 2. *viz.* because by himself he purged our sinnes.

by himself] That is, the sacrifice of himself: whereby is imployed the superexcellency of Christs sacrifice above all others. See Chap. 9.v. 12.14,26.

purged] That is, taken away the guilt of our sinnes, by making satisfaction unto the justice of God for them. Chap. 9.22, 23. Ephe. 5.26. Tit. 2. 14. John 1. 1, 7. 1 Pet. 1. 2. Revel. 1. 5.

sate down] Herein the Apostle alludeth to the custome of Kings, who place him at their right hand whom they put next in authority and power under them; so that hereby is denoted the supream and high dignity, power and dominion, which Christ obtained when he ascended into heaven. Chap. 12. 2. Mat. 26.64. Rom. 8.34. Col. 3.1.

of the Majestie] That is, of God the Father. See Chap. 8. 1.

V. 4. *Being*] At this verse S. Paul begins to confirme that which he had before spoken, touching the excellency of Christs person, by preferring him unto Angels, and consequently unto all other Creatures.

made] The Originall word doth not only signifie *being made*, but also simply being, John 1. 15. Acts 7. 38. and not only so, but being declared or acknowledged, Rom. 3.4. James 1. 12.

inheritance] Christ hath a double inheritance; one as the naturall Sonne of God by eternall generation; another, as God and man, or as the Mediatour of the New Testament, both may be

* *There is some Controversie about the Author of this Epistle. Some ascribing it to* Barnabas. *Others, to* Clemens of Rome: *Others, to* Luke: *But generally it is received, that S.* Paul *was the Author thereof. And it is observed, that all the Greek Copies, save one, bear this inscription: and generally, by an Hebrew, we are to understand the whole posterity of* Abraham, *by* Isaac, *who was the first* (We read of) *who was styled an Hebrew,* Gen. 14.13. *The cause, wherefore that name was given unto him, you may see in the Annotations upon* Gen. 14. 13. *But more particularly in this place, we are to understand hereby those of the Hebrews, Who having received the Gospel, continued in* Judea *before their dispersion.*

† V. 2. *In these last dayes*] What we are to understand by the last times, we must gather from the subject matter or circumstances of the place. Sometimes it is taken for the day of judgment; as Joh. 6.44. Sometimes neer the end of the world, or the day of judgment; as 2 Tim. 3. 2 Pet. 3. 3. Sometime for the time of the Gospel, which is called, *the fulnesse of time*, Ephe. 1.10. Gal. 4.4. and so Esay 2.2. Mich. 4. 1. 1 Pet. 1.10. This is called the end of the world, Chap. 9.26. Now, the time of the Gospel is styled, the last times, because we are not to expect any other revelation after this time: or in opposition to the times before and under the Law, which is called the old time, Matth. 5.21. or because our Lord Christ hath now made all things new, 2 Cor. 5.17.

be understood in this place. See vers. 2.

more excellent] Ephe. 1.21. Phil. 2.9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power, Dominion, Majesty and glory then the Angels.

V. 5. *Thou art my Son*] The place of the Psalmist, Psal. 2. 7. in the literal sense, is to be understood of David, as the Type, who after many troubles, was at length settled in his Kingdom, which God had promised him; but in the mystical sense it is understood of Christ the truth: Now Christ may be said to be the Son of God, and to be begotten of him in a three-fold respect. First, of his eternal generation, see vers. 2. Secondly, of his incarnation, Luk. 1.35. Thirdly, of his resurrection, whereby he was begotten unto an eternal Kingdom and Priesthood. And of this we are to understand this place, as we may gather from St. Pauls exposition hereof, Act. 13. 33. And it cannot be probably conceived, how Davids exaltation unto his Kingdome, can be a type of Christs eternal generation.

I will be] This place is of the like nature with the former; in the literal sense it is meant of Solomon the Type, but in the mystical, of Christ the truth. See 2 Sam. 7. 14. 2 Chron. 22. 10.

V. 6. *And again*] Or, *And when he bringeth his first begotten again*; or, *the second time*. Whether we understand the place either of Christs coming, that is, in the flesh; or else of his second, that is, to judgment, it proves the truth intended, *viz.* that Christ is more excellent then the Angels.

first-begotten] Rom. 8.29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Psal. 89.27. Jer. 31. 9. as also in that love wherewith God the Father loveth him above all his brethren, Deut. 21.16. Mic. 6. 7. Zech. 12.10.

And let all] Psal. 97.7. And this was fulfilled, Luk. 12.13, 14. Mark 1.13. Rev. 5.11, 12.

V. 7. *maketh*] Psal. 104.4.

spirits] That is, as the winds. See the Note following.

as a flame] Or, as the lightnings. By both which we are to understand their readinesse to execute Gods will; for as the winds and lightnings suddenly passe from one end of the earth to the other, so the Angels presently fulfill Gods will, Matth. 6.10.

V. 8. *Thy throne*] Psal. 45. 6. Esay 9. 7. The Psalm whence this is taken, is allegorical; see the notes thereon; expressing the spiritual marriage between Christ and his Church; and therefore here it is properly applyed.

V. 9. *Therefore*] Rather for this end God did anoint thee: for if we understand by anointing, Christs seating in his Kingdome, or entring into his glory, the sense will be absurd, *viz.* Thou hast administred thy Kingdome with justice, therefore God hath seated thee in thy Kingdome: He was first to be seated in his Kingdome, before he could administer it with justice: So that by (*Therefore*) we are to understand the cause wherefore God did anoint him, and not the fruit or effect of Christs righteous government.

anointed] Qualified thee with the gifts of his Spirit, for the administration of thy Kingdom. See Luk. 4.18.

oyl] With his Spirit: compared to oyl, because as oyl strengtheneth the body, so the Spirit of God strengtheneth and rejoyceth the soul, 1 Thess. 1.6. This anointing was when the Son of God assumed our humane nature into the unity of his person; whereby the Spirit of God and all the graces of his Spirit were communicated unto his humane nature, so far as it was capable of them.

above] Not by measure, but in fulnesse; that all others of his fulnesse might receive grace for grace, John 1.14. & 3.34. Col. 1.19.

fellowes] All men; because all men are his fellowes in respect of our humane nature which he assumed. Or, all those who have received the Spirit of God; or, all Kings, Priests, and Prophets, because those in ancient times were wont to be anointed. Now our Lord Christ being a King, Priest, and Prophet, those in an especial manner may be called his fellowes.

V. 10. *And thou*] Psal. 102.25. Esa. 34.4. vers. 2.

V. 12. *And as a vesture shalt thou fold them up, and they shall be changed*] Or we may read it thus; *As a garment doth thou fold them, and they shall passe away.* Or if we read it (*folds*) the words allude unto a tent, which when it is to be removed, is folded up.

V. 13. *Sit*] Reign; as it is expounded, 1 Cor. 15.25.

footstool] It is an allusion unto a custome in the Eastern parts, where they were wont to put their feet upon the necks of those whom they have conquered: So that hereby we are to understand that perfect victory which Christ had over all his enemies, Esay 8.8. Josh. 10.24. 2 Sam. 22.41.

V. 14. *Are they*, &c.] Vers. 7. 2 Kings 2.11. & 6.17. Psal. 34. 7. & 91.11, &c.

heirs] They are principally for the elect, and for their sake they are occupied about the wicked: As an Angel destroyed the host of Sennacherib, 2 Kings 19. 35. and Herod, Act. 12. 23.

CHAP. II.

Vers. 1. THerefore] From the former doctrine touching Christs excellency and dignity above angels and all other creatures, Saint Paul infers this exhortation. The scope whereof is to stirre up the Hebrews to stand fast in that faith which they had received.

heed] The more earnestly keep and obey: or more abundantly.

lest them slip] Gr. *run out as leaking vessels.*

slip] In which words there is a metaphor, which some conceive to be taken from a leaking vessel: And the sense then is this; Take heed, that you suffer not the things which you have heard to slip out of your memories: to which is opposed, the hiding of the word in our hearts, Psal. 119. 11. Luke 2. 51. Others, from water poured upon the ground, which cannot be gathered up again, 2 Sam. 14. 14. And to this Exposition, the context of the next verse seems to lead us. See Prov. 3.21.

V. 2. *word*] That is, either the law given upon Mount Sinai, Deut. 33.2. Act. 7.53. Gal. 3.19. Or else all those revelations which God made unto the Prophets by Angels, or other messengers. See Chap. 10.28, 29.

by Angels] Which must not be understood of the Law given by the Ministery of Angels; which some have gathered from those places, Act. 7. 53. Gal. 3. 19. for if we well weigh the words in the original, they imply not so much. Stephen saith not, that they received the Law by the Ministery of Angels, but among the orders or ranks of angels, by whom the fearful trumpet was founded, and who were, (*as it were*) a heavenly Army attending upon God at that present time, when he gave the Law to the people: and in Gal. 3.19. it is among the Angels, by the hand of a Mediatour: but hereby we are to understand here any doctrine or admonition whatsoever, which God sent to man by the ministery of Angels under the Old Testament.

stedfast] That is, was of such force and authority, that no man transgressed stubbornly and willingly, unpunished. See Deut. 32.35. 1 Cor. 10.6, 7, 8, 9, 10.

a just] Condigne punishment, Rom. 1.27.

V. 3. *great salvation*] That is, the knowledge, Luke 1. 77. or the word, Act. 13.26. or the Gospel of so great salvation, Eph. 1.13. our eternal redemption and freedom from the bondage of Sin, Satan, and Death; called great, in comparison of

of all temporal and corporal deliverances.

begun] Not that Christ delivered the doctrine of salvation imperfectly, and left it to be fully delivered by the apostles, but because he first preached it, and that fully and plainly, which before was but obscurely revealed. See Chap.1.v.1,2.

unto us] That it, unto our time: or else Saint Paul here joynes himself with those Hebrews, who were called into the fellowship of the Gospel, that there by his exhortation might leave the deeper impression in those, unto whom he did write. See 1 Cor.10.8,9. 1 Pet.4.3.

V. 4. *God also bearing*] Mar. 16. 20. At this verse Saint Paul resumes the former comparison between Christ and the Angels.

gifts] Gr. *dibivutions*. See Rom.12.6. 1 Cor.7.17. & 12.11. Eph.4.8. because of the Spirit were not given all unto one, but to several persons.

V. 5. *the world to*] The Apostle following the Translation of the Septuagent, Esf. 9 6. calls the Church under the Gospel, especiall, after Christs resurrection and ascension, when he had entred upon his eternal kingdom, and priesthood, the world to come: first, in relation unto the Church before and under the Law: secondly, because of the restauration of all things by Christ begun already, 2 Cor. 5. 17. and shall be finished hereafter at the general day of resurrection, which is called the time of restitution of all things, Act.3.21. Ephes.1.10.

spake] Hereof he had spok, Chap. 1. v. 2,3,13.

V. 6. *What is man*] Psal.8.4. The words in the literal sense, are to be understood, both of the misery and basenesse, as also of the prerogative and dignity of man in general, especially of the faithful: but in the mystical or prophetical sense, they are to be understood of the humiliation and exaltation of the man Christ Jesus, in whom they are most exactly and exquisitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour*. The Original, both in the Hebrew and the Greek signifieth, both a little deal, as Gen.18.4. & 24.17. Josh.6.7. and a little while, as Gen. 30. 30. Exod. 17.4. Levit. 25.52. Luke 22. 58. Act. 5. 34. and the place may be understood of both according to the two-fold sense observed in it: according to the literal or historical sense, or as these words speak of the basenesse and dignity of man, we may understand them of a *little deal*, but according to the prophetical sense: as they speak of Christ, we may understand them a little while and of a little deal.

Angels] In the Original it is מלאכים, which is one of the names of God; and therefore some have translated it, A little lower then God. but because the original word is often attributed unto the angels and magistrates, therefore the Apostle properly alleageth the place, for the proof of that, which he intended.

V. 8. *But now*] All power was given unto Christ at his resurrection, Matth. 28. 18. Joh. 5. 27. but yet he doth not fully exercise this power: this is left to the judgement of the great day, when all his enemies shall be put under his feet. See Chap. 1. 13.

V. 9. *But we see*] That is, by his resurrection, ascension, and those gifts of the Spirit, which he poured down upon his Apostles and the whole Church after his ascension, Act. 2.4. Ephes. 4.8. See verf.4.

for] That is, that he might suffer death; the Greek preposition sometimes implying the final cause. See Rom. 4. 25. Or, in that he did dye, which the angels do not. See Phil.2.4.

grace of God] Joh.3.16. Tit.2.11.

taste] That is, die, Mat.6.28. Mark 9.1. Luk.9.27. Or it may be understood, of Christ dying without seeing corruption, Psl.16.10. Act. 2.17. & 13.35. Or, Christ may be said but to taste of death, because he continued but a short time under the power thereof, it being impossible, that he should be holden of it, Act. 2.24.

for every man] Rom. 5. 18. 1 Tim.2.6. 1 John 2.2.

V. 10. *For it*] Here Saint Paul proceeds to shew the reason, wherefore it became him, who was ordained to be the Prince and Captain of our salvation, to be man, and in our humane nature to suffer death.

became] Whether the work of mans redemption could have been wrought without the humiliation of the Sonne of God, is not determinable by men; but that it was the most admirable way, which wisdom, justice and mercy could require, cannot be denied.

for whom] Rom.11.26. 2 Cor.5.15.

glory] So the eternal happinesse of the Saints is often styled. See Rom.8 18. 2 Cor.4.17. Eph.1.18.

to make] That is, to consecrate unto his everlasting Kingdom and priesthood. So the original word is used by the Septuagint, Exod. 29. 10.

Captain of their] Act.3.15. & 5. 31.

V. 11. *sanctifieth*] By (*sanctifie*) here understand not onely the renewing of our nature, but also our justification. See Chap.9 9. & 10.10. Eph. 5.26, by both which the Prince of our salvation brings sons unto glory. Or Christs consecrating us unto his Father, Revel. 1. 6.

of one] That is, of one masse or lump, or of the same nature. It is conceived by some that this rule is taken from the manner of sanctifying under the Old Testament, under which the high priest and those whom he sanctified, were of one and the same nature; and so the firstlings and first fruits were of the same nature with the whole Flock and Crop, which was sanctified in them.

brethren] That is, to reckon himself amongst them as one of the same nature and condition; for in those texts afterwards alleaged, he doth not in expresse words call them brethren, but onely imply it.

V. 12. *Saying*] Viz. Psal. 22. 22. Which though it be to be here understood of David as the type, yet is likewise to be understood of Christ as of the truth; it being a continued relation of the story of Christs sufferings, and is oftner alleadged to that purpose by the Evangelists, then any Chapter in the Old Testament.

V. 13. *I will put*] Psal. 18. 2. & 22. 30. It is the duty of man subject to misery and affliction to put his trust in God, and therefore when Christ affirms of himself (I will put, &c.) thereby he implies his humane nature subject to misery and affliction.

Behold] Isaiah was a type of Christ: hence that which he affirms of himself, is true of Christ.

children] Not onely Isaiah himself was a type of Christ, but his children also were a figure of those whom Christ was to bring unto glory. See Isa. 8.18.

V. 14. *Forasmuch then*, &c.] The Apostle having shewed before, that Christ was of the same nature with other men, comes at this verse to shew the reason why it was so requisite.

flesh and blood] Understand thereby mans humane nature subject to weaknesse, misery and death. So Mat.16.17. Gal.1. 16. Eph.6.12. See Chap.5,7.

took] That is, did assume into the unity of his person, or humane nature, subject to the same common blamelessie infirmities.

that through death] 1 Cor. 15.54,55.

through] As it were by his own weapon.

him] That is, the power and kingdom of Satan, which stands in three things: First, in tempting man to sinne. Secondly, in holding him under the bondage of sinne. Thirdly, in accusing him to God for sinne. Hence Christ may be said by death to destroy the Devil, that is, the power of the Devil, because by the merit and vertue of his death he took away both the reigning and condemning power of sin, Rom. 6. 3, &c. 1 Joh.3.8.

power of death] That is, through sinne whereunto he had seduced man, and under which he kept him still, 1 Cor. 15. 56.

devil] He speaks of one as of that Prince, not excluding the rest. So often in the Scripture, as Joh. 8. 44. Ephes. 6. 11. Jam.4.7.

V. 15. *of death*] That is, joyned with the anger of God as it is without Christ, who hath taken away its sting. See verf. 14.

bondage] And so could not take pleasure in any thing, seeing death was alwaies ready to surprise them.

V. 16. *took*] The original signifieth to lay hold upon one that is flying away, or in danger. Answerable hereunto it may in this place signifie Christs redeeming nor the angels, but the seed of Abraham: that is, man, when he fled from him, Gen. 3. 8. Some understand it of Christs taking upon him our humane nature.

V. 17. *in all things*] Sinne excepted. See Chap. 4. 15. Hereby we are given to understand that Christ was perfect man, consisting of a humane body and a humane soul, subject to all the common infirmities and weaknesses of both; or all those infirmities, whether of body or soul, which imply neither pollution nor impotency in his sufferings.

beloved] See verf. 10.

a merciful] Chap.4.15. & 5. 2. That is, pitiful, ready to have compassion and to help.

faithful] In executing Gods will for mans redemption.

to make] That is, by the sacrifice of himself or merit of his passion. See Chap.1.3.

V. 18. *tempted*] Both in body and soul, yet without sinne: tempted of God in his agony, Luk.22.44. of the devil, Matth. 4. 1. and by his instruments through his whole life.

CHAP. III.

Verf. 1. *Wherefore*] At this verse the Apostle prosecutes the exhortation begunne, Chap. 2. verf. 1. and continues it to the end of the fourth Chapter.

Holy brethren] Such who are made holy by Jesus Christ the holy one of God, 1 Cor.6.11. And he calls them brethren, not by merit in respect of their carnal generation; but because they were all partakers of the same holy and precious faith now with him.

heavenly

heavenly] That is, effectual calling, whereby they believed and obeyed the Gospel of Christ. Called heavenly: First, in respect of the Author, God, Phil.3.14. Secondly, in respect of those things whereunto they were called to be partakers of, which were heavenly, 1 Thess.2.12. 2 Thess.2.14. 2 Tim. 1.9. 1 Pet.2.9. & 3.9. & 5.10. 2 Pet.1.3. Some understand thereby, that Gospel, or the preaching thereof, which was the outward means of their calling.

consider] That is, diligently, attentively: ponder with all your heart and mind his dignity and excellency, that so ye might adhere unto him, and obey him.

Apostle] That is, whom God hath sent as his Ambassadour to make known his will unto you. See Chap.1.2.

high] Whom God hath ordained to make satisfaction for your sins. See Chap.1.3. and of whom the high Priest under the Law was a Type.

profession] Whom we believe with our hearts, and whom we confesse with our mouthes, Rom. 10. 10. Or of the doctrine which we believe and ought to confesse, Chap.4.14. & 10. 13. 2 Cor.9.13. 1 Tim.6.12,13.

V. 2. *faithful*] That is, in discharging that office, which God had appointed to him for mans redemption: So the original word is often used, as Mat.24.45. & 25.21. Acts 16.15. 1 Cor. 4.2. Ephes.6.21. Col.1.7. See Chap.2. 17. 1 Pet.1.20.

appointed] Or, *made*. See 1 Sam.12.6. Act.2.36. Now he is said to be made, not as if he were a creature made of God, but he is said to be made in respect of his office; made the Apostle and high Priest of our salvation.

Moses] Num.12.7.

house] That is, the Church of God in his time, and wherein God did dwell.

V. 3. man *was*] 1 Cor.15.21. 1 Tim.2.5.

Moses] As before he preferred Christ to the Angels, so here unto Moses, shewing both wherein they agreed, and wherein they differed. They agreed in that both were faithful in their office, verf. 2. They differed; first, in that Christ was the builder of the Church, whereas Moses was but a part thereof, verf. 3. secondly, in that Moses governed the Church but as a servant or steward; but Christ as a Son, whom his Father had made heir of all things, verf. 5,6.

V. 4. *some man*] Or, *some one*.

V. 5. *testimony*] That is, to be a witnesse of those things which he should in the name of God report unto the people: Or we may understand the place of those ceremonies and Types of the old Testament set forth by Moses, to be afterwards more plainly and fully declared by Christ and his Apostles.

V. 6. *own*] Christ hath a propriety in his Church, and therefore he is ready to use all fidelity, mercy, and power, to govern and defend it.

house] Christ dwelling in our hearts by faith, Ephes. 3. 17. See 1 Cor.3.16. 2 Cor.6.16. 1 Pet.2.5.

confidence] That is, the profession of our faith with boldnesse, Act.4.29. Rom.10.10. Ephes.6.19. 1 Thess.2.2.

rejoycing] That is, glorying in those things for which we hope, Col.1.5. 1 Thess. 5. 8. Tit. 1.2. Or, our hope, which makes us to rejoyce, Rom.5.2.

unto the end] Mat.10.22. & 24.13. Rev.3.10.

V. 7. *wherefore*] In as much as Gods wonders in Egypt, and in the wilderness, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or shadowes of the like events in future times under the Gospel, therefore the Apostle upon good ground alledgeth this of the Psalmist, not onely as an exhortation appliable to his times, but also as a Prophecy.

holy Ghost] By David, Psal.95.7. See 2 Sam.23.2. Act. 1.16. 2 Pet.1.21.

to day] Psal.95.7. The place being underdood as a Prophecy: by *to day*, we are here to understand the time of the Gospel, called the accepted time and day of salvation, 2 Cor.6.2. Or, understand thereby the present time, whensoever salvation is offered.

if] Or, *when*; as Gen.38.9. Exod.20.25. & 22.25. Lev. 2. 14. Num.36.4. Judg.20.30. Mat.5.23.

V. 8. *Harden*] Contemn not his voyce, but believe it, cleave fast and be obedient unto it, Zech.7.11,12. Act.7.51. where resisting is opposed unto it.

provocation] That is, day of provocation: whereby understand not onely that special time mentioned Exod.17.2, &c. Num.10.1, &c. & Deut.6.16. but the whole space, wherein they tempted God in the wilderness. See Psal.78.1, &c.

V. 9. *When*] Gr. *Where*.

tempted] When they tempted me, by calling into question my presence, power and providence, Psal.78.20.

me] That is, Christ, 1 Cor.10.9.

proved] Out of unbelief, notwithstanding they had experience of my power and presence with them.

and saw] Or, *notwithstanding they saw*.

fourty years] See Psal.95.9.

V. 10. *grieved*] That is, was grievously offended, I abhorred.

knows] That is, not seriously considered the course of my providence, and the wayes of my commandments.

V. 11. *So I sware*] Num.14.23.

they shall not enter] Gr. *If they shall enter*. But that particle is often negative. See Psal.89.35. *If I live unto David*; *I will not lye unto him*: It is observed, that an oath usually implyeth an imprecation, which for the most part is concealed. See 1 Sam.14.44. 1 King.20.10.

rest] Literally it was undestood of the Land of Canaan, which was a type of the eternal rest of the faithful in heaven, Chap.4.9. but in as much as the land of Canaan was a type of heaven, therefore we are further to understand it of the exclusion of unbelievers out of heaven.

V. 12. *Take heed*] Here the Apostle begins to comment upon, or expound, the former passage of the Psalmist.

unbelief] Whereby is implyed, that infidelity is the original and fountain of all disobedience.

V. 13. *exhort*] Whereby understand reproof, admonition, comfort, and the like.

daily] Continually, upon all good occasions.

to day] While it is the accepted time or day of salvation, or while the Lord doth afford you opportunity and means of grace, Psal.32 6. Isa.55.6.

deceitfulnesse] Ephes.4.22.

V. 14. *For we*] This verse should be with a parenthesis.

of Christ] And all spiritual blessings.

if we hold] Col.1.23.

beginning] Or, *that faith which we had in the beginning*.

of our confidence] The Original word signifieth a *foundation*, or *prop* which upholds the building: hence faith is denoted thereby, because it is the foundation of all spiritual graces, and prop which upholds Christians in this vale of tears, Jude v. 20. Or by it we may understand [expectation] it being by faith that we certainly expect things hoped for, Chap. 11.1. Psal. 39.7.

unto the end] See verf.6.

V. 15. This verse cohereth with the 13.

while] Or, even as it is said.

earkesses] Num.14.29. Jude verf.5.

V. 18. *sware*] Num.14.30. Deut.1.35.

V. 19. *So we see*] Psal.106.24,25,26,27.

unbelief] That is, because they did not trust upon Gods promises, but murmured against him in the wilderness.

CHAP. IV.

Verf. 1. *Therefore*] Our Apostle having in the former Chapter exhorted the Hebrews to take heed, lest they entred not into that rest formerly mentioned, renoweth his exhortation at this verse; and then proceeds to a further amplification of that rest.

any of you] Chap.12.15.

seem] That is, should come short. So Luk. 8. 18. compared with Luke 19. & 26. & 25.29. 1 Cor.11.16.

come short] As those who run in a race, and yet come not to the gaol, and so receive not the price, 1 Cor.9.24. Or, come late, as the foolish virgins, Matth.25.10.

V. 2. *the word preached*] Gr. *the word of hearing*; for faith cometh by hearing, Rom.10.17.

not being mixed with faith in] Or, *because it is not received by faith*. That is, not being joyned or accompanied with faith. It is thought that herein the Apostle alludes unto a potion not well mingled, which rather hurts then doth any good.

V. 3. *rest*] That is, that spiritual and eternal rest, whereof David speaks, Psal.95.11. which is begun in this life in the joy of the Holy Ghost, and in the peace of a good conscience, and shall be perfected hereafter in the joyes of heaven.

said] Not in expresse terms, but by necessary consequence; for where God sweares, that unbelievers shall not enter into his rest, there he doth implicitely promise, that believers shall enter thereunto.

As I have sworn] Psal.95.11.

although] At this clause the Apostle begins to shew, what that rest was whereof the Psalmist spake, Psal.95. and of which he had exhorted them not to come short, verf. 1. 2. not the rest of the seventh day, spoken of Gen.2.2. which he sheweth to verf.7. neither that rest whereunto Joshua brought the children of Israel, that is, their rest in the land of Canaan; this from the seventh verse to the tenth; but of another rest, whereof the former were but types and shadows, which the Psalmist chiefly intends.

V. 4. *And God did rest*] Gen.2.2. Exod.20.11.

works] That is, of creation, not of continual preservation; or, making of the world then.

V. 6. *Seeing*] Because the Psalmist speaks of a rest, which was to be long after that rest in Canaan, even 400 years: Hence the Apostle inferreth this and the two following verses, that the Psalmist intends another rest then that corporal and civil rest.

it was first preached] Or, *the Gospel was first preached.*

V. 8. *Jesus*] That is, *Jesuua.*

V. 9. *There*] Seeing that the Psalmist cannot be understood onely of the two former rests, hence the apostle concludeth, that there remaineth another kinde of rest; now what that rest is, he sheweth in the verse following.

rest to the people of God] Or, *keeping of sabbath.*

V. 10. *own works*] From those afflictions and sorrows, which he suffers in this life, Revel. 14.13. & 21.4. Thereby the Apostle intends the happinesse of the Saints in heaven, where all tears shall be wiped from their eyes, Esa. 25. 8. Revel. 7. 17. and whereof we receive the first fruits and pledg, even in this life. See vers. 3.

V. 11. *labour*] That is, diligently, or with all our might; or let us study and use our best endeavour, Luk. 13.24.

unbelief] Or, *disobedience.*

V. 12. *word of God*] Some understand it of the Word written or spoken, and of the great power thereof; whereof Saint Paul speaks, 1 Cor. 14. 24. But with more probability, if we observe both the antecedents and consequents of the place, we may understand it of Christ, who is called the Word, John 1. 1. Revel. 19. 13. because he was to reveal the counsel and will of God his Father unto his people: but it is likewise appliable unto the word written or preached.

quick] living. Whereby he is opposed to the Idols of the Heathen, who had eyes and saw not, and eares and heard not, &c. but Christ the Word of God is living, beholding all the thoughts and actions of men, that so he might give to every man according to his deeds.

powerful] He is not onely omnificent, but also full of power to execute his wrath upon those that are disobedient.

sharper] By this similitude is likewise expressed the Omniscience of Christ, unto whom nothing is secret, no not the thoughts and intentions of our hearts: A two-edged sword easily enters, it makes way for it self.

V. 13. *opened*] As it were anatomized and cleft asunder: So that he sees every cutting and winding of our hearts.

with whom] That is, by him, unto whom we must give an account, Rom. 2. 16. & 14. 10. but it ought rather to be translated, of whom is our speech; or, of whom we speak: So the Greek proposition is often used. See Chap. 1. 7. Luke 20. 19. Rom. 10. 21.

V. 14. *great high*] Chap. 3. 1. Who both knowes the deepest and most secret thoughts and intentions of our hearts, and is likewise able to punish us for them.

passed into the heavens] Chap. 7. 26. 1 Pet. 3. 22. Whereby Christ is preferred unto the Levitical High Priests, who entred onely into the Holy of Holiest.

hold fast] Chap. 10. 23. That is, steadfastly without wavering, cleave and adhere to the doctrine of Christ, which we professe, and not suffer our selves to be drawn from it by any temptations or persecutions, chap. 10. 23.

V. 5. *For we have not*] Chap. 2. 17, 18.

infirmities] Both of body and soul; he means not onely the miseries of this life, but likewise all those afflictions whereby we are usually tempted unto sin, and tryed.

tempted] See Chap. 2. 17. Luke 22. 28.

without sin] 1 Pet. 2. 22.

V. 16. *therefore*] Knowing that we have such a high Priest, who is both able and willing to succour us when we are tempted.

come] By faithful and fervent prayer.

boldly] Or, *freely.* Chap. 10. 19. Eph. 2. 28.

throne] That is, God reconciled unto us in Christ, typified by Gods sitting between the Cherubims upon the Mercy-Seat, Exod. 25. 22.

to help in time of need] Gr. *for seasonable help.* When God, in his infinite wisdom, shall see it most needful.

CHAP. V.

Vers. 1. For] At this chapter the Apostle makes a farther declaration of Christs Priesthood, comparing it unto, and preferring it above the legal priesthood. Our Apostle having shewed that Christ was a great and merciful High Priest, Chap. 2. 17. First he sheweth, what was required in the high Priest for his qualification unto his office; and then sheweth how, that both these were fulfilled in Christ.

high] He faith (high Priest) not every messenger sent from God; for sometimes Angels were his messengers. But herein God manifesteth his wisdom in sending unto us, not onely his Son, clothed with our humane infirmities; but also men subject to the same sinful infirmities, that they might the better have compassion upon us.

from] And so was Christ. See Chap. 2. 11, 14, 16.

ordained] Chap. 8. 3.

for men] That is, for their good, *viz.* that they might teach them, pray for and bless them, and in their behalf offer gifts and sacrifices. See Chap. 2. 17.

things pertaining to God] See chap. 2. 17.

for sins] To make satisfaction for sins: not that the Levitical sacrifices did of themselves take away sin, but here that is attributed to those sacrifices as types and shadows, which properly and onely agrees unto that our sacrifice of Christ, who was the truth and body of those sacrifices.

V. 2. *can*] Or, *can reasonably bear with.* Or, *can prudently consider*, Psal. 41. 1. Who being a man subject to infirmity like unto them, is qualified with meeknesse, gentlenesse and meer moderation to have compassion. See Gal. 6. 1.

with infirmity] Chap. 7. 28. That is, not onely afflictions and temptations; as Chap. 4. 15. but also sin it self, as appears by the verse following.

V. 3. *And*] Or, *for which also.*

for himself] Chap. 7. 27. Wherein appears the excellency of Christs sacrifice above that of Aarons, because he needed not offer for himself, being without sin, Chap. 7. 27. See Levit. 14. 3.

V. 4. *And no man*] 2 Chron. 26. 18.

taketh] That is ought to take. Verbs active, in the phrase of the Scripture, sometimes import, not the act in self, but duty or office, as Gen. 20. 9. Lev. 4. 2. & 13. Psal. 32. 8. Uzziah, though a king, must not take the Priests office upon him, 2 Chron. 26. 16.

as was Aaron] Exod. 28. 1. 1 Chron. 23. 13.

V. 5. *Christ*] Joh. 8. 54.

he] That is, called him to this honour, who faid, Thou, &c. *Thou*] Psal. 2. 7. chap. 1. 5.

V. 6. *Thou*] Psal. 110. 4. See Chap. 7. v. 1, &c.

for ever] The priesthood of Christ is unchangeable, chap. 7. 24. and therefore more excellent then that of Aarons; and herein stands our comfort, that when we sin, we have an Advocate with the Father Christ Jesus our great high Priest, making intercession for us, 1 John 2. 1.

order] Chap. 7. 14.

V. 7. *in the days of his flesh*] That is, of his humiliation, while he was subject to our common, humane, yet blameless infirmities. The word *flesh* often imports weaknesse in the Scripture. See Chap. 2. 14. Psal. 78. 39. Isa. 31. 3.

strong] He meaneth that most earnest prayer which Christ uttered in the Garden, when he swet drops of blood, Matth. 26. 36. Mark 14. 33. Luke 22. 39.

unto him] Mark 14. 36.

was heard] Psal. 34. 4. That is, delivered, as Psal. 22. 21.

in that he feared] Or, *for his piety*, or, *from his pious fear.* From that which he so piously and mightily feared, *viz.* that cup of anguish, those unknown pains which he suffered in his agony, when the whole power of darknesse set upon him, from this he was delivered, Luke 22. 43. Joh. 12. 27. Or, in respect of his pious fear, Ef. 11. 2.

V. 8. *learned*] That is, by experience.

obedience] That is, passive, patiently to submit his will unto his Fathers.

V. 9. *perfect*] Or, *consecrated.* See Chap. 2. 10.

obey him] Ef. 55. 3.

V. 10. *called*] That is, appointed or publikely declared, *viz.* to or by his resurrection.

V. 11. *Of whom*] The Apostle from this verse to the 13. of the next Chapter makes a digression, wherein he gives them a sharp, though a moderate reproof, for their negligence in labouring for knowledg, that so he might make them the more attentive to that which he should speak afterwards.

to be uttered] Or, *to be expounded.*

V. 12. *time*] Considering how long ye have enjoyed the means of knowledg.

ye have need that one teach you again] Or, *ye need to be taught again your selves.*

principles] It is an allusion unto children, who are first taught their letters before they they can be taught to spell or to read perfectly; herein their great negligence is taxed, in as much as yet they were to learn their Catechism, the A. B. C. as it were of the doctrine of Christ.

milk] 1 Cor. 3. 2. When the apostle called the first principles, here he calleth milk, alluding again unto children, who are fed with milk, food easie of digestion, and not with strong meat.

strong] That is, a more full and ample institution in the mysteries of the Gospel, which is called the speaking of the wisdom of God in a mystery, 1 Cor. 2. 7. See Ephes. 3. 4. & 6. 16. Col. 2. 2.

V. 13. is *unskilful*] Gr. *hath no experience.*

righteousness] Which teacheth the righteousnesse both of justification and sanctification, or a righteous word, Psalm 19. 7. Prov. 8. 6, &c.

babe] 1 Cor. 14. 20. Ephes. 4. 14.

V. 14. *of full age*] Or, *perfect.* Not absolutely, but in comparison of those whom he compares to babes, v. 13.

of use] Or, *of an habit*, or *perfection.* Or, habit attained by hearing,

hearing, reading and meditating on the word.

senses] Their faculties of understanding and judgement: for words of *sense* often import faculties of the understanding part, and that both in general, as Luke 9. 45. compared with Luk. 18. 34. Phil. 1. 9. as also in particular, as Gen. 41. 1. & 2. 31. & 11. 7. Psal. 34. 8. 1 Pet. 2. 2.

to discern] 1 Cor. 2. 13, 15. For the choosing the good and refusing that which is evil.

CHAP. VI.

Vers. 1. Therefore leaving] Not that we are to neglect the first principles of religion, but to labour for a greater measure of knowledg, 2 Pet. 3. 18. It is as if he had said, Seeing it is a shame alwaies to be babes, let us as men grown seek after stronger meat.

leaving] Not casting them for ever behinde our backs, suffering them to slip quite out of our memories; but not staying onely upon these, let us go forward, as good travellers, in our Christian race.

the principles of the doctrine of Christ] Or, *the word of the beginning of Christ.* The first principles of Christian religion are here compared unto the foundation of a building, on which the more perfect knowledg of the mysteries of the Gospel were to be built.

let us go on] *Let us be carried on*, or, *let forward.* See Chap. 2. 3.

unto perfection] Col. 3. 16.

of] These (as it thought) were the six principles of the apostles Catechism.

dead works] Chap. 9. 14. That is, sin; so called, first, because they make a man lyable unto death, Rom. 6. 16, 21, 23. & Chap. 7. 5. Jam. 1. 15. Secondly, because they procured from man, by nature spiritually dead, Eph. 2. 1.

V. 2. *baptisms*] Or, *baptisings.* The plural number for the singular; as *sacrifices* for *sacrifice*, Chap. 8. 22, 23. some give this reason for it, *viz.* because in those times many baptismes were administred at once, there being set dayes appointed for it. Others conceive, that the apostle following the Hebrew phrase, alludes unto the several washings under the law.

laying] Which is usually called confirmation, which stood, first, in examining those who had been baptized, what progresse they had made in the doctrine of Christianity. Secondly, in praying for them, that God would continue them in the faith, and give them more grace, strengthening them by his Holy Spirit. Now when the chief Pastor or Pastors of the Church prayed for them, they laid their hands upon them; whence the apostolical constitution was called the laying on of hands. So Augustine, lib. *de fide & operibus*, cap. 11. And so most of the Fathers, with one consent. Or, understand thereby a ceremony used in the ordination of Ministers.

V. 3. *If God permit*] 1 Cor. 4. 19. Jam. 4. 15.

V. 4. *For it is impossible*] Chap. 10. 26. The apostle observing that the Hebrews were ready to revolt from the Christian faith, into Judaism, and by little and little to fall into the impardonable sin which here he describes, labours to keep them from both: First, by manifesting the danger of such a relapse, vers. 4.——9. Secondly, by assuring them of a happy successe, if they did continue in that faith and course of life which they had begun, vers. 9.——13.

impossible] In respect of Gods wisdom and justice, giving them up unto an impenitent heart.

those] Here is a description of the quality of those persons unto whom the sin against the Holy Ghost is chiefly incident, or most peculiar.

enlightned] With the knowledg of the truth. See Chap. 10. 26.

heavenly gift] Some understand hereby some peace and tranquillity of conscience arising out of a hope that their sins were pardoned: others understand it of faith, which is the gift of God, Ephes. 2. 8. Some understand it of Christ. Joh. 4. 10. and 6. 32.

holy Ghost] That is, of the gifts of the holy Ghost, mentioned Chap. 2. 4.

V. 5. *tasted*] Have found sweetnesse in the Word of God, as Herod. Mark 6. 20. and those who are compared to stony ground, Mark 4. 16.

powers] The joyes of heaven; as Balaam, Numb. 23. 10.

V. 6. *If*] Or, *After.*

fall away] That is, by universal Apostasie into Judaisme or Paganisme, maliciously and despightfully contemning, persecuting or opposing the faith of Christ, of whose truth they are convinced in their consciences by the holy Ghost.

crucifie] So much as in them lyeth; and if Christ were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth*, &c.] He illustrateth the former consideration by a fitsilitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in stead of good fruit it bringeth forth thorns and thistles: so fare he who have been plentifully watered with many sweet flowers of the Word of God, and inriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Esa. 55. 10, 11.

V. 7. *by whom*] Or, *for whom.*

V. 9. *But beloved*] To moderate and sweeten his former harshnesse, here he shews his good opinion which he had of the Hebrews, and to comfort them, by giving them assurance of Gods mercy in rewarding them, if they continued stedfast in their profession. See Chap. 10. 39.

accompany] Or, *which have salvation.* Wee are perswaded, that you are in the number of those who shall be saved, or, *accompany* the things neer unto salvation.

V. 10. *unrighteous*] That is, unfaithful or inconstant, so as to forget his promises of rewarding. See 2 Thes. 1. 8. 1 John 1. 9. It is but foolish, which popish Writers here conclude for the merit of good works. It is just with God so to do, not in regard of mans merits, but of his own promise.

labour] 1 Thes. 1. 3. Because they manifested their love with much danger, and through many discouragements.

toward] For his name sake; or out of love and obedience unto God, and not for carnal respects.

V. 11. *desire*] It is, as if the Apostle had said: As you have begun well, so we desire that you would persevere unto the end.

full assurance] That is, that your faith and hope may be without anxiety and doubting.

unto the end] Chap. 3. 6, 14.

V. 12. *slothful*] That is, negligent and careless to grow in faith, and to bring forth the fruits thereof. See Chap. 5. 11, 12. The contrary whereunto was Saint Pauls pressing hard towards the price of the high calling in Christ Jesus, Phil. 3. 13, 14.

patience] Chap. 10. 36. Jam. 5. 7.

V. 13. *For when*] The Apostle proveth by the example of Abraham the father of the faithful, what he had testified of all their faithful forefathers in the precedent verse; and he maketh choice to instance in Abraham, because the substance of that promise made unto him, was made also to all his children according to promise; that is, to all the faithful. Rom. 9. 8. or because the Jews boasted exceedingly of him, Joh. 8. 33.

he swaré] Gen. 22. 16. 17.

V. 14. *blessing*] See Gen. 22. 17.

V. 15. *promise*] That is, the thing promised, *viz.* the abundant multiplication of his seed, the possession of the land of Canaan, and his eternal happinesse in heaven; which though he obtained not while he was alive, yet is faid to have obtained, because in the appointed time they were performed unto him, though dead. See Chap. 11. 39.

V. 16. *For men*] From the use of an oath among st men, the Apostle infers the reason why God somtimes confirms his promises by an oath, *viz.* to declare the immutability of the thing promised.

greater] That is, (by God) who knoweth the truth and will in due time punish lying.

V. 17. *Wherein*] In the which thing, or in the which oath, or for the which cause.

more abundantly] The thing promised by a bare promise, may be reverend in respect of some change in the person, to whom the promise is made, without any change in God; but a thing promised by oath shall be immutable: so that an oath added unto a promise, implies the immutability of the thing promised. See 1 Sam. 3. 30.

shew] To make a lively and more evident demonstration of the immutability of his counsel.

confirmed it by an oath] Gr. *interposed himself by an oath.*

V. 18. *immutable*] That is, his promise and oath.

V. 19. *Which hope*] Rom. 8. 25.

anchor] Whereby the soul in time of trouble, layes hold upon Christ the rock of our salvation.

vail] That is, heaven, whereof the holy of holyest was a type or shadow, Chap. 9. 24.

V. 20. *forerunner*] That is, Christ, so called, because he is ascended into heaven, to prepare mansions for us. John 14. 2, 3.

made] Here the Apostle resumeth the matter which he had left off, Chap. 15. 11. *viz.* to shew that Christ was a Priest after the Order of Melchisedec, and therein the excellency both of his person and priesthood.

CHAP. VII.

Ver. 1. For this Melchisedec] Gen. 14. 18, &c. The Apostle having before, Chap. 5. 6. & Chap. 6. 20. affirmed, that Christ was a Priest after the order of Melchisedec, here

here gives an historical description of him, that so it might the better appear wherein he was a type of Christ, and by consequence wherein the Priesthood of Christ was better then that of Aarons.

king] Herein Melchisedec was a type of Christ, because he was both a King and Priest.

Salem] Some are of opinion that this *Salem*, is that place which is called Sichem, Gen. 33. 18. and that it is that Salem, mentioned, Joh. 3. 23. a place neer unto Jordan; but it is more probable, that is was that place which afterwards was called Jerusalem, for Salem and Sion was all one, Psal. 76. 2. now Sion is Jerusalem. See the Notes on Gen. 14. 18, &c.

Priest] Some have translated, Gen. 14. 18. Prince of the most high God; because (*Cohen*) signifies a Prince as well as a Priest, 2 Sam. 8. 18. but because we read of none ever called the Prince of the most high God. And because Paul here, and the seventy translate there, ἱερεὺς, which always signifies a Priest, not a Prince; therefore it is not probable, that it is to be read, Prince of the most high God.

most high God] Psal. 78. 56. Dan. 3. 26. & 5. 18. That is, in essence and glory above all creatures; so God is often called, in opposition to the false gods of the Heathen.

blessed him] Numb. 6. 23. 1 Chron. 23. 13. Not onely by way of request, but with a Solemn and Priestly blessing: and herein he was a type of Christ, in whom it was promised, that all the nations of the earth should be blessed, Gen. 22. 18. and who now sitting at the right hand of God, blesseth us with the blessings of this life, and the life to come.

V. 2. *gave a tenth*] And seeing our Lord remaineth for ever a Priest after the order of Melchisedec why should not tythes, belong unto him, and in him those who in his stead exhort us to be reconciled unto his father, 2 Cor. 1. 20.

peace] Herein a type of Christ, who hath reconciled us unto God. Com. 5. 1.

V. 3. *Without*] So described, because neither his father, mother, descent, birthor death are registred; in whose omission he was made a type both of the eternity of Christs person, and of his Priesthood: not that our Saviour Christ was without Father, &c. for these we finde recorded; but because that which was chiefly intended by the description of Milchisedec, doth most absolutely, and perfectly agree unto Christ, and that was the eternity of his person, and of his Priesthood.

without descent] Gr. *without pedegree*.

made] Or, transformed and turned out of his proper shape and likeneſſe, that he might be like unto the Son of God.

V. 4. *unto whom*] By two circumstances the Apostle gathers the preheminence of Melchisedec above Abraham: first, because Abraham paid tythes unto him, verſ. 4. 5. Secondly, because Melchisedec blessed Abraham, verſ. 6. 7.

Patriarch] That is, chiefe of Fathers. Numb. 18. 19. Deut. 8. 1. Joh. 14. 4.

spoils] Or, of the best things: not that Abraham made choice of the best things, and of them gave the tenth part only; for it is said verſ. 2. that he gave a tenth of all; but that he made choice of the best things to pay the tenth part of the whole, as it was afterward ordained. Numb. 18. 12.

V. 5. *they that*] Numb. 18. 21. & 26.

to take tythes] Or, *to tythe*.

V. 6. *descent*] Or, *pedegree*. That is neither from Abraham no from Levy.

blessed] See verſ. 1.

promises] Gal. 16.

V. 7. *the lesse*] The original is of the neuter gender, but put by an enalage for the masculine, as Ephes. 1. 10.

blessed] That is by way of Priestly office; but otherwise by way of common charity, the lesse did blesse the greater.

V. 8. *here*] That is, under the Levitical law.

there] viz. Gen. 4. 20.

liveth] Because his death is not recorded.

se say] Or, to speak in a word or briefly.

V. 11. *If therefore*] In as much as God promised to raise up a Priest after another order then that of Aaron, and whole Priesthood should excel that of Aaron, hence is inferred the imperfection and abrogation both of the Legal Priesthood, and of that Covenant which was established or ratified upon it.

perfection] That is, if the Levitical Priesthood could have justified, sanctified, and so consequently brought unto salvation.

for] This clause is inserted to shew the mutual relation between the Levitical Priesthood and the old Covenant.

under it the people receive of the Law] Or, *upon it the Law was ratified unto the people.*

Law] Old Covenant.

V. 12. *changed*] Or, *translated*.

change] Or, *translation*.

Law] That is, of the old Covenant, which was established or ratified upon it. Verſ. 11.

V. 14. *Juda*] Revel. 5. 5.

V. 16. *Who is made*] That is, consecrated unto his Priesthood.

after the law] That is, not as those Legal Priests were by outward purification and sanctification, consisting in outward anointings, washings, offerings, and the like; which served onely for the sanctifying of the person from Legal pollutions. See Chap. 9. 13.

power] That is, of God, or the anointing of the Holy Ghost; which was to continue upon him, and to qualifie and enable him to be an everlasting Priest, who should always live to make intercession for us, and communicate unto us the merit and power of his sacrifice, which he once offered for us unto everlasting life. Rom. 6. 9. Rev. 1. 8.

V. 17. *Thou art*] Psal. 110. 4.

V. 18. *commandment*] That is, of the Covenant.

weakneſſe] Gal. 4. 9. viz. to justifie, sanctifie, and bring unto salvation by reason of the flesh, Rom. 8. 3. that is, of us men who are not able to fulfil the law by reason of that corruption, which dwels in our flesh. Acts 15. 10. Gal. 3. 21. And note that here St. Paul speaketh of the old Covenant, as understood by the Jews; viz. of fulfilling the Law: for otherwise the Covenant was a perfect Covenant, for those times, or the nonage of Gods people, though not so perfectly revealed, as in the time of the Gospel.

V. 19. *law*] That is, old Covenant; as verſ. 11. 12.

perfect] See verſ. 18.

but the bringing in] Or, *but it was the bringing in.*

bringing] The Greek word signifieth the superinduction, or the bringing in of one thing after another.

better hope] That is, the new Covenant, called a better hope, because it being a Covenant of grace and mercy, worketh in us sure hope and confidence.

did] Or doth make perfect through Christ (upon whose Priesthood, it is established) that which was impossible unto the law. See v. 18.

draw nigh] Ephes. 2. 18. & 3. 12.

V. 20. *And in as much*] It is as if the Apostle had said said: It must needs be a great thing, and of singular weight and importance which God Almighty ratifieth with an oath.

V. 21. *without an Oath*] Or, *without swearing of an Oath. The Lord sware*] Psal. 110. 4.

V. 22. *better testament*] Chap. 8. 6.

V. 23. *And they*] The same he proves again from the mortality of the Legal Priests, and the immortality of Christ; whence he concludes, that he hath an unchangeable Priesthood. Verſ. 24.

V. 24. *unchangeable Priesthood*] Or, *which passeth not from another.*

V. 25. *to the uttermost*] Or, *evermore*. That is, fully, perfectly, or to the end; so that no part of our salvation must be sought, either in our selves, or in any other. The Original word signifieth all manner of perfection.

come] That is, by a true and lively faith.

intercession] Rom. 8. 34. 1 Joh. 2. 1.

V. 26. *For such*] Here is another prerogative of Christ, and so consequently of his Priesthood; they sinners, but he holy.

higher] Chap. 4. 14.

V. 27. *those high Priests*] Levit. 9. 7. & 16. 6. Heb. 5. 3.

once] Chap. 10. 10. That is, once for all; fully, perfectly. See 1 Pet. 3. 18.

V. 28. *infirmity*] Chap. 5. 2.

word of the oath] That is, the prophesie or promise of God by the Psalmist confirmed by an oath.

consecrated] Gr. *perfected*. Chap. 1. 3.

CHAP. VIII.

Verſ. 1. RIghts hand] Chap. 1. 3.

V. 2. *of the sanctuary*] Or, *of holy things*. Not of the corporal, but of that which was shadowed by it: what that is, is expressed in the words following.

Sanctuary] Which some interpret of the *Sanctis*, but generally in this Epistle, by the original word *ἁγίων*, we are to understand the heavens, as we may plainly gather from Chap. 9. 11.

and] That is, which is: Or, that is of the true tabernacle.

true tabernacle] Chap. 9. 11. That is, of his own body or humane nature, whereof the corporal tabernacle was a type: hence Saint John saith, that the word tabernacled with us, Joh. 1. 14. speaking of his being in our flesh. Or his taking upon him our humane nature, Chap. 7. 27. and Chap. 9. 14 See Joh. 2. 19. Col. 2. 9.

the Lord pitched] It being conceived of the holy Ghost, and was not erected by the hand of man; nor conceived by the concurrence of the man. See Chap. 9. 11.

V. 3. *For every*] Here is a reason given of that which was said

said in the former verse, taken from the analogie between the shadow and the substance, or type and truth: The Legall Priests had something to offer; so Christ also: so have something, and that was his own body. See v. 7.

gifts and sacrifices] Chap. 5. 1. & 9. 9.

V. 4. *For if*] In this and the next verse there are reasons given why Christ could not be a Priest upon earth. First, because the earthly Priests were ordained by the Law to offer onely earthly and carnal sacrifices; but there were no such sacrifices required of the Priest according to the order of Melchisedec, Psal. 40. 6. Verſ. 4. Secondly, the Legal Priesthood and the sacrifices administred by it, were shadows of heavenly things, viz. of the Priesthood of Christ and his sacrifice: whence it evidently follows, that his Priesthood was to be a heavenly Priesthood, and his sacrifice to be a heavenly sacrifice, Verſ. 5.

He should not be, &c.] viz. having fulfilled and accomplished all things required of him, as a priest upon earth: and therefore his ministry would have ended, but now he was to fulfil also that which remaineth of his priestly office in heaven, in the Holy of Holyes.

there are priests] Or, *they are priests.*

according to the law] Here is another reason given, why our Lord Christ ought not to be a priest upon earth, viz. such an one, who should according to the law, administer the priesthood upon earth: the substance whereof is this; because God under the law ordained no priest, but those of the tribe of Levy, and no offerings or sacrifices but Ceremonial, whereof Christ was not ordained or constituted a minister, but of that which was prefigured by them, as is set down in the words following.

V. 5. *Who serve*] The whole earthly Tabernacle, with the Priesthood, Sacrifices and Ceremonies, appertaining to it, were types and shadowes of Christ, and of heavenly things to be obtained through him.

[shadow] Chap. 10. 1. Col. 2. 17. Here our Apostle descendeth to the description of the Levitical priests, and of their office, which consisted first in the manner of their service. Secondly, in the matter of their service: for the manner, their service was but a shadow of the true sacrifice, and for the matter thereof, it consisted of corporal things.

For see] Exod. 25. 40. Act. 7. 44.

pattern] That is, copy, example, according to which a thing is done, or built.

V. 6. *ministerie*] That is, priesthood.

by how] Because the priesthood must be answerable unto the Covenant.

mediatour] Chap. 7. 22. & 9. 15. & 12. 24. 1 Tim. 2. 5.

a better covenant] Or, *testiment*. Chap. 7. 22. So called from the manner of the confirmation thereof, viz. by the death of Christ.

better promises] First, because they depend upon faith, Rom. 4. 13, 16. Gal. 3. 16, 17. Secondly, because God had promised to pour out a greater measure of his Spirit under the new then he did under the old Covenant, Esa. 44. 3. Joh. 2. 28. Act. 2. 16. Gal. 3. 2.

V. 7. *faultlesse*] That is, without imperfection. See Chap. 7. 18.

V. 8. *Behold*] Jer. 31. 31, 32, 33, 34. Though the Apostle doth not keep himself to the words of the Prophet; yet he retains his matter. See notes on Jer. 31. 31, —— 35.

house of Israel, &c.] Under these terms, we are to understand all the faithful, not onely the Jew, but also the Gentile, who was to be ingrafted into the true olive tree. See Rom. 11. 17, &c.

V. 9. *with their fathers*] In the Wildernesse, by the hand of Moses, Exod. 20. 1.

took them by the hand] As a tender compassionate father, to guide his weak child.

regarded not] Or, *loathed*. In the Prophet it is, *should I have continued a husband unto them?* but the sense is the same.

V. 10. *put my laws*] Gr. *give*.

in their hearts] Or, *upon*.

V. 13. *old*] That is, disannulled, or abrogated; not actually, but by way of prediction, viz. when the new Covenant should be established.

CHAP. IX.

Verſ. 1. COvenant] Not Tabernacle, though divers Greek Copies have it so: for it is not probable that the Apostle should say, that the Tabernacle had a Tabernacle.

ordinances] Or, *ceremonies*.

worldly] That is, earthly and corporal, it being here opposed to the heavenly and spiritual Tabernacle.

V. 2. *For*] What the Apostle called the worldly or earthly Tabernacle or Sanctuary, here he further describeth, with the principal furniture thereof; dividing it into two parts, making as it were two Tabernacles of one: Whereof the first was a type of Christs humane nature, Chap. 8. 2. The second of heaven, verſ. 12.

the first] Exod. 40. 4. He describes not the court of the people, because it did not make to his purpose; neither doth he describe the Temple made by Solomon, but the Tabernacle made by Moses.

the sanctuary] Or, *holy*.

V. 3. *second*] Called so, to distinguish it from the vail through which they entred into the first Tabernacle. See Exod. 26. 31, 36.

V. 4. *golden censer*] It is probable that hereby is meant, either that particular censer, which the High Priest carried into the Holy of Holyes, once in the year, Lev. 16. 12. Or else the golden Altar of incense, described Exod. 30. 1, &c. which though it was not within the Holy of Holiest, yet the holy of Holiest may be said to have it, because it was made for the service thereof; being placed before the vail of the Holy of Holiest; that so the incense burnt thereon might cloud the Holy of Holiest. Hence it is said to be before the Ark of the Testimonie, Exod. 40. 5. The Original word signifieth any thensil, wherein, or whereon incense might be burnt; and it may be called golden, because it was over-laid with gold. See Exod. 4. 5. & Lev. 4. 11.

wherein] Both the Greek preposition and the Hebrew answerable unto it, signifie not onely *in* or *within*, but also *by*, *neer unto*, or *before*. See Joh. 5. 13. Judg. 18. 12. Jer. 13. 5. Luk. 9. 31. Hence not onely the Tables of the Covenant, but likewise the golden Pot which had the Manna, and Aarons Rod that budded, are said here to be *in* the Ark, notwithstanding the Tables of the Covenant were onely within it, 1 King. 8. 9. 2 Chron. 5. 10. because we have no answerable preposition in the English, to signifie the latitude and extent of the Original. Some refer (*wherein*) to Tabernacle, verſ. 3. and it is true, that sometimes the *relative* hath relation unto the mote remote *antecedent*. See Joh. 8. 44.

the golden pot] Exod. 16. 34.

Aarons rod] Num. 17. 10.

the tables of the covenant] Deut. 10. 5. 1 King. 8. 9. 2 Chron. 5. 10.

V. 5. *over it the*] Exod. 25. 22.

Cherubins] These were figures or representations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod. 25. 18. The use of these was to cover, or over-shadow the Mercy-seat with their wings, Exod. 25. 20. And from this seat God used to speak unto Moses, Exod. 25. 22. Numb. 7. 89. which may be applyed unto Christ, whose mediation was signified by the mercy-seat; whence it is said, that he is a propitiation or covering Mercy-seat, Rom. 3. 25. 1 Joh. 2. 2. & 4. 10. because by his obedience all our unrighteousnesse is covered.

V. 7. *once every year*] Exod. 30. 10. Levit. 16. 2. The tenth day of every moneth or day of reconciliation. As Levit. 16. 18, &c. whereby was signified the perfection of Christs sacrifice once for all, verſ. 28.

errours] That is, all sorts of sins, because all sorts of sins arise from some errour in judgment, Chap. 5. 3. & 7. 27. Luk. 16. 16.

V. 8. *a way*] That is, the sacrifice was not yet offered, by vertue whereof the faithful had free access unto God into heaven: not that the faithful were not in heaven before Christs ascension; but to shew by whom, or by vertue of whose blood they entered, Chap. 10. 19, 20.

V. 9. *Which*] Or, *which parable was for*. That is, which similitude or type of the High Priest, of the Tabernacle, and of the furniture and service thereof.

for the] That is, of the nonage or minority of the Church.

in which] Or, *according to which*. That is, according to which time of the nonage or minority of the Church God fitted his publick worship. For the people of the Jews being a grosse people, and much addicted to idolatry, it seemed good unto the wisdom of God, to exercise them with a more grosse and bodily worship, that so he might keep them from it. See Gal. 4. 1, 2, 3.

gifts and sacrifices] Chap. 5. 1. & 8. 3. by gifts and sacrifices, we are to understand the whole service of the Tabernacle, whereof are to understand the whole service of the Tabernacle, whereof the Apostle makes mention of some particulars in the verses following: thus incense is called an offering, Num. 16. 1. 15. compared with verſ. 17. and the Ephah of fine flowre, used at the consecration of Aaron and his sons, a meat-offering, Lev. 6. 20.

that could not] That is, they could not in themselves separated from their spiritual significations, either satisfie the conscience that sin was pardoned, and reconciliation obtained with God; because the conscience could not have found satisfaction how Gods justice should be satisfied by those offerings, Chap. 10. 4. or sanctifie or purifie the conscience, they being corporal, and so could not reach unto it.

him] Or, *the worshipper*, Chap. 10. 2.

perfect] Chap. 7. 19. & 10. 1.

V. 10. *imposed*] Or being imposed, or which were imposed only:

onely understand it of the gifts and sacrifices mentioned in the former verse.

and carnal ordinances] Or, *rites*, or, *ceremonies*, or *justifications of the flesh*. Or, and in such like carnal Ordinances. The Apostle summing up that in general, whereof he had made mention in some particulars before. Called *carnal ordinances*, or *justifications of the flesh*, because they did sanctifie onely to the purifying of the flesh, vers.13. that is, freeing those who used them from Legal pollutions and irregularities. See 2 Chron.30.19. John 11.55.

time of,&c.] That is, of Christs coming, who should and did reform the carnal rites, or ceremonies and services of the Law, by fulfilling them; exhibiting the truth and those spiritual blessings typified and signified by them; and by instituting a more simple and spiritual worship. This is that which is meant, when God promises to create new heavens, and a new earth, Esay 65. 17. and when Saint Paul faith, *All things are made new*, 2 Cor. 5.17.

V. 11. *But*,&c.] Here followeth the explication and application of the former type; and the comparison is chiefly made between the remedy appointed for sins, merely ceremonial, that is, Legal pollutions and irregularities, which was the blood of of Bulls and Goats,&c. and the remedy of those sins which in their own nature poyson the soul; and this is onely the blood of Jesus Christ.

an high Priest] Or, *for to be a high Priest*.

good,&c.] Chap.10.1. That is, of all those spiritual mercies and benefits which were purchased by his blood: as justification, sanctification, adoption, and everlasting salvation.

greater,&c.] That is, of his own body. See Chap.8.2.

made, &c.] As the Legal Tabernacle was. See more on Chap.8.2.

V. 12. *blood*, &c.] Ephes.1.7. Col. 1. 14. Rom.3.24,25. Wherewith the High Priest entered the Holy of Holiest, Lev. 16.3.

once] See Chap.7.27.

holy place] That is heaven, whereof the Holy of Holiest was a type.

having,&c.] First.

eternal] Esay 51.6.

V. 13. *the blood*] Lev.16.14.

the ashes] Num.19.17,&c.

unclean] The Greek signifieth common, but in the Scriptures, especially of the New Testament, it signifieth unclean. See Mat.15.11. Mar.7.15. Act.10.14. It is meant here of such who were made unclean: that is, disenabled to enter into the Temple, through Legal pollutions; as by touching the dead,&c.

sanctifieth] See vers.10.

V. 14. *blood*,&c. 1 Pet.1.19. Applyed by faith. See Act. 15. 9. & 16.18.

eternal] That is, God-head, Act.20.28. Rom.1.4. 1 Pet.3.18. Implying thereby, that the sacrifice of Christs death had its value and vertue both to satisfie and sanctifie from his Deity.

spot] Or, *faults*. Typified by the spotlesse sacrifices commanded to be offered under the Law, Exod.12.5. Num. 19. 2. and 28.3. Rom.3.25. 1 Pet.1.19.

purge,&c.] 1 Joh.1.9. Both in respect of justification and sanctification.

dead,&c.] See Heb.6.1.

serve,&c.] Luke 1.74. Implying, that no service is acceptable to God unto salvation, unlesse the conscience be first purified by the blood of Jesus Christ. See 1 Pet.2.5.

V. 15. *And for*] Or, *And so*, or, *so then*.

Mediator] Chap.8.6. & Chap.12.24.

that by the means of death] Or, *to the end that*. Gr. *death being made*.

transgressions that were under the first testament] Rom. 3. 5. It is not the meaning of the Apostle, that sins committed under the Old Testament were not pardoned before Christ dyed, but that they were pardoned onely by vertue of Christs death, who was the Lamb slain from the beginning of the world, Rev. 13.8.

called] That is, effectually, or those who have believed.

eternal,&c.] Called eternal redemption, vers.12.

V. 16. is] That is, in force.

be the death] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

testatour liveth] In whose power it was to alter it.

V. 18. *dedicated*] Or, *purified*. That is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that first covenant. See Chap.7.12. Ephes.2.15.

calves] So the Apostle calls the younger bullocks, by reason of the neernesse of their age unto calves.

goats] There is expresse mention made onely of bullocks, Exod.24.5. but by the sacrifice of bullocks as of the principal, we are to understand the sacrifices of all other beasts.

with water,&c.] There is no expresse mention made of these particulars, Exod.24.8. Whence some conceive that St. Paul had them either by tradition, or revelation; but it is more probable, that he gatherethit from the usual custome of sprinkling blood under the Law, which was with water, Scarlet-wool, and hyssope. See Lev.14.6. Num.19.6. & 18. Psal.51.7.

scarlet] Or, *purple*.

book] We read not that the book was sprinkled: it seems therefore that the book was upon the Altar, and so sprinkled with it. This book was not the two Tables of stone, for these God made, but some other short sum of the first Covenant which Moses himself did write. See Exod.24.4. Some are of opinion, that thereby are meant the 20,21. & 23. Chapters of Exodus.

people] That is, the twelve pillars which represented the twelve Tribes. See Exod.24.4.

V. 20. *This is the blood*] Exod.24.8.

enjoyned unto you] Or, *hath ordained concerning you*, Heb.1.7.

V. 21. *Moreover*] Though not at the same time, for then the Tabernacle was not made. See Exod. Chap.25.&c.

tabernacle] We read that God commanded the Altar, and all the vessels to be anointed with oyl by Moses, Exod.24.8, &c. and accordingly they were anointed by him, Lev. 8.10. but we no where read expressly, as some are of opinion, that he either was commanded, or did sprinkle the Tabernacle and the furniture thereof with blood: It is supposed therefore by some, that Saint Paul gathered thus much from Exod.29.12. Lev. 8. 15. & 16. 14. where there is mention made of sprinkling with blood the Altar and Mercy-seat,&c. where, by the principal part, we may understand the whole Tabernacle and all the furniture thereof. Or it may be thus much is plainly expressed, Lev. 16. 16. Josephus reports, *lib. 3. Antiq. Hebr. c. 9.* that the whole Tabernacle was sprinkled.

V. 22. *almost*] Some refer (*Almost*) to *all things*, because we read that some things were cleansed by fire and water, Num.31. 22. Others refer it unto *purged*, that is, from their Legal impurities, and make the sense this: All things are by the Law almost purged, though not altogether by blood; because sometimes other things were required; these are of opinion, that in all cleansings there was the use of blood. And so the words following (*And without*,&c.) they conceive are to be understood, otherwise there will seem to be a contradiction between (*almost*) in the first clause and (*without*) in the second. Or may be the former part of this verse may be understood of things whereof some might be cleansed without blood, and the second part of persons which could not.

V. 23. *patterns*] Called figures, vers.24. and shadows, chap. 10.1. See chap.8.2.

heavenly things] Some understand thereby Christ himself, and those spiritual blessings which the faithful obtain through faith in him. For Christ himself was consecrated, or made perfect through sufferings, Chap.2.10. Others understand thereby the Church under the Gospel, and those spiritual graces whereof the members are made partakers therein. The Church under the Gospel being called the heavenly Jerusalem, Chap. 12.22. and those graces being called spiritual blessings in heavenly places, Ephes.1.3. Others understand thereby heaven it self, wherein Christ entred, vers.24.

sacrifices] The singular number for the plural, which is frequent in the Scripture. Or may be the Apostle styles the one sacrifice of Christ [Sacrifices] because it was answerable unto all the Legal sacrifices, and far beyond them.

V. 24. *hands*] vers.11.

heaven] Chap.4.14.

to appear] 1 John 2.1. chap.7.25. Rom. 8. 24. answerable to the High Priests entrance into the Holy of Holiest once a year, to make atonement for the people, Exod.30.10.

V. 25. *often*] vers.28. chap.7.27.

every year] vers.7.

others] That is, not with his own, but with the blood of beasts.

V. 26. *For*] That is, had Christ offered himself often, then he should have suffered often: for without suffering, no propitiatory sacrifice. Where is then the sacrifice of the Masse?

in the end of the world] Chap.1.2. 1 Cor.10.11. Gal.4.4. Eph. 1.10.

appeared] Or, *made manifest*, 1 Tim.3.16. 1 John.3.8.

to put away sin] That is, to abolish or make voyd the guilt or obligation of sin, whereby it binds over unbelievers unto condemnation; so that unto believers, sin is of no force to accuse or condemn them, or to shut them out of heaven.

himself] Chap.13.

V. 27. *appointed*] Job 30.23. Psal.89.48. Eccl.6.6.

once] That is, according to the common or ordinary course of nature, though there be some extraordinary examples.

judgment] Understand it of every mans particular judgment presently upon his death.

V. 28. *So*] Or, Even so, Christ being once offered to bear the sins of many, shall appear or be seen the second time without sin unto salvation, to all those who expect him.

Christ was] 1 Pet.3.18.

bear] Or carry up the sins of many upon the Crosse, there to make satisfaction for them, by the sacrifice of himself, 1 Pet. 2. 24. Or, take up sin; that is, the guilt of our sin upon himself.

many] Matth.26.27. Rom.5.19.

look] Phil.3.10. 1 Thess.1.10. 2 Tim.4.8. Tit.2.13.

second] Opposed to his first appearance, *viz.* in the flesh, ver.26. when he came with the guilt and burden of our sins upon him.

without sin] That is, without the guilt or sacrifice of sin, having made full satisfaction for it, by his own sacrifice of himself upon the Crosse.

unto salvation] Some refer this unto (*look for him*).

salvation] That is, both of soul and body in heaven, chap.5. 9. 1 Pet.1.19.

CHAP. X.

Vers. 1. *Law*] That is, the old Covenant. So the word *Law*, is taken, chap.7.12. & 19.

shadow] Some are of opinion, that here Saint Paul alludes to the custome of Painters, who first make a rude draught, and then out of it a perfect and lively picture. These make the sense this, *viz.* That the old Covenant did contain onely dark resemblances and types of heavenly things, no lively representations of them; this being reserved unto the time of the Gospel, wherein Christ and all spiritual blessings in him are clearly and plainly manifested. Others are of opinion, that Saint Paul alludes unto the shadow of a body, and these make this the sense of the words, *viz.* That the old Covenant had only types, wherein Christ and heavenly things through him, were darkly represented, not the substance and truth of the things themselves. This is the more probable opinion. See Col. 2.17.

of good] Chap.9.11.

image] That is, the substance or truth. See the former Note, and 2 Cor.4.4. Col.1.15. Phil.2.6.

perfect] Vers.4. That is, as touching the conscience. See chap.9.9.

V. 2. *For*] Or, *otherwise they would have*,&c. Whether this clause be read with or without an interrogation, the sense will be the same: the scope of the Apostle being to shew the weaknesse and insufficiency of the Legal sacrifices to purge the conscience from the guilt of sin, from their often repetition.

because] vers. 18.

worshippers] Chap.9.9.

once] That is, if they had been once purged from the guilt of their sins.

conscience] Should not have their conscience any longer under the burden or guilt of those sins.

V. 3. *remembrance*] *Viz.* When Aaron and his successours laid both their hands, in the name of the people, upon the head of the Scape-goat, confessing their sins, and sending him into the wilderness; by this sign discharging them, and laying all the burthen of their sins upon the beast, which was a figure of Christ, who bare our sins upon the Crosse, Heb.9.28.

sins] That is, the same sins. For upon the day of propitiation there was confession of, and reconciliation for the sins of the whole year.

V. 4. *take away sins*] vers.1. chap.9.9.

V. 5. *when*] That is, the Son of God, being to come, Mat.11. 3. or foretelling of his coming.

into the world] Joh. 16.28. & 18.37. 1 Tim.1.5. Understand it of his being made flesh, John 1.14. or being manifested in the flesh, 1 Tim.3.16.

saith] By David, who was a type of him, and unto whom this passage agrees, though not in that exactnesse as it doth unto Christ.

Sacrifice] Psal. 40.6,&c. Though Saint Paul keeps not himself unto the expresse words of the Psalmist, yet he retains the substance and matter of them.

body] Heb. *mine ear hast thou opened*; or, *digged open*. It is a proverbial manner of speech, whereby there is implyed the qualifying, or fitting a man unto obedience in service: the ear, or opening of the ear, being an emblem or symbol, or a metaphorical sign of obedience. See Esay 50.5. Job 33.16. Now St. Paul following the Translation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods sanctifying and fitting a body unto Christ, wherein he was obedient even unto the shameful death of the Crosse.

hast thou prepared me] Or, *thou hast fitted me*.

V. 6. *sacrifices for sin*] Rom 8.3.

V. 7. *Lo, I*] John 4.34. & 5 30. & 6.38.

volume] Luke 24.37,44. John 1.45. & 5.46. See the Note on Psal.40.7.

V. 8. *by the Law*] Or, *according to the law*.

V. 9. *first*] That is, the Legal sacrifices.

second] That is, the one sacrifice of Christ.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature, and therein by death to make satisfaction for our sins. Or of the Son in his willing obedience unto his Father.

sanctified] That is, freed from the guilt of our sins, and consecrated to Gods service.

once] Chap.7.27. & 9.26. 1 Pet.3.18.

V. 11. *take away*] vers.4.

V. 12. *man*] 1 Tim.2.5.

for ever] Chap.1.3. Some refer it to (sacrifice,) others to (sate.)

V. 13. *till his enemies*] Psal. 110.1. 1 Cor. 15. 25. Chap. 1.13.

V. 14. *perfected*] That is, as concerning the remission of their sins: having by his own offering paid the full price for the pardon of them.

sanctified] See vers.10.

V. 15. *Holy Ghost*] Chap.9.8. Mark 12.36. Acts 1.16. & 28. 25. 2 Pet.1.21.

said before] Or, *first said*; or *said in the first place*.

V. 16. *This is the covenant*,&c.] Or, *This is the covenant that I will make with them*: then followeth, *after those dayes, saith the Lord, I will put*,&c.

I will put] Which we are not so to understand, as if God had not put his Lawes in the hearts of his children, and written them in their minds, under the law; but of a more plentiful measure of his grace under the Gospel: In which respect, Joel 2.28. It is promised, that God will pour out of his Spirit upon all flesh, under the Gospel. See Esay 44.8. Acts 2.17.

V. 18. *Now, where*,&c.] See vers. 2.

V. 19. *Having*] Here the Apostle resumes again the exhortation which he had begun, Chap.2.1. and farther pressed, chap. 3. to the fifth.

therefore] That is, the pardon of sin being purchased, sins onely excluding from heaven.

boldnesse] Or, *liberty*; or, *freedome*.

holiest] Chap.9.8,12. That is, heaven, whereof the Holy of Holiest was a type.

by] Through the merit of the,&c.

V. 20. *new*] Which the Apostle opposeth unto the old way, either by the blood of beasts, wherewith the High Priest entered into the Holy of Holiest once in the year; or by the material vail; or unto both.

living] That is, everlasting way which shall never fail, John 4. 10. & 6. 51. & 7.38. and which shall bring unto eternal life.

way] John 14.6.

consecrated] Or, *new made*. It is not improbable, that here in Saint Paul doth allude unto the custome of those, who in a snow or like case beat or tread out the way for those that are to follow after. It is by vertue of Christs resurrection and ascension, that all true believers shall enter into heaven. Hence he is called the first-fruits of those who sleep, 1 Cor.15.20.

vail] The vail was a type of Christs humane nature, wherewith his Divine nature was hid and obscured, and through which he entered into heaven: even as the vail of the Temple did hide the Holy of Holiest, and as the high Priest through it did enter therein.

flesh] Humane nature, Psal.16.9. & 27.2. John 1.14. called *flesh*, because of the infirmities and weaknesses thereof, Psal.78. 39. And whereby his Divine nature was vailed and covered over; even as the Ark of the Covenant, the Mercy-seat, and the most Holy place were by the vail.

V. 21. *high priest*] Chap.2.17. & 3.1. & 4.14.

house] Chap. 3. 6. That is, the Church of the faithful, Eph. 1.22.1 Pet.2.5. & 4.17.

V. 22. *draw near*] Chap. 4.16. & 7. 25. & 11. 6. 1 Pet. 2.14.

true hearts] That is, with an upright and sincere heart, without hypocrisie, Psal. 51. 6. and with a constant heart without drawing back, vers. 38. Luk. 16.11. Joh. 6. 32. Hereunto is opposed an evil heart of unbelief, Chap. 3.12. See Mat.15.8.

full assurance] That is, with a steadfast faith without wavering and doubting, vers.23. Jam. 1. 6. Some are of opinion, that here and in other places there is an allusion unto ships under full sail: and then the Translation may be this: *viz.* With the full sail of faith. Faith is that grace, whereby we either do or may approach unto God, with full assurance of acceptance. Thus the righteousnesse of faith, Rom.4.13: is called the righteousnesse through faith, or by faith, Rom.9.38. & 10. 6. Phil.3.9. See Chap.6.11. Col.2.2. 1 Thess.1.5. Luk.1.1. Rom.10.5.

having] Or being sprinkled in, or, as touching our hearts.

sprinkled] By the blood of Christ, Chap. 12. 24. 1 Pet. 1.2.

hearts] That is, our souls; the heart being the chief seat of the soul.

evil conscience] That is, from the accusation of an evil Conscience. So long as our consciences are under the guilt of sin, we cannot draw neer unto God with confidence of acceptation in any duty. See Chap.9.14.

having] Or, being washed in, or as touching our bodies.

bodies] Both soul and body are named; because every sin is either of the soul or body. See 2 Cor.7.1.

washed] See Act.22.16. 1 Cor.6.11.

pure water] Ezek.36.25. That is, with the blood of Christ, whereof the Legal washings were a type. See Rev.1.5. & 7.14. Some are of opinion, that here Saint Paul hath relation unto the Sacrament of Baptism; as Joh.3.5. Tit.3.5.

V. 23. *hold fast*] See Chap. 4.14.

profession] Chap.3.1.

faith] Gr. *hope*.

faithful that hath promised] Deut. 17. 9 & 32. 4. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Chap. 6. 10. & 11. 11.

V. 24. *consider*] That is, let us take care of our watch over one another, prudently observing one anothers dispositions, gifts, graces, and defaults, that we may the better fit our selves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forsaking*] Here is propounded one means or help, whereby they might incite one another to good works. Rom.1.12.

assembling] That is, the publike congregation of the faithful, wherein the Word of God is taught, the Sacrament administred, and common prayer and thanksgiving made, unto which God hath promised a blessing, Mat. 18. 20. See Psal.27. 4. & 122.1.

manner] Either out of fear, or negligence, or pride, selfconceit and singularity, or out of what causelesse reason else.

exhort] Chap.3.13. Luk. 19. 17. Ephes. 5. 11. Whereby understand not onely exhortation properly so called, but also admonition, consolation, reproof, example, and the like. It may be a metaphor taken from sharpning tools. Deut.6.7. Prov.27.17.

and so much] Rom.13.11.

see] That is, by plain and evident foretold tokens, and signs of the times. See Mat.24.33.

day] Some understand it of the second or last coming of our Saviour Christ, or of his coming to judgement; whereof see 2 Pet.3.9, &c. but it is not improbable that here we are to understand it of the time of the utter destruction of Jerusalem, and the temple; at which time there should be so great afflicition that by reason thereof, many should fall from the faith. See Mark 13.19.

V. 26. *For if we sin wilfully*] See Chap.6.4.

wilfully] The Apostle doth speak here of all kind of wilful sin, or falling away: but onely of that which our Lord Christ calleth blasphemy against the Holy Ghost, Mat. 12. 3. And which St. John calls a sin unto death, 1 Joh. 5. 16.

remains] In as much as such wilfully reject and scorn the onely sacrifice of the New Testament; *viz.* the Lord Jesus, and all his merit. See Numb.15.30,31.

no more sacrifice for sin] For as much as those who wilfully reject and scorn the onely sacrifice of the New Testament, *viz.* the Lord Jesus and all his merits: Some conceive that St. Paul alludeth to Numb. 15. 30, 31. where in like manner, according to the tenor of the law, there was no atonement left, for those who should sin presumptuously: because thereby he reproached the Lord.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Christ. See Chap.9.28.

devour] Chap.5.8.

adversaries] Luk. 19. 17. Those who against the conviction of their consciences, wilfully resist, and persecute the Gospel. See chap.6.4.

V. 28. *despised Moses*] Numb.15.30,31.

under two or three witnesses] Deut.19.15. Mat. 18. 16. John 8.17. 2 Cor.13.1. 1 Tim.5.19.

V. 29. *Of how much*] Chap.2.3. & 12. 25.

trodden] In treading his truth under their feet, by a malicious resisting and persecuting thereof, they do as it were tread Christ himself under their feet; or thereby they shew such a spiteful minde against him, that they would (if it were possible) pull him out of heaven, and trample him under their feet. For that which we reject and forsake, that we bold as impure, and unholy in Gods worship.

blood] Mat. 26. 28. Luk. 22. 20. Chap. 17. 20. That is, the blood of Christ, whereby the new Covenant was ratified and confirmed. See chap 9.10, &c.

sanctified] By which their sins were pardoned, in regard of that meritorious sufficient satisfaction purchased by it. See ver. 10. & 14.

unholy] Gr. *common*. Mark 7.2. 2 Act.10.15. They make no more account of the blood of Christ, then of the bleod of some malefactour, or of a brute beast.

despite] That is, by a wilful and malicious resisting the work of the Holy Ghost, testifying and convincing them of, and fealing unto them the truth of the Gospel. See Acts 6.10 & 7. 51. & 54.

Spirit of Grace] That is, Authour of grace, Rom. 15. 16, 1 Cor. 12. 8. Gal. 5.22. Ephes.5.9. Or, gracious Spirit, that is, which God of his free grace and mercy bestows on his people.

V. 30. *know*] And therefore our condemnation shall be the greater, it knowing how just God is in revenging all impiety, we wilfully sin against him. Luke 12. 47. Joh. 15. 22.

Vengeance belongeth unto *me*] Deut. 32. 35. Rom. 12. 19. Psal. 94. 1.

The Lord] Deut.32.36. Psal.50.4.

V. 31. *hands*] 2 Sam.24.14.

living God] Chap.3.12. & 9.14. Job 37.22.

V. 32. *But*] In as much as these converted Hebrews had stood it out stedfastly against manifold afflictions, even at their first entertaining of the Gospel; hence the Apostle inferreth, that therefore it did the much more become now to stand to that faith, which they had so long professed. See Gal.3.4.

illuminated] Converted to the faith of Christ. Act. 26.18. Eph.3.9.

fight] Or wrestlings of afflictions, whereby Satan fought to overthrow your faith. The Apostle alludes to the custome of wrestlers, who seek to trip up one another. This wrestling was by faith. chap.11.36. 1 Tim.6 12. 2. Tim.4.7.

V. 33. *gazing stock*] Or placed, or shewed upon theaters or stages. Understand it either metaphorically, as it were so handled; or properly, for it was the custome of the heathen to see Christians upon theaters or stages, to be scorned and laught at. See 1 Cor.4.9.

companions] Having a fellow-feeling of their miseries, and so afflicting them to their ability, chap.13. 33. as also adjoyning themselves unto them, being not discouraged by their afflictions. 2 Tim.1.16. Phil.1.7.

V. 34. *joyfully*] Act.5.41. & 21.13. Jam.1.2.

knowing] 2 Cor.5.1.

enduring] Chap.11.31. Mat.6.20. Joh.6.27.

V. 35. *confidence*] Ver.23. & chap.3.6.14.

confidence] Or, *cheerfulness*. Your cheerful profession, springing forth out of the cheerful confidence of your faith and hope.

recompence] Chap.11.26. & 12.2. 1 Cor.15.58.

V. 36. *need*] Considering those great afflictions, which yet ye might endure.

promise] The thing promised, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habbac.2.3, 4. Luk. 18. 8. 2 Pet.3 8, &c.

a little while] Which words may seem to be taken from the prophet Habbakkuk, which our Apostle, doth not cite here word by word, but relates onely the sense of them, and so applyes them to his present purpose.

shall come] The Messiah, or Christ. Matth. 11. 9. Revel. 1. 4.

V. 38. *Now*] Here the Apostle from the Prophet Habbakkuk, directeth them to that grace, whereby they might be enabled to stand stedfast in the faith, in the sad and discouraging times of afflicition. See Ephes.6.16.

the just] Rom.1.17. Gal.3.11.

but] Here is a transposition and change of the words, yet without any alteration of the sence. It is by pride that they trust not in God, but in themselves, and so by unbelief withdraw themselves from God, and such who do so have not upright hearts, and in these God hath no pleasure.

draw back] From their faith and patient expectation, by falling away and denying Christ and his truth.

V. 39. *But*] See chap. 6.9. Hereby he mitigates his precedent threatning, *viz.* that he hath not such apprehension of them, See chap.6.9.

we] See chap.2.3.

saving] Joh.3.16. 1 Pet.5.9.

CHAP. XI.

Vers. 1. SUbsistance] Or, *ground*, or *confidence*, or *expectation*. See Chap.3.14. This verse some have translated thus; Now faith is the expectation of that which is hoped for, and the hope of things which are not seen.

hoped for] Because faith assents not onely to the promises of God as true, but likewise as good, and that above all, which the world can yeeld unto us.

evidence] Or, *conviction*, John 16 8. That is, whereby the soul of a believer is assured of the certain truth of those things which appear not unto sense, because it resteth it self upon the

immutable truth of Gods Word, and the infinitenesse of his power.

not seen] That is, of such things which are not, neither can be comprehended by sight or natural reason.

seen] Vers.7. 2 Cor.5.7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to suffer and to obey, and to work miracles and great exploits.

good report] vers. 39.

V. 3. *understand*] That is, according to all the particular circumstances of the Creation, though to nething thereof may be known by the light of reason, 2 Pet.3.5. Rom.1.20.

the worlds] Gen.1.1. See Chap.1.2.

the world] Psal.33.6. & 9. 2 Pet.3.5.

appear] But out of nothing.

V. 4. *Abel*] Gen.4.4. 1. Cain had the more worthy name. Cain, *i.e.* acquisition. Abel, vanity or weeping. 2. He had the worthiest trade; he was a husbandman, and bread is the staffe of life. Abel, a shepherd. 3. He was the first-born: yet Abel is preferred before him, because he was found faithfull.

more excellent] Gr. fuller sacrifices, not in respect of the substance of the sacrifice, but of his affection.

obtained witnesse] vers. 2.

testifying] That is, of the acceptance of his gifts, either by fire from heaven, Lev.9.24. 1 Reg.18.38. 1 Chron.21.26. or by some like token. See Gen.4.4.

yet speaketh] Or, *is yet spoken of*. Some understand it of his blood crying for vengeance, Chap.12.24. Gen. 4.10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch*] Gen.5.24. Wisd.4.10. Eccles.44.16. & 49. 14.

translated] Or, taken way: the manner how, is not determinable by man. Thus Eliah was afterward translated, 2 King. 2.11. See likewise 1 Cor.15.51. & 1 Thess.4.17.

testimony] Either in that it is said, that he walked with God, whence it may be inferred, that he pleased God; or else because God did by some more then ordinary means testifie so much of him, as he did of Abels sacrifice, vers.4.

V. 6. *without faith*] Because Faith is that grace which unites us unto Christ, 2 Cor.13.5. Ephes.3.17. in whom God is well pleased with us, Ephes.1.6. 2 Pet.1.17. Mat.3.17.

cometh] That is, for refuge in this life, and salvation in the life to come.

rewarder] Not out of merit, but mercy, Rom.4.4.

V. 7. *Noah*] Gen.6.13.

seen] vers.1.

moved with fear] Or, *being wary*, or *piously fearing*, Chap. 5.7.

by the which] That is, by building of which ark through faith and obedience unto God, he witnessed against the disobedient and ungodly (1 Pet.3.20. 2 Pet.2.5.) of the old world, to the greater condemnation of their infidelity.

V. 8. *Abraham*] Gen.12.4.

he] That is, in his posterity.

obey] Forsaking his Countrey, his kindred and fathers house, Gen.12.1. which might seem to be against reason, in that he left a certainty for an uncertainty.

not knowing] For God did not at first tell him of the place whither he should go, for the greater tryal of his faith, Gen.12. 1. but when he was come into Canaan, then he told him that that was the place, Gen.12.7.

V. 9. *sojourned*] Gen.17.7. & 23.4.

strange] For there he was constrained either to buy, or hire, or borrow both a place for his dwelling, Gen.14.13. as also for the burial of his dead, Gen.23.4, &c.

tabernacles] Gen.12.7.

V. 10. *foundations*] That is, a firm and enduring City, which the Apostle opposeth to the tents wherein Abrahaun dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happinesse, Psal.16.11. 2 Cor.5. 1. 1 Pet.1.4.

V. 11. *Through faith*] Though weak, for the laught at the promise of a son improbable, Gen.18.12.

Sara] Gen.17.19. & 21.2.

her self] Though barren, Gen.11.30.

to conceive] Or, for a foundation of seed, that is, for a foundation to retain seed. It is an allusion unto a building, where the foundation is first laid.

when she was] Gr. beyond the fit time of age, the being ninety years old before she conceived, Gen.17.17.

faithful] Chap.10.23.

dead] Rom.4.19.

starves] Gen.15 5. & 22.17.

V. 13. *All*] Understand it of Abraham, Sara, Isaac, and Jacob, unto whom the three following verses properly and directly agree.

in faith] Gr. *according to faith*. That is, persevering in faith.

promises] That is, the Land of Canaan which was promised, and which was a type of heaven.

saw] As Abraham did the day of Christ, John 8.56.

afar] For Abrahams posterity had not the possession of the Land of Canaan till above four hundred years after, Gen. 15. 13.

embraced] Laid hold on them. It may be an allusion to the custome of saluting one another by embracings or laying hold of each other. Some are of opinion that the Apostle alludes to the customs of Mariners, who when they see land, joyfully salute it, though afar off.

confessed] Gen.23.4. & 47.9. 1 Chron. 29.15. Psal.39.12. & 119.19.

V. 16. *But now*] That is, seeing that they did not return when they might, hereby they manifestly declared, that they desired a better.

heavenly] 2 Cor.5.1.

ashamed] That is, accounted it an honour to be called their God, because by their faith they gave glory unto God, thereby acknowledging his power and faithfulnesse: or, in an especial manner to be called their God, though he were the God of the whole world, Gen.24 3.

called] Gen.26.24. Exod.3.6,15. & 4.5,

prepared] Matth.27.34. 1 Cor.2.9.

V. 17. *Abraham*] Gen.22.9.

tryed] Psal.11.5.

offered] Jam.2.21. That is, in disposition and full purpose and willingnesse of mind, which God accepteth for the deed, 2 Cor.8.12.

and he that had received the promises] Or, even he who had received the promises, offered his onely begotten, of whom, &c.

begotten son] Of Sara his lawful wife; or his onely begotten then in his house, for Hagar and her son were cast out, Gen. 21.14.

V. 18. *Of whom*] Or, *to*. So the Greek preposition is used, Chap.1.7. & 4.13.

That in Isaac] Gen.21.12. Rom.9.7.

V. 19. *Accounting*] Or, *Reasoning*.

in a figure] Gr. *parable*; or *after a sort*. Which is to be understood either of Isaac's issuing from the dead body of Abraham and Sara's dead womb, Rom.4.19. or of his neernesse unto death, when his Father was about to sacrifice him, Gen. 22. 10.

V. 20. *Isaac blessed*] Gen.27.27,39.

V. 21. *blessed*] Gen.48.15.

both] Gr. Every one of the sons of Joseph, which were but two when Jacob came into Egypt, Gen.47.5.

worshipped] Gen.47.31.

staffe] See Gen.47.31.

V. 22. *Joseph*] Gen.50.24,25.

made mention] Or, *remembred*. Or, put his brethren into remembrance.

commandment] So did Jacob his Father, Gen. 47.30. both thereby evidently manifesting their faith touching that promise, Gen.15.13. as also giving a pledge and token thereof.

V. 23. *By faith*] Grounded (as it is very probable) on some particular revelation; or on his general providence.

Moses] Exod.2.2. Acts 7.20.

proper child] Or, *goodly*, or *very fair child*, or *comely*.

not afraid] That is, not so much as others.

commandment] Exod.1.16.

V. 24. *Moses*] Exod.2.11.

daughter] And so consequently (as is probable) to be the next King of Egypt.

V. 25. *pleasures of sin*] Or, *sinful pleasures*.

season] Luke 12.19, &c.

V. 26. *of Christ*] Or, *for Christ*. Chap.13.13. 1 Cor.1.5. Gal. 6.17. It is manifest hence, that Christ was before he was born of the Virgin. See likewise, 1 Cor.10.9. Joh.8.58.

respect] vers.6. Ezek.10.34,35. Chap.12.2.

V. 27. *endured*] That is, patiently and courageously persevered through faith, Acts 2.42 Eph.6.18. Some conceive, that herein the Apostle alludeth to hounds, who will never give over till they have got the game.

seeing] Psal.16.8.

invisible] Col.1.15. 1 Tim.1.17.

he kept] Exod.12.21, &c. Or, *celebrated*, Mat. 26. 18. Luke 22. 19.

touch] That is, hurt. See Gen.16.11. Josh.9.19. Ruth 2. 9. Job 5.19. Psal.105.15.

V. 29. *they passed*] Exod.14.22.

V. 30. *the walls*] Josh.6.20.

V. 31. *the harlot*] Josh.6 23. Jam.2.25.

that believed not] Or, *that were disobedient*.

she had received] Josh.2.1.

V. 32. *time*] An hyperbolical speech, like that, John 21.25.

Gideon] Judg.6.11.

Barak] Judg.4.6.
Sampson] Judg.13.24.
Jephthae] Judg.11.1. Though a bastard, yet is here numbered amongst the faithful; whence it is evident, that bastards were not excluded heaven by that, Deut.23.2.
David] 1 Sam.16.13.
Samuel] 1 Sam.1.20.
V. 33. *subdued*] Judg.4. & 6. & 15. & 16. 2 Sam.8.1. Judg. 11. 2 Sam.2.6.
righteousnesse] That is, that which was right in the sight of God.
promises] That is, the benefit and accomplishment of those particular promises, which were made unto them.
flopped the mouthes of the Lyons] Judg. 14. 5. 1 Sam. 17. 34. Dan.6.22.
V. 34. *Quenched*] Dan. 3. 25.
weaknesse] 2 King.20.7.
V. 35. *Women*] 1 King. 17. 22. 2 King.4 35.
tortured] 2 Mac.7.7. By grievous threatnings and tortures.
that they] See vers. 26.
better resurrection] Chap. 10. 34.
V. 36. *trial of* cruel *mockings*] Chap.10.32. 1 Pet. 1. 7. Or, *suffered mockings*.
V. 38. *worthy*] Notwithstanding they were hated and persecuted of all. Matth.24.9.and accounted vile filth and off-scouring of the world, 1 Cor.4.13.
V. 39. *good report*] vers.2.
promise] That is, Christ, and the happy and glorious estate of the Church under him.
V. 40. *being*] According to the counsel of his will, whereby he doth dispose of times and seasons, Act.1.7.
provided] Or, *forseen*; or, *ordained*.
better] That is, a better condition and far greater priviledges for us under the Gospel, in that he hath now sent his Sonne in the flesh, and made him the Mediator of a better Covenant, chap.7.22. & 8.6.under which the doctrine of salvation is more manifestly revealed, Col. 1.16. 2 Tim. 1.9, 10. and the gifts of the Spirit more plentifully poured out, *Act.* 2. 16.
they] Who were under the law or first covenant.
should not be, &c.] That is, made partakers of that better condition without us or before us. Some understand it of that perfection whereof all the faithful shall be made partakers, as well in body as in soul, at the resurrection of the just... Others do understand it of their happinesse in heaven; but this would contradict that, which is said concerning Enoch, *viz.* and that which is said of their hope, vers.16. and Christs own promise, Matth.5.12. and divers other places of Scripture: nay, it would contradict the time, when Saint Paul was writing this Epistle, Christ being ascended into heaven long before that time, and therefore the believing fore-fathers are in heaven. And therefore it is more probable, that it is to be understood of Christs coming into the flesh, and touching the accomplishment of the state of the Church under the Gospel or New Testament.

CHAP. XII.

Vers. 1. WHerefore] By which particle, the apostle sheweth the reason why he had recited the example of the Saints in the Chapter going before, *viz.* that we should follow them, in running the race set before us: for if they so willingly kept the faith, we should do much more so, God having provided better things for us.
seeing we also are compassed about with so great a cloud of witnesses] Gr. having such a cloud of witnesses compassing us about. *Cloud*] *i.e.* Multitude. See Jer.14.13. Ezek.38.9. Some are of opinion, that here the apostle alludes to that cloud whereby the children of Israel were guided, Exod. 13.21. *viz.* That as that cloud guided the Israelites from Egypt to the Land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darknesse to the spiritual Canaan, the Kingdom of heaven.
let us lay aside] Gr. *laying aside, or putting off*; as Ephes. 4.22. It is an allusion unto the custom of those who being to run a race, put off and cast away all things burthensom and troublesome. The same word is used, Jam.1.21.
weight] That is, all worldly contents, so farre as they are a burthen unto us and to hinder us in our journey to heaven, Matth. 5. 29. Secondly, all manner of sin, and especially pride and conceit of self-sufficiency, Rom.10.3.
easily] Entangleth or wraps about: It is a borrowed speech taken from a net or a long garment. Some understand it of original sin, others, of sin in general.
and let us] Gr. *let us*.
with patience] Gr. *by patience*. Our race is long, and full of rubbs and difficulties, and therefore there is great need of patience, left we faint and give over our course.
race that is set before us] 1 Cor.9.24. Gal. 5. 7. 2 Tim.4.7.
V. 2. *Looking*] The original word signifieth an averting or drawing off the eye from one object to another. In our christian race we must take off our minds from every thing which might divert and discourage us, and we must fix them upon Christ for our imitation.
Jesus] Before and above all others: For otherwise it is not amisse to look upon other mens example for our imitation; which Saint Paul intends by bringing in that cloud of witnesses, chap. 11. but above all others, we must cast our eyes upon Christ, who is the Prime-leader of our faith, and the onely accomplisher of it.
author] Or, *beginner*, or, *Captain*; as Acts 5. 13, 15. Heb. 2. 10.
Joy] *Viz.* Which by his suffering, he was not onely to attain unto himself; but likewise to make others partakers thereof, Luke 24.26. 1 Pet.1.11.
the shame] Put upon him by sinners, both in his life and in his death, as is declared in the verse following.
is set down] *Viz.* after that he had overcome all difficulties by constancy and patience, for an example unto us, of the like happy issue.
right hand] Chap. 1. 3. & 8.1. Phil.2.9.&c.
V. 3. *consider*] Seriously and diligently.
contradiction] Thereby understand all that Christ suffered from man in the days of his flesh or humiliation.
of sinners] Whom he could have confounded with the least blast of his mouth.
lest ye be wearied and faint in your minds] Or, *lest fainting in your minds ye be wearied*.
wearied] Rev. 2. 3. Or, remisse and slack in the Christian race.
faint] Vers.5. Gal.6.9.
V. 4. *Ye have not*] Though ye have suffered much, Ch.10. 32, &c. yet ye have not resisted unto death, as your Captain did: Or, may be herein the apostle alludes to those Hethenish conflicts and combates which seldom were determined without blood, or wherein it was a shame to yield before blood was drawn.
striving] With all our might and main, as combaters and wrasllers were wont to do.
sin] Or, *sinners*; as Psal. 49.5. & 119. 133.
V. 5. *And ye have*, &c.] Or, you may read it by way of interrogation; *And have ye forgotten*, &c.
the exhortation] Or, *that consolatory exhortation*.
which] Wherein God discourses or reasons with you, as with children.
My son] Job 5. 17. Prov. 3. 11. See the Notes on Prov. 11. 12.
V. 6. *whom the Lord*] Rev.3.19.
V. 7. *If ye endure* That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his sons: Or, if you be chastened, which may seem to be the scope of the place, by that which follows. verse. 8.
V. 8. *all*] That are sons, vers. 7.
V. 9. *Furthermore*] Or. what? seeing we have had the fathers of our bodies chastisers, and have reverenced them, how much rather ought we to be, &c.
flesh] That is, bodies, Rom. 2.28. 1 Cor. 5.5. Ephes. 6. 5. 1 Pet.4.6.
spirits] Soule, Numb.16.22. & 27.16. Eccles. 12. 9. Esa. 57. 16. Zech.12.1. 2 Cor. 7. 1. 1 Pet.4.6. God is more especially styled the Father of our spirits, because our souls are immediately created by him.
live] The life of grace here, vers. 10. and the life of glory hereafter, Act. 14. 22. affliction fitting and preparing for both.
V. 10. *few dayes*] For a short time; *i.e.* in the dayes or time of our childhood.
pleasure] Or, as it seemed good to them; or, judgement, which often is corrupt, whereby many times they do more hurt then good.
be partakers] Or, *partake*.
holiness] See vers.9.
V. 11. *chastening*] Gr. *paideia*; which word doth properly signifie, that which is used for the correction and amendment of children.
seemeth] Or, *is*. See Chap.4.1.
joyous] Gr. *of joy*. 1 Pet.1.6.
grievous] Gr. *of griefs*.
yeelded] By training, disciplining, and fitting a man to a holy life, which bringeth peace of conscience, passing all understanding, Psal.119.67,71.
V. 12. *lift*] Esa. 35. 3. Job 4. 43. Take heart and courage, faint not, or give not over, because of the sharpness of your afflictions: Or, may be here, as vers.4. the Apostle alludes to those combates of the Heathen, wherein it was a token of yielding, when a man hung down his hands: Or, to those who run in a race, following the former similitude, vers. 1. Or, may be to

to both; lift up your hands to fight, and your feet to run.
V. 13. *straight*] Or, *even*. That is, walk seenly, or keep a right course, Prov.4.26,27.
V. 14. *follow peace*] Rom.12.18. Psa.34.14.
holinesse] 2 Cor.7.1.
see the Lord] Mat.5.8.
V. 15. *lest*] Chap.6.4. & 10. 26.
fail] Or, *fall from*; or, *come short*. See chap. 4. 1. Rom. 3. 23.
grace] That is, free favour and mercy of God, offered in the Gospel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Gospel.
root] Understand thereby either a corrupt and evil heart, which will send forth the bitter fruits of sin, chap. 3.12. Or, any Apostatizing or backsliding person, who by his example may trouble and cause many to fall. Deut.29.18.
defiled] 1 Cor.5.6. Gal.5.9.
V. 16. *profane*] That is, impure person, or rather a despiser of, or trampler upon holy things; as upon Christ, and those benefits which are offered through him, chap.10.29.
as Esau] Who in despising his birthright, which he sold at so low a rate, became a type of such, who despised Christ, of whom the first born were a type.
who] Gen.25.33.
one morsel] Or, *one meals meat*.
sold] Or, *gave away*.
birthright] Or, *the right and priviledge of his being first-born*.
V. 17. *when*] Gen.27.38.
place of repentance] Or, *way to change his minde*.
repentance] That is, in his Father, to reverse or call back that blessing wherewith he had blessed his younger brother Jacob above him.
V. 18. *For ye*] The Apostle further presseth on the Hebrews the exhortation begun vers. 12. from the excellency of their condition who are under the Gospel, or New Covenant above others who were under the Law or Old Covenant. Those ordinances in giving and receiving the law, being so terrible, so that the people could not bear that which was commanded, shewed the nature and use of the law, *viz.* that it was a killing letter, working wrath, Rom. 4. 15. contrary to the Gospel given upon mount Sion. The same argument, or motive, in substance St. Paul had used, Rom.5.18.
the mount] Exod.19.12,18,19. That is, Sinai, whereon the Law was given.
touched] In it self, though not in respect of Gods charge. Vers.20.
burned] By this terrible manner of giving the Law, we are given to understand the slavish, servile, and fearful condition of those who were under it.
V. 19. *voice*] Understand thereby, either that terrible manner, wherewith the law was given; or the Law it self, the rigour whereof, they were not able to bear. See Exod. 20.18,19. Rom. 8.3.
intreated] Exod.20. 19. Deut.5.5. & 18.16.
V. 20. *And if*] Exod.19.13.
V. 21. *Moses said*] Some conceive that this may be gathered from Exod. 19. 14. Others, that the Apostle had it either by tradition, as those names of Jannes and Jambres, 2 Tim. 3. 8. and the Prophesie of Enoch, Jude 14. or else by divine revelation, as Moses had the History of the Creation, and of other things, before his own time.
mount Sion] Gal. 4. 26. That is, to the Church under the Gospel, whereof Mount Sion was a type, Psal. 14.7. & 50. 20. Esa. 2. 3. and where the Gospel was first proclaimed without that terrour wherewith the Law was delivered, Esa.2.3.
unto the city of the living God, the heavenly Jerusalem] Or, *unto the heavenly Jerusalem, which is the City, &c.*
heavenly] So called, first, because it cometh from heaven, through Gods effectual calling, Rev.3.12. & 21.2. 10. Secondly, because it shall ascend into heaven. Col. 3.4.
Angels] Who are both a part of the Church generally considered, and also Guardians and Ministers thereof. Chap.1.14. Psal.34.7.
V. 23. *To the general*] Some understand this clause by way of explication or amplification, as if the Apostle hereby intended further to explain and amplifie the last clause of the former verse: but more probably hereby we are to understand the Church of the Elect, styled the first-born, because of those special prerogatives which they enjoyed above those who are onely outwardly called, and onely make an outward profession of the Gospel: even as the first-born under the Law had some speciall prerogatives.
written in heaven] Or, *enrolled*. Luke 10. 20.
judge of all] Rom.2.6,16. & 14.10.
just men] The Elect here on earth may be said to be gathered to those departed, because they make but one Church, whereof one part is on earth, the other in heaven.
made perfect] That is, according to their soules, not bodies.
V. 24. *mediator*] Chap.8.6. & 9.15.
covenant] Or, *testament*.
the blood of] 1 Pet.1.2. That is, to the blood of Jesus Christ sprinkled, as the word of hearing *is* the word heard, Chap. 4. 2. See 1 Pet. 1. 2. And this is added, because that Christ by his blood confirmed the New Covenant, &c.
better] Christs blood cries for mercy and pardon, whereas Abels cried for vengeance. Gen. 4.10.
V. 25. *See that*] Chap. 2. 2. & 10.28.
him that spake on earth] Or, *from the earth*. That is, Moses.
from heaven] That is, Christ, who came from heaven. John 3: 13.
V. 26. *then shook*] At the giving of the Law. Exod. 19. 18.
Yet once] Hag. 2.6,7. The Hebrew particle signifieth both *once* and *a little while*, and the place of the Prophet may be understood of both; yet the Apostle makes use onely of the first, in the next verse, because that onely was to his purpose.
shake] Which was fulfilled in those prodigies and signs which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the flesh, to proclaim and confirm the Gospel. Some understand it of Christs second coming, that is, to judgement, whereof Saint Peter speaks, 2 Pet.3. 10. but it is plain, that the prophet speaks of shaking the earth and the heavens which should be while the second Temple stood; for it is said, that the desire of all Nations, that is, the Messias should come and fill the second Temple with glory. See Hag.2.6,7.
V. 27. *once*] From this word [once] the Apostle infers the removing of the Law, or Old Covenant, given by Moses, and the immutability and unchangeablenesse of the Gospel, or New Covenant.
are shaken] Or, *may be shaken*.
V. 28. *kingdom*] That is, the Gospel, often called the Kingdom of God. See Matth. 13. 11,24,31. Mark 1.15. & 2.5. 13. Rom.14.17.
moved] That is, altered or changed. Luk.1.33.
let us have grace] Or, *let us hold fast*.
grace] See vers.15.
with reverence] Psal.2.11. Exod.19.18.
V. 29. *our God is a consuming fire*] Chap.10.31. Deut.4.24. & 9.3. Psal.50.3.

CHAP. XIII.

Vers.1. BRotherly] Rom.12.10. Ephes.4.2. 2 Pet.1.7. The Apostle speaketh not of that love which should be between natural brethren and kinsfolk, though this is required, but of that which should be between those who professe themselves to be brethren through faith in Christ, Chap. 2. 11. Col.1.2.
continue] Firmly, and stedfastly.
V. 2. *Be not forgetful*] Rom.12.13. 1 Pet.4.9.
some have entertained angels] Gen.18.3. & 19.2.
V. 3. *Remember them*] 2 Cor. 11.29.
suffer adversity] Or, *evill intreated*. Or suppose your selves to be the same, who are afflicted.
in the body] That is, as members of the same body, 1 Cor. 12.25,&c. Or, as being yet living, and so subject to the same afflictions.
V. 4. *and the bed*] That is, with the bed, or so that the bed be undefiled, as the words following imply.
adulterers] Mal.3.5.
judge] That is, punish, Gen. 15. 14. 1 Sam. 2. 25. 2 Chron. 20.12. Though the Magistrate be negligent in punishing them, yet God will judge them. And God will judge them sundry kinde of waies *i. e.* in this life. 1. his judgement upon their souls, which are transfiated from God unto the devil: wine and adultery take away the heart, Hos.4.11. 2. upon their bodies, filling them with loathsome diseases. 3. upon their goods. The sin of adultery hath brought many a rich man to beggery, Prov.29.3. the prodigal childe quickly wasted his goods on harlots. 4. on their good names, they are odious unto all men.
V. 5. *covetousness*] Luk.12.15. Col.3.5.
content] Luk.3.14. 1 Tim.1.6,8.
I will never] Deut.31.8. Joh.1.5. 1 King.8.57. Gen.28.15. Which promise was made unto Joshua: And hence it appeares, that particular promises may be generally applied, when the thing promised appertains unto all. See Rom. 15 4.
V. 6. *The Lord is*] Psal.56.4,11. & 118.6.
V. 7. *have the rule*] Or, *are the guides*. Vers. 17.24.
faith] That is, cleave stedfastly unto that faith, which they professed.
follow] Chap.6.12. Phil.3.17.

considering] Or, *often considering*. How patiently they suffered in defence thereof.

end] See Jam.5.11.

V. 8. *Jesus Christ the same*] Rev.18.Phil.1.12,&c. Psal.102. 27. Same, that is, unchangeable in his Essence, promises and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that by the winds, Eph. 4.14. Jude 12. but be constant in that faith which you have received, Col.2.7.

divers] Sometimes with this, sometimes with that doctrine.

strange] Different and disagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or else with those graces which are wrought in the soul by the preaching of the word or doctrine of grace: as faith, love, &c.

meats] Rom.14.17. That is, with a Legal observance, or choice of meats: whereby we may understand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or eye themselves unto it. Or, who superstitiously use them.

V. 10. *altar*] Understand hereby Christs divine Nature, whereby his flesh or humane nature was sanctified and qualified, to be a sufficient sacrifice to make atonement for the sins of the whole world; and this was typified by the legal Altar which sanctified the gifts that were offered upon it, Matth.23.19. Or Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him. See ver.15. Rev. 6.9. & 8.3. Or, understand by Altar, the sacrifice offered upon it; that is, the flesh or humane nature of Christ, which is the true food of the soul, Joh.6.

eat] That is, to be partakers of. See 1 Cor. 10.16,17,18.

serve] Which still stubbornly observe the Levitical ceremonies. Such cut themselves off from the Communion of Christ, Gal.5.3.

V. 11. *For*] Here is a reason given of what which went before, Vers. 10. and it stands thus: Even as those who served the Tabernacle, might not eat of those beasts, which were burnt without the camp or tents: so those who now cleave to the Tabernacle, cannot be partakers of Christ. This is further illustrated, Vers.13. where the Apostle shews, that those beasts were a type of Christ, and the place of their burning, a type of the place of Christs suffering.

the bodies of those beasts] See Levit. 4.11,12. and 6. 30. and 16. 27.

sanctuary] *Viz.* into the Holy of Holiest, on the day of atonement. Lev.23.17.

without the camp] Gr. *Tont.* And after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jerusalem.

V. 12. *Wherefore*] See vers.11.

sanctified the people with his own blood] 1 Joh.1.7. Rev.1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Understand the place, either of our forsaking the legal ceremonies, which were administred within the camp, cleaving fledfast to Christ and his doctrine; or of our forsaking the world in our affections, *viz.* of our denying our selves, and taking up Christs crosse and following him. This last may serve to be implyed by the words following.

Camp] Gr. *Tont.* See vers.11.

his reproach] See Chap.11.26. 2 Cor.1.5. Col.1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16. Mic.2.10. Heb.11.10.

V. 15. *by him*] See vers.10. Ephes.5.20. 1 Pet.2.5.

the fruit of our *lips*] Hos.14.2.

giving thanks to] Gr. *confessing to.*

V. 16. *with such sacrifices*] Matth.25.34. Phil.4.18.

well pleased] Through Christ. See vers.10.

V. 17. *Obey them*] 1 Thess.5.12.

have the rule over you] Or, *guide.* Or, *your leaders.* See vers.7.

for they watch for your souls] Ezek.3.17,&c. & 33.2——7.

V. 18. *conscience*] Acts 24.16.

V. 20. *Now the God of peace*] With this prayer, the Apostle, according to his custome, concludes this Epistle, and calleth God, a *God of peace*; as also Rom.15.33.& 16.20. & 2 Cor.13. 11. and that in respect of the Gospel of peace, whereby there is proclaimed peace betwixt God and Man, and the same also really communicated unto us, Rom. 5.1.

great shepherd] So called, not only because he delivered his sheep in an extraordinary manner; but also because he is the Shepherd of all other shepherds, John 10.11. & 1 Pet.5.4.

through the blood] Gr. *in. i.e.* whereby the new and consequently, the everlasting Covenant is confirmed and established, Chap.9.12.

everlasting Covenant] Which shall never be altered, as the former was, and consequently, whose virtue and power abides for ever.

V. 21. *make you perfect*] Or, prepare and fit you for every good work, *i. e.* accomplish that in you, which as yet may be wanting; as the Greek word (καταρτίσαι) implyeth properly.

through Jesus Christ] It may have relation either to *working*, or to *well-pleasing.* See vers.10.

working in you] Gr. *making in you. viz.* by his Holy Spirit, Phil.2.13.

To whom be glory] Viz. to Christ Jesus. This phrase is never attributed in the word of God, but unto the true everlasting God.

V. 22. *suffer the word*] The Apostle speaketh this to qualifie the seeming boldnesse of some exhortations sprinkled here and there in this Epistle, especially in the sixth and tenth Chapters.

V. 23. Hence it is certain, that the subscription of this Epistle is suppositicious, because what need should there be of certifying that Timothy was set at liberty, if so be that this Epistle was sent by him?

written from Italy] Doubtlesse this subscripsion was added by some ignorant person, because we find it expressely said, that Timothy was not yet come unto him, vers.23.

ANNOT.

ANNOTATIONS
On the general Epistle of *JAMES*.

The Argument.

The Author of this Epistle, was the Apostle James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10.2. (*as some have supposed*) *Who was slain not long after our Saviour Christs Ascension,* Act. 12. 2. *But* James *the son of* Alpheus, Matth.10.3. *called* James *the lesse,* Mark 15.40. *and the Brother of the Lord,* Gal.1. 19. *Commended for a principal Pillar in the Church of God,* Gal.2.9. *Who abiding at* Jerusalem *after that most of the Apostles were departed thence, as having a more special care and charge of his own Nation, the Jewish people, wrote this Epistle in general to such of them, as were dispersed into several Countreyes and Provinces abroad: And it is probable, That he wrote it after sundry of Saint* Pauls *Epistles, and in particular of those two to the* Romans, *and to the* Galathians: *And observing how many professing the Faith of Christ, perverted that wholesome and comfortable Doctrine by him in those Epistles delivered, concerning free Justification by Faith without Works; taking thereby occasion to neglect the practice of good Works, he presseth the necessity of them, for the Justification of sound and sincere Profession. In the course of this Epistle, First he perswades them to patience, cheerfulnesse, and wise carriage under the crosse, and a sanctified use thereof. Secondly, To shew the soundnesse of their Profession, and the sincerity of their Faith, by an exemplary course of life, in the practice of all Christian duties, and fruitfulnesse in well doing. Thirdly, dissuades from censorious taxing of others, and bitter contentions with them, either by foul language, or injurious courses. Fourthly, Denounceth Gods Judgments against the rich, cruelly oppressing the poor. Fifthly, Exhorts the faithful to patient carriage under such oppressions, and to a Christian deymeanour, answerable to their several estates, and conditions, and a brotherly care of the spiritual welfare, one of another, wherewith he closeth his Epistle.*

CHAP. I.

Vers. 1. 

James] There being two of this name, *viz.* James the son of Zebede, and James the son of Alpheus, Matth. 10. 2, 3. it is most probable, that here is to be understood the latter; because the former was killed by Herod, before (as it is likely) the Apostles began to write. See Act. 12.2.

servant] See Rom.1.1.

scattered] Or, *in dispersion.*

greeting] Act.15.23. 2 Joh.10.11.

V. 2. *joy*] Matth. 5. 11,12. 2 Cor.12.10. Heb.10.34. 1 Per. 4. 13. That is, be so far from fainting under your afflictions, Heb.12.5. as to account them the matter or occasion of great joy; both because you are counted worthy to suffer for the Name of Christ, Act.5.41. 2 Thess.1.5. as also because of the blessed fruits of them, Heb.12.11. Rom.5.3.

divers] Both inward and outward. See 2 Cor.7.5.

temptations] Or, *tryals*; That is, afflictions, ver.12. Luk.8. 13. Act.20.19. 1 Cor.10.13. Gal.4.14. 1 Pet.1.6. and 4. 12. whereby the foundnesse of your faith, love, and obedience is tryed. See Gen.22.1. Heb.10.32.

V. 3. *Knowing*] Rom.5.3.

trying] Saint James his meaning is not, that afflictions of themselves work patience; for we see the contrary often, both in the wicked and the godly; as in Job, Chap.3. David, Psal.73. and Jeremy, Chap.12.1. but that faith being proved to be found through affliction, doth work it, because thereby it is experimentally assured of Gods gracious presence and assistance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth.10.22. & 24.13. Heb.10.35,&c. Rev.2.26.

that ye may] 2 Cor.9.8.

perfect and entire] See 1 Thess.5.23.

V. 5. *wisdome*] Though all true wisdome be from God, yet here more particularly we are to understand that spiritual wisdome, whereby Christians may be enabled rightly to judge of the Author, causes, and fruits of afflictions; for want whereof many of Gods children have murmured against God, and fainted under them, Job 3.1. Psal.73.2. Jer.12.1. & 20.8. Unto this Christians are directed, Heb.12.5——12.

let him ask of God] Mat.7.7. & 21.22. Luk.11.9.

liberally] The original word in the first notation thereof signifieth simply, or singly, or sincerely; that is, without any mixture of by-respects, or without hypocrisie; so 2 Cor.1.12.& 11. 3. Ephes.6.5. Col.3.22. But because those who give with a single and sincere heart, give liberally according to their ability: hence consequently, or in a secondary sense, it signifieth liberally. So Rom.12.8. 2 Cor.8.2. & 9.11,13.

upbraideth] When he gives to those who ask; though he doth those who unthankfully abuse his blessings, not walking worthy of them, Ezay 1.2,&c. & 5.1,&c. Jer.2.4.

V. 6. *in faith*] That is, resting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodnesse and mercy through his Sonne Jesus Christ, whereby he will be ready to make good his promises for the hearing of those who call upon him, Joh. 16.23. Mark 11.24.

wavering] That is, not doubting, disputing, or calling into question the former Attributes of God, Mat.21.21. See Act. 10. 20. & 11.12. Rom.4.20. 1 Tim.2.8. and hangs wavering between God and man. Hereby is meant such a doubting which excludes all faith: for otherwise God doth not reject a weak faith which cannot be without doubting. See Mat.17.20.Mar. 23.24. Psal.31.22.

like a wave] By this similitude Saint James illustrateth the property of a wavering minded man. As the waves of the Sea through tempestuous winds sometimes are carried up to heaven, sometimes descend as low as the deep: So a wavering minded man sometimes is of this opinion and resolution, and sometimes of that. See ver.8.

V. 7. *think*] Perswade himself as many vainly do, that he shall receive any thing, because he hath no promise for it: notwithstanding God out of his general providence and goodnesse, whereby he causes the Sun to shine, and rain to fall upon the wicked, Mat. 5. 45. often bestowes temporal blessings upon them.

V. 8. *double-minded*,] Chap.4.8. Whom he styled wavering, and compared to a wave of the Sea, driven with the wind, and tossed with blasts; the same he styles double-minded, because he is sometimes of one mind, sometimes of another: unstedfast in his resolutions and purposes, having not a foundation of faith to build them upon: and such an one must needs be inconstant in his wayes; that is, practises, courses, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, disgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledg of God, and highly honoured to be the son of God by grace and adoption.

V. 10. *low*] That is, in his humility: because God hath given him an humble and lowly heart notwithstanding his riches and honours.

fu] Here and in the next verse, Saint James shews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a serious consideration of their own instability and vanity, and of all those outward comforts which they enjoy, Psal.103.15. Esa.40. 6,&c. 1 Pet.1.24. Luk.12.20,&c. & 16.19.

as the flower of the grasse] Esay 40. 6. 1 Pet. 1. 24. Job 14. 2. Psal.10.2. & 103. 15.

V. 11. *wales*] Whatsoever he studies, purposes, or practiseth, shall perish. See Psal.1.3.

V. 12. *Blessed is the man*] Psal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who courageiously without giving back receive the fiercest onsets of the enemies: answerable hereunto, to endure, &c. is patiently and with courage to undergo them, submitting their wils to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See verf. 2.

when] Or, *being is made*, or *found proof*, or *found*.

tried] Rev.2.10. It is a metaphor taken from metals, whose truth and goodnesse are used to be tryed, and their drosse purged from them, by fire: Psal. 66. 10. Prov.17.3. 1 Pet. 1. 7. Afflictions serve to both these ends and uses.

the crown of life] 2 Tim.4.8. 1 Pet.4.5.

V. 13. *say*] Either with his tongue, or in his heart; as Psal. 14. 1.

tempted] That is, in respect of himself, because he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod.17.2. Mal.3.15. Act.15.10.

evil] Or, *evils*.

temptedh] That is, by inciting and moving them to sin, for God wils it not. See Psal.5.5. Esay 65.12. Zech.8.17. Zeph.3.5. Though he doth for the proof and trial of their faith, constancy and patience, Gen.22.1. Deut. 13.1,&c.

V. 14. *But*] Here Saint James sheweth the source, original, and fountain of all temptation unto sinne: *viz.* that natural corruption which we brought into the world with us, Psalm 51. 7. Rom.7.7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiscence.

drawn] Here are set down two waies, whereby lust tempts unto sinne. First, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under some apearance of that which is good and pleasant: even as fishes and other beasts are allured unto the hook, nets, or snares, by some pleasing bait. See Gen.3.5,&c. 2 Sam.11.2,&c.

V. 15. *conceived*] It is an allusion to, or a metaphor taken from teeming women, who first conceive, and then being forth. Now lust may then be said to have conceived, when the will entertains those evil motions with consent and delight, which lust hath stirred up.

bringeth forth sinne] That is, in outward act and deed; and therefore though lust be not such a sin, yet it may be, and is properly sin. See Rom.7.7.

finished] Or, *fully perfected*. That is, committed advisedly, deliberately, or with the full consent of the will; or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Psal. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reason given, why we should not conceive that God is the Author of sin; and the reason is, because God is the Author of all good: now if he should likewise be the Author of sinne by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whose throne is in heaven. See Mat.5.34. Joh.19.11. Mat. 21.25. Joh.3.27.

Father of lights] So called, First, because he is in himself light, 1 Joh.1.5. Secondly, and that chiefly here, because he is the fountain of all wisdom and knowledg, See verf. 5. Joh. 1. 19. and every other good and perfect gift.

variablenesse] Exod.3.14,&c.

V. 18. *Of*] The Apostle having taught, verf.17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleasure, and not for any merit in man. See Rom.9.11. Ephes.1.9. Phil.2.13. 2 Tim. 1. 9. Joh.1.13.

with the word] Or, *by*, Ephes. 1. 13. Col.2.5. See Rom. 10. 14 1 Pet.1.23.

a kind of first fruits] Herein Saint James alludes unto the first-fruits under the law, which were certain handfuls of first ripe corn, and so consequently of the best, which they were to offer unto God. See Levit. 23. 10, 11. Numb. 15. 20, 21. Hence first-fruits sometimes import the first in order. So it is said the house of Stephanus was the first-fruits of Achaia: first called into the fellowship of the Gospel, 1 Cor.16.15. And so some understand this place, *viz.* of the Apostles and the Jews which were first regenerate. Sometimes again the best and chiefest. So Jer.2.3. And thus most understand this place; interpreting it of all the faithful, who are called the first-fruits, because of their dignity and excellency above all men; being separated out of the world, Ephes. 1. 4. 1 Pet. 2. 9. and consecrated to God.

creatures] Of men. So Mar.16.15.

V. 19. *slow to speak*] Prov.17.27.

slow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadvised and immoderate wrath of man.

righteousnesse] That is, that which is right in Gods sight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aside*, or *putting off*, &c. See Heb. 12. 1. Col.1.8. 1 Pet.2.1.

filthinesse] That is, all manner of sin, so called from the polluting nature thereof: hence sin is compared unto those things which are most filthy and loathsom: as to the vomit of a dog, and the myre of a hogge, 2 Pet.2.22.

superfluity] Or, *remainder*.

receive] As good ground. See Mat.13.8,23. Mar.4.8.

engrafted] Rather, the implanted word. It is an allusion to the sowing and planting of seeds, herbs or young trees, wherein faithful ministers are compared to planters. See 1 Cor. Those who translate the Original [*engrafted*] suppose that it is a metaphor taken from the art of engrafting twigs into a stock, who turn the stock into their own nature.

V. 22. *be ye doers of the word*] Mat.7.21. Rom. 2. 13. Luke 11. 28. Joh.13.17. 1 Joh.2.4.

deceiving] By false conclusions and inferences, as if it were sufficient to hear without practise.

V. 22. *like*] By this similitude, Saint James intendeth to teach us that those, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word signifieth an accurate and intentive looking upon a thing, bowing and stooping down to it. See Joh. 20. 5. 1 Pet. 1. 2. So that hereby we are to understand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby understand the whole word of God registred in the Scriptures, Psal.1.2. which is called *perfect*, because it contains all things necessary to be believed or practised; and the *law of liberty*, because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sin, verf.18.

continueth] That is, in the belief and practise thereof: so the words following import.

deed] Or, *doing*.

V. 26. *seem*] Flatters himself with a vain conceit and persuasion, that he is truely religious.

bridleth] Psal.39. 1. It is a metaphor taken from unruly horses, which must be bridled and curbed, that they may be ruled.

vain] Notwithstanding all his boasting.

V. 17. *before God*] That is, which God requireth, as pleasing unto him.

world] Understand thereby both wicked men, unto whom we must not conform our selves, Rom.12.2. as also the pollution or lusts of the world. See 1 Joh.2.15,16.

CHAP. II.

Vers. 1. OF *glory*] Act.7.2. 1 Cor. 2. 7.

respect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Prov.24.23. To respect persons is for mens outward condition in the world, to respect and honour some, as for their riches and the like, and neglect and contemn others, though equally or better deserving, as for their poverty and the like: and this is that fault which St. James warnes the converted Jews to take heed of in this verse, and blames in them in the verses following.

V. 2. *For if*] A fault too common even in these dayes in many assemblies, wherein the poor are not allotted or allowed a seat to sit in

assembly] Gr. *synagogue*.

V. 3. *in a good place*] Or, *well*, or *seemly*.

V. 4. *Are ye not*] Or, are you not condemned in your selves, that is, convinced in your own consciences, that ye do evil in so doing? See verf. 9.

judges] Or, are ye not herein ill-affected judges? or are ye not judges of your own evil reasonings? seeing by this your dealing it is plain that you respect persons.

V. 5. *chosen*] 1 Cor.1.26,28.

rich in faith] Luk.12.21.

the] Or, *that*.

V. 6. *despised the poor*] 1 Cor.11.22.

V. 7. *name*] That is, the name of Christ, from which we are called Christians.

by the which ye are called] Gr. *which is called upon you*.

V. 8. *royal law*] The law of loving our Neighbour as our selves is called the royal law, as high-wayes are called the Kings, that is, because they are common to all: So this law should be extended to all, whether poor or rich: there is no limitation in the law. Thou shalt love thy Neighbour, whosoever he be, without respect of persons.

Thou shalt love thy Neighbour] Levit.19.18. Rom.13. 9. Mat. 22.39.

V. 9. *respect to persons*] Verf. 1.

V. 10. *For whosoever*, &c.] The Apostles meaning is this, *viz.* That suppose a man should keep the whole law in substance, except in some one particular, yet by allowing himself in this particular, thereby he manifests that he keep no precept of the law in obedience and conscience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifests that he is guilty of all. Some conceive, that therefore such an one may be said to be guilty of all, because by allowing himself in any one sin, thereby he lyes under that curse which is threatned against the transgressors of the law, Deut.27.26.

V. 11. *he that said*] Or, *that law which said*.

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he shall*] Mat.6.15. & 18.35.

and] Or, *but*.

rejoyceth] Or, *glorieth*.

judgment] Or, *condemnation*: that is, the condemnation of Satan and sin, because of those gracious promises which are made to merciful men, Psal. 31. 1, &c. Matth. 5. 7. Luk. 6. 37.

V. 14. *what*] The drift and scope of the Apostle in the ensuing discourse is to prove, that neither the bare outward profession of faith, not that faith which is without works can justifie or save, but that it must be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a strong negation, as in the former clause (*what doth it profit*, &c.)

V. 15. In this and the next two verses, St. James compares that faith, which is without works, to the good words of him who wisheth well to a poor man, but doth nothing at all for him. This similitude stands thus: even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man: so neither a bare profession of faith, nor that faith which is without works can profit, that is, justifie or save.

V. 16. *say unto them*] 1 Joh.3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as some speak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole course of that chapter, and from Hab.2.4. But such a faith is said to be dead in respect of the work or office of justifying and saving, that is, that it availeth nothing to them, as may appear by the former similitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are said to be dead, because they were unfit for generation, Rom.4.19. And the reason thereof may be this, *viz.* because he that is destitute of good works, at least of a sincere resolution to walk in obedience, cannot by faith apprehend the promises of life; for though faith only apprehend the promises of life, yet these promises are made onely to those who walk in sincere obedience. See Psal. 15.1, &c.

alone] Gr. *by it self*.

V. 18. *a man*] That is, one that hath indeed a true justifying or saving faith.

may say] So one that faith, that he hath a true justifying and saving faith, and yet doth not manifest it by his works.

without thy works] Some copies read, *by thy works*.

by my works] Because an uniform, unpartial and universal obedience to Gods commandments, is a sure and certain token of a justifying faith, 1 Joh. 2. 3.

V. 19. *Thou*] Hereby it is evident that Saint James in this discourse doth not onely speak of a bare profession of faith, or of a shew and shadow of faith, but of some kind which is true in its kind, though not justifying or saving; this is generally called an historical or dogmatical faith, and is nothing else but an assent unto the word of God as true in general.

It is well] Yet not sufficient, and the reason hereof is taken from the faith of devils, whose faith is not sufficient to salvation, though they beleeve those truths which are contained in the word of God.

beleeve] Mat.8.29. Mark.5.7.

tremble] By reason, that by their faith they beleeve that judgment wherewith they shall be sentenced at the last day.

V. 20. *dead*] See Verse 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, testifying the truth of his faith; but the Apostle chuseth this above all other, because it was the most conspicuous work by which his faith was tryed, and God seemed to take especiall notice hereof, Gen.22.12.

our father] That is, according to the flesh, because thoe to whom Saint James did write were the scattered Jews, Chap.1.1.

justified] That is, say some, declaritively and in the sight of men, his works bearing witness of, or to his faith, and not causally and in respect of God; but because St. James here disputes against those who looked to be justified by a faith separated from good works, and that causally, and in the sight of God, it cannot stand with the scope of the Apostle, unless here by [justified] we understand that justification whereby we are justified causally in the sight of God; the state of the question being not, whether we are justified declaritively, or in the sight of men by faith without good works; but, whether we are justified in the sight of God without works.

works] That is, a working faith, for in this discourse or dispute, works are not opposed to a justifying or saving faith, but to such a faith which hath not works; so that we may well by [*works*] as a part for the whole, or the effect for the cause, understand here such a faith which hath works conjoyned with it. Besides, how could the Apostle conclude as he doth, verse 23. that the Scripture was fulfilled, *viz.* that *Abraham beleeved, and it was accounted to him for righteousnesse*, from Abrahams being justified by works, when he offered up his son Isaac, unlesse by *works* here we understand a working faith? Did not the Apostle mean the same thing by works, verf. 21. and by faith, verf.23? Hence it appears, that there is no contradiction between Saint Paul, Rom.4.2. where he proves that Abraham was not justified by works, and Saint James, who here affirms, that he was, although they express themselves diversly, disputing against adversaries of different dispositions: Saint Paul disputes against those who looked to be justified or saved by their own perfect or inherent righteousnesse or works; Saint James against those who looked to be saved by a faith without works; now there is a mean between these two extream opinions, wherein both agree, and that is, that justification is by a faith which hath works or a working faith.

offered] Gen.22.9. That is, in readiness of affection and full resolution, though not in real act. See Heb.11.17.

V. 22. *Seest thou*] Gr, *thou seest*.

wrought] Or, cooperated to his works, that is, supported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is said that Gods power is perfected in weaknesse, 2 Cor.12.9. That is, declared to be so.

V. 23. *Fulfilled*] It was fulfilled before, Gen.15.6. How then is it said here, that it was fulfilled at the oblation of Isaac, which was many years after? Thus; the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be said to be fulfilled at Isaacs oblation, though fulfilled before, because Abraham was justified after the same manner through the whole course of his life. See Verf.21.

Abraham] Gen.15.6. Rom.4.3. Gal. 3.6.

friend] 2 Chron.20.7. Ef.41.8.

V. 24. *by works*] That is, working faith. See verf.22.

by faith] That is, which is alone, or without good works. See Verf.17.

V. 25. Rahab] Josh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Verf.21.

V. 26. spirit] Or, *breath*. No similitude must be stretched beyond its scope. Now the scope of the Apostle in this similitude is to shew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the soul is the form of, and giveth life unto the body; for works cannot be the form of faith, seeing no outward thing can be the form of, or essential unto that which is internal; now works are outward, but the habit of faith internal. Some conceive, that the original word signifieth *breath*, and then the similitude stands thus; even as the want of breath argues a dead body, so want of works a dead faith.

dead] See Verf. 17.

CHAP. III.

Vers. 1. BE *not*] That is, let no man usurpe (as many imperiously do) authority to judg and censure others: that is, rashly regorosly, Mat. 7. 1, &c. Luk. 6. 37, &c. Rom.2.1.

condemnation] Or, *judgment*. That is, punishment; as Mat. 23.14. Mar.12.40. Luk. 20.47.

V. 2. offend all] 1 King.8.46. Prov.29.
If any man] Eccles.14.1. & 19.16. & 25.8.
perfect] That is, endued with much wisdom and discretion; or else a sincere Christian indeed, Joh. 1. 47. though not absolutely perfect according to all parts and degrees of perfection.
bridle] See Chap.1.26.
whole] That is, all the members of his body: as his eyes, ears, &c. because it is easier to govern all other members then then tongue.
V. 3. bits in the horses mouths] Psal. 32. 9.
V. 4. fierce winds] Or, *strong*.
V. 5. boasteth great things] Psal. 12.3 & 37. 8.
a matter] Or, *wood*.
V. 6. world] That is, a mighty deal, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, swearing, slandering, &c.
amongst] Gr. *in the midst*.
whole] As little fire doth a whole wood.
course] Gr. *wheele*. Or whole frame of nature, either with lust, anger, pride, or the like.
hell] That is, of the Devil. As Heaven is sometimes taken for God, whose throne is in heaven, Mat.6.9. Psal. 2.4. & 11.4. Esa.66.1. Mat.5.34. & 23.22. Act.7.49.
V. 7. kind] Gr. *nature*.
mankind] Gr. *nature of man*.
V. 8. full] Psal.140.3.
deadly] That is, which brings death. Some think that here in Saint James alludes unto Psal.140.4.
V. 9. Therewith] Amongst other faults of the tongue the Apostle chiefly reproveth backbiting, speaking evil, and cursing of our neighbours, and that in them especially, who would seem godly and religious.
curse] Thereby understand all those vices of the tongue, whereby we offend against our neighbours; the chief being put ere mentioned for all: as in the Negative precepts of the second Table of the Law.
the similitude of God] Gen.1.26.
V. 10. Out of one] The intention of the Apostle in this and the two next verses, is to shew, that blessing of God, and cursing our brethren, cannot stand well together.
V. 11. place] Or, *hole*.
V. 13. Who is wise] It is as if the Apostle had said; you perswade your selves that in censuring others you shew much wisedome and knowledge; but if there be that wisdome and knowledg in you as ye pretend, then shew it by your works without imperious, and rigid, and proud censuring your brethren. See verf.17.
meekness of wisdom] That is, that meekness, which is guided by true Christian wisdom.
V. 14. envying] Or, *emulation*.
glory not] Or your wisdom.
lie] Because true wisdom doth not consist with such bitter emulation and strife. So it is said, That he that saith that he hath no sin, is a liar, 1 Joh.1.
V. 15. This] Which those imperious censurers of other mens lives and actions pretended.
earthly] See Joh.3.12. 2 Cor.5.1. Phil.2.10. & 3.19.
sensual] Or, *natural*. And not from the Spirit of grace, 1 Cor.2.14.
devillish] That is, that which the devil practises, Job 1. to 11. Rev.12.10.
V. 16. confusion] Gr. *tumult or unquietness*.
V. 17. above] See Chap.1.17.
pure] See 2 Cor.11. 2. Phil.4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh.3.3.
gentle] Or, *patient*. Act.24.4.
without partiality] Or, *without wrangling*; or, *without judging*.
V. 18. fruit] That is, life eternal, which is the fruit of righteousnesse, not by way of merit, but of grace, Rom.4.4.
sown] Because the world perswadeth it self, that they are miserable which live peaceably; therefore the Apostle here pronounceth, that they shall at length reap the harvest of a peaceable righteousnesse, Mat.5.9.
make peace] That is, who are not onely of a peaceable disposition, but seek peace, Psal.34.15. 1 Pet.3.11. and labour to make peace between those who are at variance.

CHAP. IIII.

Verf. 1. WWhence] That is, those emulations, strifes, and contentions, whereof the Apostle had spoken, Chap. 3. 14. and not open wars, when a great Army is brought up against another; for there was no such thing between Christians in those times wherein Saint James wrote, though open wars and fightings arise and spring from the same fountain.
fightings] Or, *brawlings*.
lusts] Or, *pleasures*. Called pleasures in the Original, because of that delight or pleasure which men take in them.
war] 1 Pet.2.11.
members] That is, in you, or in your members, because lusts exercise a dominion over the members of the body, making use of them for the compassing of that which they desire to bring to passe; and so they do over the faculties of the soul.
V. 2. *ye kill*] Some copies have, *ye envy*.
desire to have] Or, *eagerly desire*.
ye fight] See verse 1.
lust] See verf.1.
V. 3. *Ye ask*] In the former verse it is said, that they did not ask; why then is it said here, that they did ask? Thus: it is by way of supposition; as if the Apostle had said; *viz.* or suppose *ye ask*, yet ye receive not, because, &c.
amiss] Job 35. 12. Because to no good end, as the words following import.
lusts] Or, *pleasures*.
V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is usually called spiritual adultery, whereby, or when a man or woman forsaking God, bestows his love upon the creature, or the world. See Jer.13.27. Ezek.23.44,45. Hos.2.2. The other is usually called corporall adultery, whereof there are several degrees; as first adulterous thoughts, and inward burnings, Mat.5. 28. 1 Cor.7.9. 2 Per.2.20. Secondly, wanton words, Ephes. 4.29. Thirdly, lascivious gestures, Prov.5.20. & 7.13. Jer. 5.8. Fourthly, the act it self, Deut. 23. 17. Levit. 19. 29. Some understand this place of the former; others, of the latter, which is the more probable opinion, because of the words following.
the friendship] 1 Joh.2 15. Mat.6.24. 2 Cor.6.15.
V. 5. *Scripture*] Not in any particular place, or in some any words, though the sense may be gathered out of the Scriptures. Some conceive that the Apostle relates to Gen. 6. 5. & 8.21. others to Numb.11.29.
The spirit] If we understand by [spirit] the spirit of a man unregenerate, as some do, then the last clause must be rendred, *[lusteth to envy]* that is, inciteth, or putteth on, or moveth earnestly unto envy, and the like: but if by [spirit] we understand here the Spirit of God, which is the more probable opinion, because that clause *[dwelleth in us]* is often attributed to the Spirit of God, Exod. 25. 8. & 29.4. Rom.8.11. 1 Cor. 11. 16. then that clause must be understood of the Spirit of God, striving and fighting against envy. See Gal.5.17. The Greek preposition many times signifies against; as Luk.20. 19. Heb.12.4.
to envy] Or, *enviously*.
V. 6. *God resisteth*] Prov.3.34. 1 Pet.5.5. Psal. 101.5.
V. 7. *God*] Who best knows how to bestow his gifts for your good. This rule is here prescribed as a means to beat down, and bring in subjection the high thoughts of envy and emulation.
resist the devil] Ephes.4.27.
V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.
he will] In mercy, and his gifts.
cleanse] Esay 1.16.
hands] Understand hereby the whole body: it is usual to put the part for the whole.
double] See Chap. 1.8.
V. 10. *Humble your selves*] Job 22. 29. Luke 23. 12. 1 Pet.5.6.
ye judgeth] Mat. 7.1. Rom.12.1. 1 Cor.4.5.
law] Because by his evil-speaking and judging of his neighbour, he doth in deed, though not in word, speak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Psal. 138.6.
V. 12. *who art thou*] Rom. 14.4,10.
V. 13. *Go to now*] Prov.27.1.
V. 14 *Whereas*] Psal.103.14,&c.
it is] Or, *for it is*.
V. 14. *If the Lord*] 1 Cor.4.19. Act. 8.21.
V. 16. *boastings*] That is, in your presumptions that ye shall live long; and gain much.
evil] 1 Cor.5.6. Because hereby ye manifest that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.
V. 15. *sin*] That is, a greater sin, and so consequently deserve greater punishment. See Luk. 12.47. Mat. 11. 20, &c. John 9.41. & 15.22—24. Rom.1.20, &c. and 2.23.

CHAP. V.

Verf. 1. RRich] St. James threatneth not all rich men, but those onely who made not either a right use of their riches, v.2. or they did hoard up, and not distribute them to the necessities of the brethren; or else abused them to oppression, v.4. & 6. or to luxury, v.5.
miseries

miseries] Luke 16.23.
V. 2. *corrupted*] Or, *rotted*.
V. 3. *cankered*] Or, *grown rusty*.
a witnesse] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.
eat] That is, the abuse of your riches shall be like fuel to put on fire the wrath of God against you. Some conceive, that Saint James intends hereby that their carking for riches should consume them, or shorten their dayes. See Mat.6.25, &c.
treasure] Ie is as if the Apostle had said, *viz.* Ye thought that ye had provided for many years, Luke 12.19. and it is true, ye have done it, but it is a treasure of wrath, Rom.2.5. Some understand the place, as if hereby the Apostle condemned their folly in heaping up riches in the last times, or in their lusts, and therefore not likely to enjoy them.
V. 4. *the hire of the labourers*] Job 31.38, &c. Levit. 19. 13. Deut.24.15.
cryeth] Though all sin deserves Gods wrath, yet some especially are called, for their greatnesse, crying sins, because they cry unto God for sudden vengeance, and as it were violently force God unto it: thus blood, Gen.4.10. the sins of Sodome, Gen.18.20. & 19.13. oppression, Job 31.34. and the keeping of the wages of the hirelings, here.
sabaoth] Or, *hosts*: or, *armies*. So God is often styled, because all creatures are his armies, and are ready to execute his will at his command, Esay 1.9. Jer.11.20. Rom.9.29.
V. 5. *nourished*] Or, *pampered*.
in a day] That is, say some, unto the day of slaughter, as if here were an allusion unto the fatting of beasts for slaughter: or, as others conceive [*in the day*] that is, as in a day of feasting. Prov.7.14. Isa.22.13. because at such times there is usually made a slaughter of beasts; this, these rich men did daily. See Luke 16.19.
V. 6. *condemned*] That is, lest God chastise and punish you for it.
Judge] That is, Christ. See John 5.22. Acts 10. 34. & 17. 31. 2 Cor.5.10. 2 Tim.4.8.
standeth] It is a proverbial speech, whereby the nearnesse of a thing is denoted. See Gen.4.7. Mat.24.33. Mark 13. 24.
The Judge, &c. that is, he is nigh at hand. See ver.8.
V. 10. *Take my brethren*] Heb.13.7.
of suffering affliction] Gr. *of suffering evil*.
V. 11. *happy*] Chap.1.12.
end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41.10.
pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to suffer. See 1 King.3.26, Luk. 1.78.
V. 12. *Swear not*] Matth.5.34. & 23.15, 28. Saint James doth not forbid all swearing, as unlawful; see Deut. 6.13. Esay 65.16. Jer.12.16. Rom.9.1,2. 2 Cor.1.13. Phil.1.8. Heb. 6.16. but rash and customary swearing, too usual (it seems) in his time. Some conceive, that the Apostle forbids onely swearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.
let your] That is, that which ye have to affirm, affirm it simply, without an oath; and that which ye have to deny, deny it simply, without an oath.
lest ye fall] Exod.20.7. See verf.9.
condemnation] Some Copies read, *hypocrisie*.
V. 13. *Is any among st you afflicted*] Or, *doth any among st you suffer evil*.
afflicted] He shews the best remedy against all affliction, *viz.* prayer. See Job 16.12. Psal. 77.8.
psalmes] Ephes. 5.19, 20.
V. 14. *sick*] Or, *weak*.
elders] That is, those who had the gift of healing by miracle, which was given to some in those Primitive times. See Mark 6.13. & 16.18. 1 Cor.12.9.
pray] Gen.20 7. That God would be pleased to pardon his sins, and restore his health.
anointing] This was an extraordinary sign of that extraordinary manner of healing by miracle, and not an ordinary sign of any sacrament under the Gospel.
in the Name] That is, by calling on the Name of the Lord.
V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap.1.6.
save] See Matth.9.22. Mark 5.23. Luke 8.36.
raise] See Matth. 9. 5, &c. Mark 9. 27. Luke 8. 54. John 5.8.
if he have] It is not the Apostles intention by this conditional speech, to intimate, as if any man was without sin; See 1 John 1.13. but here he speaks of such special sins, for which God doth often lay sicknesse upon men. See John 5.14. 1 Cor.10.5 & 1 Cor.11.30.
V. 16. *Confesse*] Some understand it of forgiving one another, but the Original is no where found in that sense; it is applyed to confessing of sins, Matth.3.6. Mark 1.5. Acts 19.18. and so here.
one to another] That is, say some, to those Elders which were to be sent for; but others more probably, of all the faithful, whether Pastors of people, though chiefly the Pastors, it being presumed, that they are best able to comfort them, who find any sin lye heavy upon their soul, and to assist them with their prayers.
pray] Ephes.6.8. 1 Tim.2.1,2.
effectual] Or, *vehement*, or, *earnest*.
righteous] Joh.9.31.
V. 17. *passions*] Acts 14.15.
he prayed] 1 King.17.1.
earnestly] Or, *in his prayer*.
six moneths] Luke 4.25.
V. 18. *he prayed*] 1 Kings 18.42,45.
V. 19. *if any of you*] Matth.18. 15.
erre] As a wandring traveller doth out of his way.
truth] That is, of the Gospel, either in faith or manners. See verf. 20.
convert] That is, the means or instrument, through Gods blessing, of converting him.
V. 20. *hide a multitude of sins*] Some understand this clause of the sins of the converting, as of Gods rewarding out of promise and mercy, those who take pains to convert others; see 2 Cor.2.15. Others, of the sins of the converted, whose sins the converting are said to hide, because they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS
On the first Epistle general of
PETER.

The Argument.

THe Apostle Peter *having by a special agreement of the Apostles among themselves, the charge of those of the Circumcision committed unto him,* Gal.2. 7,8,9. *Was accordingly carefut (because he could not visite them all*

all in person, being dispersed into so many, and so remote Regions) to write unto them this Epistle, which might reach to them in their several places of abode. Therein his principal scope is, to persuade them unto patience, and holy carriage, under those afflictions, that either at present they were exercised withal, or were further to expect; And that by Arguments taken from the example of Christ, Gods calling them thereunto, the Glory that thereby should redound unto God, and the good issue thereof, in regard of themselves. And amidst general Exhortations to such Religious courses, and unblameable conversation, as might adorn their Christian Profession, and stop the mouthes of malignant Adversaries, he intermixeth Admonitions concerning the duties of severall persons in their speciall places; as of Subjects towards Magistrates, Servants towards their Masters, Husbands and Wives, either to other, and of the Ministers of God towards the People of God, committed unto their charge, the younger sort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.

CHAP. I.

Vers. 1. 

Peter] Called first Simon, or Simeon, John 21.1. 2 Pet.1. 1. afterwards Peter; but at what time, that is, whether when he first came to Christ, Joh. 1. 42. or when he was called to be an Apostle, Mark 3.16. Luk.6.14. or when he made that good confession, Mat.16.18. is not so easie to be determined.

to the strangers] Gr. *to the elect strangers.* Some understand hereby the Jews onely; others both Jews and Gentiles scattered by persecution.

scattered] Gr. *of the dispersion*, Jam.1.1.

V. 2. *Elect*] That is, sequestred and separated from the world. See John 15.19. Rev.17.14. in which place, *elect, called*, and *faithful*, are put for the same; so that here we are to understand by [*elect*] those who were effectually called, or who had obeyed the Gospel.

foreknowledge] Or, *preordination*; or, *foreappointment*; that is, as God had before decreed. See vers.20.

through] Here is set down the principall cause of their effectuall calling, *viz.* the sanctification of the Spirit. See vers. 22.

obedience] That is, that ye might obey the Gospel, and so be reconciled unto God, through the sprinkling of the bloud of Jesus Christ.

sprinkling] Heb.12.24.

V. 3. *Blessed*] 2 Cor.1.3. Ephes.1.3.

abundant] Gr. *much.*

begotten] That is, confirmed in us a living hope; or quickened, or revived unto us a living hope, by the resurrection of Jesus Christ, because God raised him up, that we might be love and hope in God for our resurrection unto glory. See ver.21. Act.13.33,38. Rom.1.4. & 10.9. Christs resurrection being a pledge of ours: hence he is called the first-fruits of the dead, 1 Cor.15.23. and the first-born from the dead, Col.1.15,18. & Rev.1.5. Some understand it of God renewing us by Christs resurrection. See Rom.6.5. &c.

lively hope] Or, *living hope.* That is, a constant, permanent, or a hope that shall not fail, as living waters, John 6.51. or to a hope of life.

V. 4. *To an inheritance*] Rom.8.17. Gal.3.18. Col.1.12. Here is set down the object of that hope.

fadeth] Chap.5.4.

reserved in heaven for you] Or, *for us.* Col.1.5. 2 Tim. 1.12.

V. 5. *kept*] Or, *guarded.*

power of God] John 10.28,29. 1 Cor.1.8.

faith] Because by faith we lay hold on the power of God; and in his power fight against all our spiritual adversaries. See Ephes.6.10.

last time] 1 John 3. 2. That is, at Christs appearance, vers. 7.

V. 6. *wherein*] That is, in which hope of salvation. See Mat.5. Luk.6. Rom.12. 2 Cor.6. Rom.5.2.

for a season] 2 Cor.4.17.

if need be] That is, if it be Gods will. See Chap.3.17. or, if it shall be your good, 1 Cor.11.32.

heavinesse] Heb. 12.11.

manifold temptations] See Jam.1.2.

V. 7. *the tryall*] Job 23. 10. Jam.1.3.

more precious] Chap.4.13. Jam.1.12.

V. 8. *not seen*] John 20.29. 1 John 4.20.

in whom] Considering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either because this their rejoycing was a taste of their future glory, or because it made them glorious in the eyes of men. The Original word may be translated *celebrated*, or *renowned*, or *spoken of to praise*, or *glorified*, or *commended*, or *honoured.* See Luk.4.15. John 13.31.

V. 9. *end*] That is, reward. See Rom. 6. 21,22. 2 Cor. 11. 15. Phil.3.19. Jam.5.11.

salvation] S. Peter means here by that salvation which is begun in this life, in the peace of a good conscience, and the joy of the Holy Ghost, and which shall be perfected hereafter in heaven.

souls] By a chief part of man we are here to understand the whole man. See Gen.12.5. & 14.21. & 17.14. Luk.6.9. Rom. 13.1. for the body also shall be made partaker of salvation at the resurrection. Phil.3.20,21.

V. 10. *searched*] Mat.2.8. & 10.11.

prophesied] Act.3.18.

grace] So here the fulfilling of the promises of Christs coming in the flesh, of his preaching the acceptable year of the Lord, of his dying for our sinnes, and rising for our justification, or these things themselves, and the like exhibited, are styled in opposition to the types, figures and shadows of this grace, Joh.1.17.

V. 11. *of Christ*] Gal. 4. 6. So the Holy Ghost by which the Prophets spake, (2 Pet.1.21.) is called, because Christ sent the Holy Ghost upon the Prophets, as he did upon the Apostles. See John 12.15 26.

in them] See Ho.9.11.

testified] Luk.24.25.,&c. Acts 17.2,3. Rom.1.2,3. & 16.26. 1 Cor.15.3,4.

V. 12. *the things*] That is, the coming of Christ, and those particulars mentioned, verse 10,11. and not the fruits and effects of them; for the faithfull Christs coming were saved by the grace of Christ, even as we, Act.15.9.

with the Holy Ghost] Act. 2. 4. That is, by the assistance of the Holy Ghost.

which things] Ephes.3.10. That is, which mysteries of the Gospel, revealed in the latter times.

look into] Narrowly, as they who bowing or stooping down, look upon a thing. Sc Jam.1.25. Luk.24.12. John 25.11.

V. 13. *Gird up the loyns of your mind*] Gr. *having the loynes of your mind girded.* It is a metaphor taken from an ancient custome in the eastern countries, where they were wont to wear long garments, which they girded to their loyns, to make them nimble, nimble, and ready for travel, or some other service, 1 King.18 46. 2 King.4.29. & 9.1. Luk.12.37. Hence it is translated here, and in other places, as Job 38.3. & 40.7. Luke 12.35. *to the mind*, to import its preparednesse and readinesse for Gods service.

be sober] Gr. *being sober.* Hereby Saint Peter directs us unto that wherein the preparation of the soul doth consist, or unto the means whereby it must be prepared for Gods service, and that is sobernesse; that is, a moderation not only in meats and drinks, but in all earthly things. See ver.4. & Luk.12.35,&c. 1 Thess.5.8.

and hope] Gr. *hope.*

to the end] Gr. *perfectly*, Luke 21. 34. Tit. 2.12. Hos. 12. 6. Heb. 6. 11.

grace] Some understand hereby that grace which is now revealed and offered unto us, by the preaching of the Gospel; as Ephes. 1. 6, 7. Tit. 2.11. and these read the words following thus, *viz. which is brought unto you by the revelation of Christ*; that is, by his preaching of the Gospel unto you, or in, or at his appearing, or being manifested in the flesh. Others understand here by [*grace*] that salvation and glory which shall be revealed at the second coming of Christ; as Chap.3.7.

that is to be brought] Or *that is bought.*

at the revelation] 2 Thess.1.10.

V. 14. *obedient children*] Gr. *children of obedience.*

not fashioning] Gr. *not fashioned.* Here St. Peter may seem to allude to those things which receive their figure, form, or shape from a mould, and is, as if he had said, Let not your lives or conversations be formed or moulded according to your former lusts; See Rom.12.2. The same is imported, when men are said to walk after their lusts, making their lusts their Captains, or Leaders. See Ephes.2.3.& 4 22. 2 Tim.3.6. Tit. 3.3. 2 Pet.3 3. Jude 18.

former lusts] Ephes.4.22.

ignorance

ignorance] Ephes. 4. 18. Act. 17. 30. That is, before ye were called to the knowledge of the truth.

V. 16. *Be ye holy*] Levit.11.44. & 19.2. & 20.7.

V. 17. *who without*] Deut.10.17. Rom.2.11.

according to] Eccl. 12.14.

sojourning] The Original word signifieth a dwelling for a time in a place, which is not native unto us. See Exod.6.4. Acts 7.6,29. Heb.11.9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See Chap.2.11. Gen.47.9. Heb.13.14.

in fear] Chap.2.18. & 3.2,16. Eph.6.5. Psalm 2.12. 2 Cor. 2.3. & 7.1,15.

V. 18. *vain conversation*] So called, because it did proceed from the vanity of their minds, Ephes.6. 17. and because of the unprofitablenesse of it, Hab.2.13. Rom.6.21.

tradition] That is, either by their example or teaching. Some suppose that here the Apostle intends those idle and Phariseical traditions which they had learned from their fathers.

fathers] Ezek.20.18.

V. 19. *precious*] 1 Cor.6.20.

blood] Ephes.1.7. 1 Joh.1.7. Rev.1.5.

lamb] Herein Saint Peter relates unto the Paschal Lamb, and the Lamb for the daily sacrifice, both which were to without blemish or spot. See Exod.12.5. Numb. 28.3, 19. and both which were types of Christ, John 1. 29. 1 Cor.5.7.

without blemish] Heb.6.26.

V. 20. *Who verily*] Rom. 16. 25. Colos. 1. 26. 1 Tim.1. 10. Tit.1.2.

fore-ordained] Gr. *foreknown.* See vers. 2. Acts 10.42. Ephes. 3.11.

manifest] That is, in the flesh. See 1 Tim.3.16. 1 John 3. 8.

last times] See Gen.49.1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Christ. See John 14.6. Acts 10. 36. Ephes. 2.14,15. & 3.12. Col.1.20.

raised] Ephes.1.20.

glory] See vers. 11.

that your faith] See ver.3.

V. 22. *purified*] Tit.3.5,6.

obeying] That is, by faith, by which you obey the truth. See Rom.1.5,16,26.

through the Spirit] Acts 15. 9.

unfeigned] 2 Cor.6.6. 1 Tim.1.5. 1 Cor.6.11.

love] Rom.12.10. Chap. 2.17.

fervently] Gr. *extensively.* That is, with a stretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common course of nature.

by the Word] Jam.1.18. It is usual in the Scripture, John 1. 13. & 3.5. to compare the Word of God to seed. See Luk. 8. 5.

which liveth] Psal.119.89.

V. 24. *For*] Or, *for that.*

all flesh is as grasse] Isai.40. 6. & 54. 10. 2 Cor. 5. 21. Jam. 1. 10.

CHAP. II.

Vers. 1. V *Wherefore laying*] See Jam. 1. 21. Heb. 12. 1. Eph.4.22,25. Col.3.8.

all malice] 2 Cor.7.1. 1 Thess.5.23.

V. 2. *desire*] Or, *earnestly desire*, Psal.119.20,81,82.

sincere] That is, uncorrupted, unfalsified: whereby is meant the purity of Gods Word, it is without falshood; see Psal. 14. 8. and herein it is compared to milk, which of it self is uncompounded.

milk] What is here meant by milk, is expressed, Chap. 1. 25. *viz.* the Gospel, or the Word of God revealed in the Gospel: Compared to milk; first, because of the sweetnesse of it, Esa.25.6. Psal.19. 10. & 119. 103. Prov.24.13,14. Secondly, because of the purity thereof. See the note before. Thirdly, because of the nourishing property thereof; so especially here. See Eph.4.13, &c. 2 Tim.3.16,17.

of the Word] The Syriak Translation renders it [*spiritual*] and not without good probability, it being here opposed or compared to that bodily milk which new-born babes earnestly desire, and because it is the food of the soul, which is a spirit, Heb. 22. 9. and so the Original word may be taken, Rom. 12. 1.

V. 3. *if so be*] As you professe and persuade your self.

tasted] That is, have had any experimental knowledg of the goodnesse and mercy of God in Christ; by our taste we make experience what is sweet, and what is lower, or bitter. It may seem that St. Peter relates to Psal. 34. 8. It is conceived by some, that hereby the Apostle followeth the former similitude, because children do by their tastes easily discern their nurses milk.

Lord] Christ Jesus.

gracious] Understand it of that grace which is manifested and offered in the Gospel. See Eph.6.9,17. Tit. 3. 4. Heb. 6. 5.

V. 4. *coming*] That is, by faith. See John 6. 35. & 5. 40. 43, 44. Heb.10.22.

living stone] When Christ in the Scriptures is compared to a stone, it is either to the foundation stone, to shew that the whole Church is built upon him. See 1 Cor. 3. 11. or else unto the chief corner-stone, to shew that the whole Church, or all the faithful, are coupled and united together in him. See Eph. 2. 13, 14, 20. & 4.16. Col. 1.19. He is further called, a *living stone*, because he giveth life unto all those who by faith are united unto him, Joh.5.26.

disallowed indeed of men] Luk.2.24.

chosen] See Chap.1.20.

V. 5. *lively stones*] That is, as having received life from him. See ver. 4.

are built] Or, *be ye built.* Or, *build up your selves*: that is, more and more. Verbs passive, both in the Hebrew and the Greek, have someime a reciprocal signification. See Chap. 1. 14. 2 Sam.20. 10. Mal.2.15. Gen.46.19.

spiritual] Usually in the Scriptures the Church of God is compared unto an house, and that both the Church militant, Psal.27.4. & 69. 10. & 84. Isai.56.5,7. Ephes.2.19.22. 1 Tim. 3. 15. Heb. 3.6. & 10. 21. as also the triumphant, Joh. 14. 2. 2 Cor.5.1,2. And the reason may be, because God dwelleth in the Church, by his grace and glory. It is further compared unto a spiritual house, either in opposition to our material houses, or else because it is built up by the Spirit of God. See Chap.1.22.

holy priesthood] So all the faithful are styled, because (as the priests under the law) so these are separated from the world to the service of God, as the words following import. See Chap. 1. 2.1. Isai.61.1.

spiritual] That is, your selves, and all that spiritual service which ye perform unto God. See Psal. 4. 6. & 50. 14. & 51. 19. & 107.22. & 141. 2. Isai.56.7. Hos.14.3. Rom.12.1. Phil.2. 17. Heb.13.15.

By Jesus Christ] See Heb.13.10,15,16.

V. 6. *scripture*] That is, partly, Isai. 8. 14. and 28. 16. and partly, Psal. 118. out of which places the apostle alleadgeth these words, keeping faithfully the sense, though not the very words.

Behold] Isa.28.16. Rom.9.33.

confounded] See Rom.9.33.

V. 7. *precious*] Or, *an honour.*

disobedient] That is, unto the Gospel.

the stone which the builders disallowed] Psal. 118. 22. Matth. 21.42. Acts 4.11.

V. 8. *And a stone of stumbling*] Isa.8 14. Rom.9.33.

a stone] A metaphor taken either from those, who, making halte, stumble at a stone in their way, and so hurt themselves: or from mariners, who split their ships upon rocks. See 1 Cor. 1. 23. So that by stumbling, here, the cause being put for the effect, we are to understand that judgement which unbelievers incur, through their infidelity.

at the word, being disobedient] Or, *being disobedient unto the word.*

disobedient] That is, because they are disobedient unto the Gospel. Participles oftentimes imply the cause of that which went before. See Heb.11.31.

whereunto] This clause hath reference, not to *disobedient*; for God ordains no man thereunto, Psal. 5, 5. Jam. 1. 13. but unto *stumbling*: whereby is signified, that hurt and condemnation which unbelievers receive from the word through their infidelity: thereby it becomes the favour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the sense of this clause is this, *viz. whereunto*: that is, unto which hurt or condemnation, expressed by stumbling. *They*: that is, those unbelievers were appointed or ordained by God, through his judgement, for their infidelity. Some, by *stumbling*, understand *disobeying*, or, *unbelieving*: and these make this the meaning of the words, *viz.* Into which disobedience or unbelief God suffered them to fall, through his just judgement, for their foremer sins. Others, refer this clause to *word*, and make this the Apostles meaning, *viz.* Unto the obeying or believing of which word they were called of God.

V. 9. *chosen*] That is, whom God hath effectually called out of the world. See Chap. 1.2. Deut. 7. 7.

royal] That is, kings and priests. See Exod.19.6 Revel. 1.6. & 5. 10. Kings, because of that power which they have, through Christ, over their lust. See Phil. 4. 13. Priests, because separated to the service of God. See v. 5.

holy nation] See Exod.19.6. & Deut. 7.6, &c.

a peculiar people] Or, *a purchased people.*

peculiar] Or, a people for possession: that is, a people whom God hath purchased to be his own. See Exod.19.5. Deut. 4 2. & 7. 6. & 26. 18. Psal.135.4, Tit.2.14. Acts 20.28. Eph. 1. 14. 1 Thess.5.9.

praises] Or, *vertues.* That is, that we might glorifie God in

ent

our conversations, thereby shewing forth the abundant mercy and great power of God in calling us, Isa. 8. 13.

called you out of darkness] Col. 1. 13.

darkness] That is, ignorance, Chap. 1. 14. whereby is meant our sinful and miserable estate by nature, under which men are kept, through the ignorance of the Gospel, Ephes. 4. 18. & 5. 8. Col. 1. 13.

his marvellous] Hereby is meant our estate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor. 4. 6. Acts 13. 47. & 26. 18. Ephes. 1. 18. & 5. 8. called *marvellous*, because of the great mystery of godliness, which is revealed in the Gospel; and called *his*, because God revealeth it. See the places before.

V. 10. Hence it is gathered by some, that this Epistle was not written to the Jews only, but also to the Gentiles; because that of Hosea 2. 23. is to be understood of the calling of the Gentiles, Rom. 9. 25.

V. 11. *strangers*] 1 Chron. 9. 15. Here is a reason given why we ought to live holily, *viz.* because in this world we are strangers and pilgrims, and therefore we ought not to live according to the laws and lusts of the world, which is most corrupt.

pilgrims] See Chap. 1. 17.

abstain from fleshly lusts] Rom. 13. 14. Gal. 5. 16. Col. 1. 5. 1 Thess. 4. 5.

fleshly] Flesh is often taken for corrupt nature, as Rom. 7. 25. & 8. 1, 5, 9, 13. Gal. 5. 19, 24. Hence those lusts are called fleshly lusts, or, the lusts of the flesh, which proceed from corrupt nature, Gal. 5. 1. Rom. 13. 14. Ephes. 2. 3. 2 Pet. 2. 18. Sometimes the lusts of the flesh are taken for those lusts which are against the seventh commandment, as 1 Joh. 2. 16.

war] Rom. 7. 23. Gal. 5. 17. James 4. 1.

V. 12. *Having your conversation honest*] Chap. 3. 16. 1 Thess. 4. 12.

whereas] Or, *wherein*.

speak against you] Chap. 3. 16.

they may by your good works] Matth. 5. 16.

visitation] When God in mercy shall call them to the fellowship of the Gospel, Psal. 106. 4. Luke 19. 44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That disobedience to the civil magistrate proceeds from fleshly lusts. See James 4. 1. 2. That disobedience unto the civil magistrate opens the mouth of unbelievers against the professours of the Gospel. See ver. 11.

Submit your selves] Rom. 13. 1. Tit. 3. 1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not because it is invented by, or hath its original from men: (for all power is from God, Rom. 13. 1, 2. though sometimes he useth men as means to derive power or government to such or such a person or persons, that so they might be the more willing to yeeld obedience) but because it is proper to men, or because it is dischanged by men.

for the Lords sake] That is, out of obedience and conscience unto God, who hath ordained the Civil Magistracy, and also hath commanded obedience unto it, ver. 14. Rom. 13. 1. &c.

supreme] That is, under God. There is therefore no other supreme on earth above the King, in his dominions.

V. 14. *for the punishment of evil-doers*] Rom. 13. 3.

V. 15. *silence*] Gr. *stop, or bind up the mouth of*, &c. See Matth. 22. 13. 34. 1 Cor. 9. 9.

men] Who are ready, out of their ignorance and folly, to charge the Gospel, and to blaspheme it, as if it countenanced those sins, which the professours thereof practise.

V. 16. *free*] 1 Cor. 7. 22. Here the Apostle seems to prevent a secret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The Apostle granteth the antecedent, understanding it of their freedome from the burthen and curse of the law, and from the bondage of sin and Satan; but withal he admonisheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magistrate.

using] Gr. *having*.

V. 17. *Honour*] Or, *Esteem*, Rom. 12. 10. Phil. 2. 3.

all men] According to every mans state and calling.

brotherhood] Those who are brethren in Christ.

V. 18. *Servants, be subject to your masters*] Ephes. 6. 5. Col. 3. 22. Tit. 2. 9.

all fear] Not onely of punishment, but also of offending God.

good] Who gently and kindly bear with you in your religious profession and practises. The Apostle seems here to speak of such servants who lived under unbelieving masters, as it may be gathered from the next verse.

froward] Gr. *crooked*: that is, who use you frowardly, hardly and scornfully, because of your Christian profession.

V. 19. *thank-worthy*] Or, *thank*.

for conscience] Gr. *of God*; that is, because of that religion which you professe, and those religious duties which you perform, out of obedience or conscience, unto God.

V. 20. *glory*] Luke 6. 33.

acceptable] Or. *thank*.

V. 21. *called*] 2 Tim. 3. 12. Acts 14. 22. As disciples of Christ, to bear his crosse. See Matth. 10. 38. & 16. 24.

for us] Some read, *for you*. Heb. 2. 9. Rom. 5. 7, 8. 2 Cor. 5. 14.

example] Joh. 13. 15. It is a borrowed kind of speech, taken from painters or school-masters.

V. 22. *Who did no sin*] Isa. 53. 9.

V. 23. *committed himself*] Or, *committed* his cause. That is, gave up or delivered over his will unto his Fathers, in his suffering, Matth. 26. 39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cause, though never so innocent.

V. 24. *bare our sins*] Isa. 53. 4, 5, 6. Or, *bare up our sins*, Heb. 9. 28. That is, the punishment of our sins. See Lev. 5. 1. & 10. 17. Gal. 5. 10.

on] Or, *to*.

tree] That is, the crosse, whereton he did consummate and perfect his satisfaction for our sins, Ephes. 2. 16. Col. 1. 20.

dead] Luke 1. 95. Rom. 6. 1, 2, &c. Tit. 2. 11, 12, &c. 2 Cor. 15. 5. See Rom. 6. 2.

stripes] See Isa. 53. 5.

V. 25. *For*] Here he calleth servants back from the consideration of those injuries which they suffered for Christ, unto those benefits which they received by him, that so he might work them unto patience.

strayed going astray] Isa. 53. 6.

Shepherd] Ezek. 34. 25. & 37. 24. Joh. 10. 11. Heb. 13. 20.

CHAP. III.

Vers. 1. YE *wives*] Gen. 3. 16. Ephes. 5. 22. Colos. 3. 18. Tit. 2. 5.

be in subjection] Or, *subject your selves*. See Chap. 2. 5.

husbands] He speaks of unbelieving husbands, unto whom believing wives should be the more subject, that so, by their honest and chaste conversation, they might gain them unto the Lord; that is, be an occasion of gaining them. See Matth. 18. 15. 1 Cor. 9. 19. For, such husbands seeing the good conversation of their wives, may be brought to have a liking and good opinion of the Gospel, and so to have a desire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor. 7. 16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *Whose adorning*] 1 Tim. 2. 9. Isa. 3. 16.

adorning] The Apostle doth not here absolutely forbid women to adorn themselves; see Gen. 29. 30. so it be without excesse and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is opposed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteousnesse and true holinesse, Ephes. 4. 24. See Rom. 2. 29. & 7. 22. 2 Cor. 4. 16.

in that] That is, which hidden man of the heart is manifested by a meek and quiet spirit, without hypocrisie.

the ornament *of a meek and quiet spirit*] Gr. *in the sincerity of a meek and quiet*, &c. See Ephes. 6. 24. Tit. 2. 7.

V. 5. *being in subjection*] See ver. 1.

V. 6. *calling him Lord*] Gen. 18. 12.

daughters] Gr. *children*.

and are] Because women are by nature fearful, he giveth them to understand, that he requireth of them that subjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement arising out of an accusing conscience of doing evil.

V. 7. *husbands*] Col. 3. 14. Here the Apostle turns himself to believing husbands, shewing them how they should behave themselves to their believing wives.

according] That is, carry your selves wisely and discreetly towards them.

giving honour] That is, giving them due respect, taking care

weaker] It is usual in the Scripture to compare man in general unto a vessel; see 1 Sam. 21. 1 Thess. 4. 4. 2 Cor. 4. 7. Hence the woman is here called *weaker vessel*, because generally she is weaker, both in the faculties of her soul, and the constitution of her body. And in that she is called the *weaker vessel*, thereby is implyed the reason wherefore husbands must so carry themselves as before, *viz.* because women are the weaker vessels. Weaker vessels, as those of glasse and earth, we use carefully and tenderly: and so husbands should carry themselves towards their wives.

and

and as being heirs together of] Some copies read, *and as to heirs with you of*, &c.

grace] That is, life eternall, which is through grace, Rom. 6. 23. 2 Tim. 1. 9.

hindered] By brawling and chiding, arising out of your indiscreet carriage. And here, by *prayers*, understand all other duties belonging to the worship of God.

V. 8. *Finally*] Here saint Peter cometh to common exhortation, and commendeth concord, and whatsoever things make thereunto.

one minde] Rom. 12. 16. & 15. 5. Phil. 3. 16. 1 Cor. 1. 10.

love as brethren] Or, *loving to the brethren*.

V. 9. *Not rendring evill for evill*] Prov. 17. 13. & 20. 22. Matth. 5. 39, 44. Rom. 12. 14, 17. 1 Thess. 5. 15.

knowing] Here is a reason given why they should not rendre evill for evil, *viz.* because of that great blessing of eternall life, whereunto they were called.

V. 10. *He that will love life*] Psal. 34. 12, &c.

ongue from evill] Prov. 4. 24. and 18. 21.

lips, speaking evill] Isa. 11.

V. 12. *against*] Gr. *upon*.

V. 13. *And who*] Hereby is implied, that the honest conversation of the faithfull, doth oftentimes prevail with, and mollsie the hearts of cruell persecutours.

V. 14. *But and if ye suffer for righteousnesse sake*] Matth. 5. 10. *happie are ye*] Matth. 10. 28. James 1. 12. 1 Pet. 4. 14.

be afraid] Isa. 8. 12. 13. He means that kinde of fear and trouble of mind, wherewith wicked men fear in times of trouble, *viz.* with a fear without patience and trust in God, and such as accompanied with consternation and amazement, so that the know not which way to turn themselves. See Isa. 7. 2. Matth. 2. John 14. 1. & 16. 1.

V. 15. *sanctifie*] That is, glorifie God by your patient suffering, and faithful trusting in him. Or, blesse God in your hearts, that he hath accounted you worthy to suffer for righteousnesse sake, See Acts 5. 41. 2 Cor. 3. 11. Phil. 1. 29. Col. 1. 24.

every man] That is, if Gods honour, and the good of those who ask reaire it; otherwise we must not cast pearls before swine. See Matth. 7. 6.

fear] O *reverence*.

V. 16. *Hing*] Chap. 2. 12. See Chap. 2. 19.

speak evil] See Chap. 2. 12.

in Christ] That is, according to his doctrine.

V. 17. *better*] That is, it is good to suffer for well doing, and not for evil. se the like, Psal. 118. 8. 1 Cor. 7. 9.

the will of God] Chap. 4. 19.

V. 18. *For*] ere he again propounds the example of Christ, as Chap. 2. 21.

once] Heb. 7. For all, never to dye or suffer again. See Rom. 5. 6. Heb. 9.

the just for the unjust] Rom. 5. 6, &c.

bring] Reconcile unto God. See Ephes. 2. 13, &c. Col. 1. 19, &c. 2 Cor. 5. 1

being put to death] 2 Cor. 13. 4.

in the flesh] That, according to his humane nature. See Chap. 4. 1. Rom. 1. 3. Tim. 3. 16.

Spirit] By his Dine nature. See Rom. 1. 4. 1 Tim. 3. 16. Heb. 9. 14.

V. 19. *went*] N by any local motion, but by the manifestation and powe of his Spirit. See Chap. 4. 14. Gen. 6. 3.

preached] That is, the ministery of Noah, or some others, Ephes. 2. 17.

spirits in] That is, n when Saint Peter wrote this Epistle, though not so, when they were preached unto.

V. 20. *disobedient*] I. is, unbelieving. See John 2. 16. Acts 14. 2. Rom. 7. 8. Heb. 8.

by water] That is, throu the means of water, which did bear up the ark.

V. 21. *The like*] That answerable to which salvation by water.

not] There is no reason fo is parenthesis.

answer] Herein Saint P may seem to have respect unto that rite or ceremony, which used in the baptisme of those who were of age. The professor, stipulating, asked the person to be baptized, Whether he believe and he answered, I believe, &c. Hence, by the answer of ood conscience, we may understand that unfeigned faith reof they made confession at their baptisme, and whereby t conscieuces were purified, and whereby they received the ission of their sins, testified by Christs resurrection from the d. Some understand, by *the answer*, &c. that covenant ewinto they entered at their baptisme, the embracing wherefo r testified by their unfeigned confession of their faith.

V. 22. *the right hand of God*] P 110. 1. Heb. 1. 3.

CHAP. IIII.

Vers. 1. FOr] The scope of Saint Peter here, is, to perswade them to abstain from the lusts of the world, from their communion and fellowship in the death of Christ, whereby they were dead unto sin, and therefore they ought not any longer to live therein. See this argument prefixed more largely, Rom. 6. 6, &c. Gal. 5. 24. & 6. 14.

suffered] That is, is dead unto the flesh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

flesh] See Chap. 3. 18.

ceased] He speaks of what they ought to do, not of that which they always do.

V. 2. *rest*] That is, so much of this present life which yet remaineth to be passed over.

to the lusts of men] Rom. 12. 2.

V. 3. *For*] By putting us in mind of our former life spent in the lusts of the world, he calleth us unto repentance.

V. 4. *Wherein they think it strange*] Isa. 59. 15.

strange] So verse 12.

V. 5. *him*] See James 11. 5, 8.

Judge the quick and the dead] Acts 10. 42.

V. 6 *dead*] That is, in Saint Peters dayes, though not when the Gospel was preached unto them.

that] Here is the end wherefore the Gospel was preached unto them, viz. for the mortification of their flesh, and the renewing in their spirits, according to the will of God. See verf. 2.

judged] That is, mortified in the flesh. The antecedent is put for the consequent. See 1 Cor. 5. 5.

V. 7. *the end*] See James 8. 9.

all things] 1 John 2. 17.

at hand] Phil. 4. 5.

sober and watch] Matth. 26. 41. 1 Pet. 5. 8.

watch] That is, be assiduous or constant in prayer, watching all opportunities to perform that service unto God. See chap. 5. 8. Luke 18. 1. & 21. 36. Rom. 12. 12. 1 Thess. 5. 17. Ephes. 6. 18.

V. 8. *fervent*] See Chap. 1. 22.

shall] Or, *will*.

cover] It doth, as it were, bury a multitude of sins in others, and thereby preserveth peace and concord. See Prov. 10. 12.

V. 9. *Use hospitality*] Rom. 12. 13. Heb. 13. 2.

grudging] Or, *murmuring*, Phil. 2. 14.

V. 10. *As every man hath received*] Rom. 12. 6.

stewards] Matth. 21. 14. Luke 12. 42. 1 Cor. 4. 1, 2.

manifold] 1 Cor. 12. 4. Rom. 12. 6.

grace] That is, gifts bestowed through the free and undeserved grace of God.

V. 11. *as oracles*] That is, reverently, considering diligently whose word it is. See Rom. 3. 2.

minister] Some understand this of the duty of deacons; but more probably it is to be understood of the duty of all Christians; all being bound to help one another, according to that measure of gifts which God hath bestowed on them.

V. 12. *strange*] See ver. 4. Because hereunto ye are called.

fiery tryall] That is, those cruel persecutions which ye suffer. It is a metaphor taken from goldsmiths, who try their gold in the fire. See Chap. 1. 7. Psal. 66. 10.

try] See 1 Cor. 6. 4. James 1. 2.

V. 13. *rejoyce*] Luke 6. 23. 1 Cor. 1. 24.

of Christs sufferings] Or, *sufferings for Christ*.

glory shall be revealed] Col. 3. 3. James 1. 12.

V. 14. *If ye be reproached*] Matth. 5. 11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under so great tryalls. See Col. 1. 11.

happy are ye] Chap. 3. 14. James 1. 12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profession of him, under so many and so cruel tryals.

V. 15. *suffer as a murderer*] Chap. 2. 20.

V. 16. *Christian*] The professours of Christ are so called, from Christ, in whom they believe, and whom they professe. See James 2. 7.

V. 17. *time is come*] Ezek. 10. 12. Jer. 21. 29. & 49. 12.

judgement] That is, thereby understand those chastisements wherewith God chastiseth his own people for their sins.

house] That is, his Church and faithful people. See Eph. 1. 22.

and if it first begin at us] Luke 23. 31.

V. 18. *And if the righteous scarcely be saved*] Prov. 11. 31.

V. 19. *will of God*] Chap. 3. 17.

commit] It is a metaphor taken from those who use to commit jewels, or gold, and the like, to the truft of those faithful friend, for safe keeping. Hence those are said to commit themselves to God, who in their afflictions, through faith, rest on Gods faithful promises of taking care for them.

soules]

souls] That is, themselves.
creatour] Who will not forsake the work of his own hands, Psal. 138. 8.

CHAP. V.

Vers. 1. *Elders*] So the Ministers of Gods word are styled, because usually men of good age were chosen to that office, 1. That they might not be despised for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and so not be apt to be carried away with divers doctrines, Ephes. 4. 14.
and a witnesse of the sufferings of Christ] Luke 24.48.
a partaker] Rom. 8. 17, 18.
glory] This he speaks, either in respect of his being present at our Saviours transfiguration, Matth. 17. 1, &c. which was a glimpse of that glory wherewith he shall appear at the last day; or else in respect of those first-fruits of glory, whereof he himself was partaker in this life.
V. 2. *flock of God*] Acts 20. 28.
which is among you] Or, *as much as in you is.*
taught] Tit. 1. 7. 1 Tim. 3. 3, 8.
V. 3. *being lords over*] Or, *over-ruling.*
lords] That is, not imperiously commanding your own inventions, instead of the doctrine of the Gospel; nor carrying themselves insolently and magisterially towards Gods people, 3 Joh. ver. 9.
heritage] So the faithful are called, because of that peculiar right which God hath in them.
ensamples to the flock] Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.
V. 4. *Shepherd*] Heb. 13. 26.
fadeth not away] Chap. 1. 4. 1 Cor. 9. 25.
V. 5. *all of you be subject to one another*] Rom. 12. 10. Ephes. 5. 21.
God resisteth the proud] James 4. 6.
V. 6. *Humble*] See James 4. 10.
V. 7. *Casting*] See Chap. 4. 19. Psal. 37. 22. Matth. 6. 25.
V. 8. *Be sober*] Chap. 4. 7. Luke 21. 36.
V. 9. *resist stedfast in the faith*] Ephes. 6. 11. James 4. 7.
knowing] The perfections which Satan stirreth up against Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we must suffer that patiently, wherein we have so many fellowes of our conflicts and combats.
V. 10. *a while*] Chap. 1. 7. 2 Cor. 4. 17.
perfect] Heb. 12. 23.
V. 12. *briefly*] Heb. 13. 22.
exhorting] Here is a brief argument of the whole Epistle.
V. 13. *elected*] See Chap. 1. 2.
V. 14. *Greet ye one another*] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.

ANNOTATIONS
On the second Epistle of Saint
PETER.

The Argument.

It seems, that after the Writing of the former Epistle, wherein the Apostle had laid down the true Doctrine of Salvation by Christ alone, and some Rules for good life, becoming such as should be saved by him; there arose certain men, who were remisse in their lives; others who were fearful of Gods Truth, laid down the Scriptures; as also false Teachers, who living loosely themselves, misled and corrupted others, and scoffe at the comeing of Christ to judgment. The Apostle therefore after Salutation, Chap. 1. 1, 2. *and mention of his chiefest of Gods Mercy to true Christians,* Verse 3, 4. *Persuades to good works, from* Verse 5. to Verse 12. *frithence, to the end of the first* Chapter: *He being very old, and near unto death,* Verse 14. *before his departure, minds them of Truths forgotten by many of them. In the second, he armes them against false Teachers, and ars them from Apostacy. In the ten first* Verses *of the third* Chapter, *he confutes such as scoffe at the coming of our Saviour, and the end of the World: From thence to the* 17. Verse, *he stirs them up to prepare for that day, and to fit themselves for that glorious eternal Habitation that is prepared for them. In the two last* Verses, *he exhorts them to take heed of being misled, and to increase in Grace, and in the knowledge of Christ; which the God give us Grace also to do, through Jesus Christ our onely Lord and Saviour,* Amen.

CHAP. I.

Vers. 1. 
Simon] Gr. *Symeon*, as it is translated, Acts 15. 14. The name of one of Jacobs sons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon also, Matth. 10. 2. John 21. 16. as we commonly call him. It seems that this was the name that was given him by his parents, at his circumcision.
Peter] A surname given him by Christ, John 1. 42. It may be, to distinguish him from Simon the Canaanite, who was also an Apostle, Matth. 10. 2, 4. It was renewed, upon his confession, Matth. 16. 16, 17, 18. The former name, Simon, comes from a word that signifies hearing. This later name, Peter, signifies a stone. The name imports, an hearer, and firm observer of Gods Word; and such an one indeed this Apostle was, Matth. 7. 24.
a servant] See on Rev. 1. 1.
an Apostle] One called by Christ immediately, Matth. 10. 2. and sent to preach the Gospel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28.
of Jesus Christ] See on Matth. 1. 1. Rev. 1. 1.
to them] To whom this Epistle was written. See on Chap. 3. vers. 1.
that have obtained] The Greek word, in the primitive signification of it, signifieth getting a thing by lot, as inheritances were sometimes divided, Josh. 14. 2. ye is used for obtaining a thing any other way.
like] In substance, not equal in deg; for faith might be stronger in the Apostle, then it was in them to whom he writ, Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4.
precious faith] 1 Pet. 1. 7. It is led fo, in regard of the precious promises it layes hold upon. 4. which belong alike to all believers.
with us] Apostles, as 1 Joh. 1. 3] d other Christians, Jude v. 3. 2 Cor. 1. 21. Or, with me. See 1 John 1. 1, 3.
through the righteousnesse] By merits of Christ, who hath deserved for us both grace and gl. Gr. *in the righteousness.* Our faith rests on Christs merit. Or, by Gods mercy and bounty. So the word is used, 2 Pet. 1. 9. 9. Faith then comes not by any desert of ours, but from Christs merits, or Gods mercy, or by Gods faithfulnesse in ping his promises, Psal. 89. 33. Luke 18. 8. 1 Joh. 1. 9.
of God, and our Saviour Jesus Christ] Gr. *of our God and Saviour Jesus Christ.* See on Jude v. 25.
V. 2. *Grace and peace be multiplied unto you*] See on 1 Pet. 1. 2. Rev. 1. 9.
through the knowledge of God of Jesus] That is, through faith in God, and Christ unknown to us, Isa. 53. 12.
our Lord] 1 Cor. 8. 6.
V. 3. *According as his divine power*] It may be referred to that that went before. Lesse and peace be multiplied to you, acco ling to the rich his provisions for us. Or to the

the words following: As God hath given us all things, *&c. so Adde to your faith, virtue,* &c. ver. 5. So Paul begins, after faluration, 1 Tim. 1. 3. Or, *O how hath his divine power,* &c. Rom. 11. 33.
hath given unto us] To us Christians, to enjoy: or, to us Apostles, to preach to you, that ye may be partakers of the Divine nature, ver. 4.
all things that pertain unto life and godlinesse] All things needful to preserve our natural or spiritual life here. Or, all things requisite to bring us to heaven hereafter, and to enable us to live godlily here.
through the knowledge of him] See on ver. 2.
that hath called us] Gal. 1. Pet. 1. 15. Or, Christ, Rom. 1. 6.
to glory and virtue] To glory in heaven, and vertue on earth. Or, *by glory and vertue*; That is, by a glorious and powerful Gospel. Or, employing his glorious power to convert us, Ephes. 1. 19. & 3. 6.
V. 4. *whereby*] By which glory and power appearing in the preaching of the Gospel. Or, *Because that.* Seeing God hath made such glorious promises to us, he hath given us all things needful for grace and glory.
are given] Or, *he hath given*; as ver. 3.
unto us] See on ver. 3.
exceeding great and precious promises] Promises of very great matters, and things of high price and account.
that by these] By these promises: or, by these things given us, ver. 3.
you might be partakers of the divine nature] Not of Gods substance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wisdom and holinesse, wherein the Image of God, after which man was at first created, consists, Eph. 4. 24. Col. 3. 10.
having escaped] Gr. *having fled from.* It shews the nature of our victory over sin, which consists in fleeing from it, Chap. 2. 18, 20. 1 Cor. 6. 18.
the corruption] Of sin: or, of destruction, as Chap. 2. 12, 19.
in the world through lust] In worldly men, by reason of wicked desires reigning in them, 1 Joh. 2. 15, 16.
V. 5. *And besides this*] It is not enough to flee corrupt lusts, but we must also get store of vertue. Or, *And for this very thing also.* Gods grace to us, should make us strive to encrease his graces in us. Or, *So do this very thing also.* So the first particle is translated, Joh. 6. 57. As God hath given you great benefits! ver. 3. so do ye seek to add grace to grace. Or, *Therefore do ye also this very thing.* So the first particle is translated, 1 Cor. 15. 13. And if the beginning of the third verse be read by way of exclamation, it answers well to it.
giving] Gr. *bringing in besides.* As not having done enough in avoiding lusts, unless ye be pious.
all diligence] The greatest diligence that ye can possibly. The word comes from another word in the original, that signifies to make haste, as diligent menuse to do, who omit no occasions to accomplish their just ends.
Adde to your faith] To your confidence in Christ, whereby ye are justified before God.
vertue] Moral vertues, which may make you acceptable in the sight both of God and of men, Phil. 4. 8. 1 Pet. 3. 4.
knowledge] Get more knowledge of Christ daily, Phil. 3. 8, 10.
V. 6. *temperance*] Power in your selves to moderate your affection toward outward things, as the word imports.
patience] Abiding under troubles with quietnesse, as the derivation of the word implyes.
godlinesse] Well worshipping of God, to wit, according to his Will.
V. 7. *brotherly kindnesse*] Love to the Saints, Heb. 13. 1. which are our brethren in Christ, Matth. 23. 8.
charity] Whereby we are to love, not our brethren onely, but others also, Gal. 6. 10. 1 Thess. 3. 12. & 5. 15.
V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.
they make you, that ye shall neither, &c.] Ye shall not only not be negligent and unfruitful, but also be painful in good works, and see fruit of your faith, ver. 5.
be barren] Gr. *be idle.* They are idle, not onely who do nothing, but also who use not the gifts they have to their best improvement and advantage.
unfruitful] As fruits are pleasing to us, so are good works to God; and are therefore called fruits, Matth. 12. 23. Gal. 5. 22. 2 Thess. 1. 4. Col. 3. 20. Heb. 13. 16.
in the knowledge] In exercising your knowledge. That you know of Christ, will make you fruitful in good works.
of our Lord Jesus Christ] See on ver. 2.
V. 9. *is blind, and cannot see far off*] Or, *is blind, or cannot see far off.* If he be not stark blind in these spiritual things, he is so weak sighted that he cannot clearly discern such high mysteries.
that he was purged from his old sins] That he made a profession in baptisme, that his former sins were purged away by the blood of Christ.
V. 10. *Wherefore the rather*] Because of the dangers mentioned, ver. 9. Or, *Wherefore the more.* Be the more carefull to do it.
brethren] By regeneration, and adoption, and union with Christ by faith, we are made the children of God, and brethren spiritually, Phil. 4. 1.
give diligence] See on ver. 5.
to make your calling and election sure] Gr. *firm, or stable.* To get good grounds to assure you that ye were elected before the world, and are called out of the world. For it is sure enough in it self, by Gods decree and immutability, 2 Tim. 2. 19. Mal. 3. 6. Joh. 6. 40, & 13. 1. Rom. 11. 29.
for if ye do those things] Continuance then in well doing, is the way to get and keep assurance of salvation.
ye shall never fall] Jude ver. 4. Our life is likened to a race, 1 Cor. 9. 24. we must take heed left we fall, and come short of the prize set before us. The children of God may fall into some sins by weaknesse; but never so as to lose the goal, ver. 11. Psal. 15. 1, 5. Rom. 11. 11. Or, *ye shall never stumble.* While ye are careful so to do, as before, ye shall go on smoothly towards heaven, without falling into any sin. For Gods servants sin, most commonly, for want of heeding their way, 1 Joh. 2. 10.
V. 11. *an entrance*] A large passage into the Kingdome of glory in the life to come.
abundantly] Joh. 10. 10. If ye be full of good works, ye shall have abundant reward, 1 Cor. 9. 9. & 15. 58. 2 Joh. ver. 8.
V. 12. *wherefore I will not be negligent*] Because an holy life here, gives assurance of so great glory hereafter, I will not cease to mind you of it.
of these things] To encrease your former graces, ver. 5.
though ye know them] Rom. 15. 15. 1 Joh. 2. 21. For we oft forget, through multitude of worldly businesses, what we know of holy and heavenly things.
in the present truth] Now more fully taught, then under the Old Testament, and generally believed by Christians.
V. 13. *I think it meet*] In regard of their natural sluggishnesse. Or, *I think it a just thing.* For he was an Apostle, and it was his duty to do it, 1 Cor. 6. 9.
in this tabernacle] Our bodies are like tents set up for our soules to converse in for a time, and easily pulled down, 2 Cor. 5. 1.
to stir you up] For we are very drousie in spiritual things, at the best, and had need to be rouzed up, 2 Tim. 1. 6. Chap. 4. 1.
V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did also, 2 Tim. 4. 6.
that shortly I must put off] It seemes he was old then, when he wrote this Epistle: for old-age was promised to him, John 21. 18.
as our Lord Jesus Christ hath shewed me] As is from God now revealed to me: or, in that manner as he sometimes foretold me, Joh 21. 18, 19.
V. 15. *after my decease*] Gr. *going out*; To wit, out of this world by death; as Luke 9. 31.
to have these things always in remembrance] Or, *to have whereby ye may always remember these things.* As I will always call upon you, while I live, (as ver. 12, 13.) so I will leave you this epistle, as upon record, that may ever put you in mind of these things, when I am dead.
V. 16. *For we have not followed*] Because I have taught Gods truth, therefore I would have it remembred after my death; whereas if I had delivered fables, growing now towards my death, I should rather repent of it, and be willing to have them forgotten, and buried with me.
cunningly devised fables] Woven together so artificially, that they might seem to be true, although indeed they be most false. Store of such had the Jewes, and heathen Poets in those dayes, and the Mahometans and Papists have in these times.
power and coming] Powerful coming in the flesh, which our Saviour Christ shewed in effectual persuading many to believe what he taught, and confirming it by miracles, Matth. 7. 28, 29. & 8. 7, 8. Luke 24. 19, 32. Rom. 1. 4.
eye-witnesses] Matth. 17. 1, 2. Joh. 1. 14. 1 Joh. 1. 1. Luke 1. 2.
of his Majesty] Heb. 1. 3. Of his glorious appearance, Matth. 17. 2.
V. 17. *honour and glory*] Heb. 2. 7, 9. God attired him like his son, and owned him for his son, Matth. 17. 2, 5.
from the excellent glory] Exceeding great glory, such as became (God) the speaker, as the Greek word imports.
This is my beloved Son] Matth. 17. 5. & 3. 17.
V. 17. *we heard*] I Peter, and James, and John, Matth. 17. 1. Or the singular for the plural; *we*, that is, I. See 1 John 1. 1, 3, 4.
when we were with him] Not far off from him; for then we might have been more easily deceived; but in his company.
in the holy mount] The mount whereon he was transfigurated; which what mount it was, is uncertain. It is called *holy*, because

cause God appeared there; as the ground where God appeared to Moses is called holy, Exod. 3.5.

V. 19. *We have also*] Lest any should not believe Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Christs glory, and the forerellers of his coming, 1 Pet. 1.10.11.

a more sure word] That is, a most sure, or a very sure word. A comparative, for a superlative; as Acts 25.10. 1 Cor. 13. 13. for the former vision being from God also, as the prophecies were, was in it self as sure as they. Or, more sure then those cunning fables, which many follow, v. 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long use, more settled in the hearts of the godly Jews, who believed all the prophets spake, to come from God, Joh. 5. 45. and 9. 29. Luke 24. 27. Act. 26.22, 23. and therefore might sooner persuade them, then the report of a voice from heaven, although that were sure also. Pauls doctrine was examined by the prophets, Act. 17.11.

of prophecy] Psal. 2.7. & 110.1.

until the day dawne] The times of the law were like the night, wherein candles were lighted; the time of the Gospel like day-light, wherein the sun shines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the vision of Christ in heaven.

the day star] Christ, Revel. 2.28. & 22.16.

V. 20. *of any private interpretation*] Such as arise on out of mans own brains, and not out of the Scripture it self. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at first reveal a truth by one or few men, which afterwards may be embraced by many.

V. 21. *For the prophecy came not*] It belongeth to God, the author of prophecy, to give the sense of it.

in old time] Or, *at any time*.

by the will of man] They would not prophesie when they would, or what they would, 2 Kings 4.27. & 21. 14. but when and what God would.

holy men of God] Or, *those holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Psal. 90.1. 1 Tim. 6.11. 2 Tim. 3.17.

as they were moved] Gr. *carried*. Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not erre. God thewed them things above nature, and gave them a will to publish them, though sometimes they were unwilling to do it, Jer. 20.9.

CHAP. II.

Vers. 1. *But there were false prophets also*] Not true onely, as Chap. 1.21. but some false teachers also.

among the people] The people of God.

false teachers among you] Acts 20. 29, 30. Jude v. 4. 1 Joh. 2. 18, 19. Among you Christians.

who privily shall bring in] Gr. *who shall bring in besides*. That is, besides mens expectation, or, besides the truth taught by godly teachers, and by themselves in part also, to countenance their errours.

damnable heresies] Gr. *heresies of destruction*. Wicked opinions, that ruine mens souls; or, dangerous schisms, that will rent the Church, and bring destruction on it, if it be not prevented, 1 Cor. 11.18.19.

denying] By total apostacy, or evil life, unbeseeming the servants of Christ, Tit. 1.16. See more on Jude v. 4.

the Lord that bought them] That gave a price sufficient for them, even his own precious Blood, Acts 20.28. 1 Cor. 6.20. 1 Pet. 1.18, 19. Or, by whom they professed that they were redeemed: and therefore they should not have denyed him.

bring upon themselves swift destruction] They do so offend God by their sins, that they cannot be long out of hell, and perhaps suddenly taken away by some great judgment.

V. 2. *pernicious ways*] Or, lascivious ways, as some copies read. See Jude vers. 4. Gr. *their destructions*: that is, their doctrines, that bring destruction. 2 v. 1.

the way of truth] The true Christian religion revealed from heaven, which shews the way to true happinesse.

shall be evil spoken of] Rom. 2.24. 1 Tim. 6.1.

V. 3. *through covetousness*] See vers. 15.

with feigned words] See on Chap. 1.16.

make merchandise of you] See on Rev. 18.13.

whose Judgment now of a long time lingreth not,] See on v. 1.

their damnation slumbreth not] See on Jude vers. 1.

V. 4. *For if God spared not the angels*, &c.] Look on Jude vers. 6.

V. 5. *And spared not the old world*] The world before the flood, or the ungodly men in it, as followeth in this verse. 1.

Noah the eighth person] Of them mat were saved from the deluge: for, besides himself, his wife, his sons and their wives, escaped, Gen. 7.13. 1 Pet. 3.20.

a preacher of righteousnesse] A publisher of Gods just purpose to destroy the old world, and a persuader of them to repent and live righteously, that they might prevent so great a judgment, 1 Pet. 3. 19. or, a preacher of salvation to them, to be had by the righteousness of the Messias to come, 1 Pet. 4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickednesse, is store of it, James 3.6.

V. 6. *the cities of Sodom*, &c.] See on Jude v. 7.

into ashes] By fire from heaven, Gen. 19.24, 25, 29.

condemned them with an overthrow] Shewed, by destroying them so strangely from heaven, that he had passed sentence on them for their wickednesse, Gen. 18. 20, 21. & 19. 28.

an ensample] For those cities remain to this day buried in the dead sea, for terror to others.

V. 7. *And delivered*] So God sometimes is pleased to shew mercy to his, when he destroys others: as to Noah, vers. 5.

just Lot] Not that he had no sin in him, but because he endeavoured to keep all Gods commandments, Luke 1. 6.

vexed with the filthy conversation of the wicked] So Gods servants use to mourn for other mens sins, who mourn not for their own; Psal. 119. 136, 158.

V. 8. *in seeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily see such filthy actions, and hear such unclean speeches, as vexed him to the very heart; because he loved God, whose Name was dishonoured grievously, and law broken grotly by them.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v. 4, &c. then it appears, that he knows how to deliver godly men, and punish bad ones, and will certainly do it.

out of temptations] Out of afflictions, which doth but try Gods people, though they destroy others, v. 5, 6, 7. Gen. 22. 6. 1 Cor. 10. 13. Heb. 4. 15. James 1. 2. 1 Pet. 1. 6. Rev. 3. 10.

to reserve the unjust] Vers. 4. Jude v. 6.

V. 10. *But chiefly them*] As being the greatest sinners, and misleaders of others.

that walk after the flesh] After the motions and lusts of their own corrupt nature, Rom. 8. 1, 4, 12, 13. but here more specially the flesh seems to imply such motions and lusts as tend to uncleanesse of life; as 1 Joh. 2. 16. See further on Jude v. 7, 8, 18.

despise government] Or, *dominion*, Jude v. 8.

presumptuous are they] Or, O *presumptuous* persons! By way of admiration and exclamation.

to speak evil of dignities] Gr. *of glories*: That is, of princes, which shine most gloriously in the world. See Jude v. 8.

V. 11. *whereas Angels*] See on Jude v. 9.

railing accusation] Gr. *blasphemous judgment*.

against them] Some read, *against themselves*: To wit, the good angels against the bad.

V. 12. *But these*, &c.] Look on, Jude v. 10.

made to be taken] Appointed for a prey, and to destruction, Rom. 9. 22. Alluding to such beasts as are kept, not for fight or delight, but to be hunted and destroyed.

in their own corruption] Which they have brought on themselves, or which naturally befalls them for their sinful courses, Gal. 6. 8. Or, which God hath appointed for them, Jude vers. 4.

V. 13. *to riot in the day-time*] Contrary to the course of many ungodly men, who dare not shew their sins in the light, Joh. 3. 20. Eph. 5. 11, 12. 2 Thess. 5, 7. and to the profession of the Gospel, Rom. 13. 13.

spots they are] Men grievously spotted and blemished. See further on Jude v. 12.

V. 14. *Having eyes full of adultery*] Gr. *of an adulteresse*, Mat. 5. 28. They were not given to riot and excesse onely, but to a lacivious and loose course of uncleannesse also. The eyes are mentioned, because they let in adulterous thoughts to the soul, Gen. 34. 1, 2. 2 Sam. 11. 2, 4. And they are said to be full of the adulteresse, as if they cared not to look on any other object.

unstable] Not well grounded, and therefore easie to be seduced, Chap. 1. 6. 17. Eph. 4. 14. Heb. 13. 9.

with covetous practices] Vers. 3, 15. Jude v. 11.

cursed children] Gr. *children of the curse*, Eph. 2. 2, 3. 2 Thess. 1. 3.

V. 15. *the way of Balaam*] See on Jude v. 11.

Bosor] Called Beor, Num. 22. 5. and, by some small change of the Hebrew letters, Bosor here.

who loved the wages of unrighteousnesse] Num. 22. 7, 13, 37. for he would have cursed the Israelites for those rewards, if God had not withheld him.

V. 16. *the madnesse*] His hot desire to go against the will of God for gain.

of the prophet] He is called a Soothsayer, Joh. 13. 22. Num. 22. 23. Such did sometimes, by gheese, hit upon things to come. Or, he is called a prophet, because sometimes he had revelations from the true God, Num. 23. & 24.

V. 17. *without water*, &c.] See on Jude v. 12.

the mist of darknesse, &c.] See on Jude v. 13.

V. 18. *great swelling words*] Look on Jude v. 16.

allure] With fair promises, as men lay baits for fishes.

those that were clean escaped] Gr. *indeed escaped*. They fought to seduce true Christians, but could not, Matth. 24. 24. Or, *a little escaped*. Such as professed the true religion, having left idolatry, and lived without scandal. Or, *a while escaped*. Seemed to have done so, by embracing the true religion for a time; but soon after shewed they had not done it, by returning to courses contrary thereunto, 1 Joh. 2. 18, 19.

V. 19. *they promise them liberty*] Under pretence of liberty, they draw them to licentiousnesse and loosenesse of life, 1 Pet. 2. 16. Jude v. 4.

the servants of corruption] Chap. 1. 4. Rom. 6. 18, 19.

is be brought in bondage] For prisoners were ever the conquerours slaves.

V. 20. *after they have escaped*] Gr. *fled from*, as vers. 18. Chap. 1. 4.

the pollutions of the world] Such sinful courses, as worldly men are wont to defile themselves withal, Iam. 1. 27.

knowledge] Gr. *acknowledgement*. Not knowing him onely, but professing him also. See Joh. 12. 42.

the latter end is worse with them then the beginning] Matth. 12. 45. because they sin out of knowledg now, and against former acknowledgment, who sinned out of ignorance before, Luke 12. 47, 48. James 4. 17.

V. 21. *it had been better for them*] That is, lesse evil. They had sinned lesse, and should have been punished lesse. For neither the state of ignorant ones or backsliders is good; but the former is lesse dangerous then the latter.

the way of righteousnesse] Ver. 2, 15.

from the holy commandment] Chap. 3. 2. Given by an holy God, and requiring holinesse in us.

V. 22. *proverb*] See on Prov. 1. 1.

The dog is turned, &c.] Prov. 26. 11. They are as abominable in Gods sight, as such creatures here mentioned are offensive to mans sight. The words seem to have been the verses of some ancient poet, that were grown usual in common speech in those times.

CHAP. III.

Vers. 1. *This now*] *Scattered strangers*, 1 Pet. 1. 1. For it is a second epistle to the same persons.

your pure minds] Or, *your sincere minds*, as Phil. 1. 10. That appear right, being judged by the light of the sun, as men trie cloth, and eagles their young ones.

by way of remembrance] Chap. 1. 12, 13, 14, 15.

V. 2. *That ye may be mindful*] Chap. 1. 12, &c. Phil. 3. 1.

holy prophets] Chap. 1. 21.

the apostles] Jude v. 17.

V. 3. *Knowing this first*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Chap. 2. 21.

that there shall come] Of themselves; not sent by God.

in the last dayes] That is, in the later, or following dayes; as the word is used, Gen. 49. 1. Deut. 4. 30. & Dan. 2. 28. where *in the last dayes*, is expounded *hereafter*, v. 29. So are the times of the Gospel called by the prophets, Isai. 2. 2. Mic. 4. 1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or lesser measure: for he warns those that then lived, as well as others in after-ages, to take heed of such scoffers: and such then began to arise in the Church, Acts 20. 29, 30. 1 John 2. 18.

scoffers] Jude verse 18.

walking after their own lusts] Chap. 2. 10. Jude ver. 18. After such desires as they had by nature, not according to grace, Rom. 8. 1.

V. 4. *where is the promise*] It is vanished; it no where appeares; there is no such thing; it will never come to passe, Ier. 5. 12, 13.

of his coming] To judgement, which ye presse so much, to keep men in awe.

the fathers] The first men known, from whom the rest proceeded; and such Patriarchs and prophets as foretold, believed and expected this coming of Christ, Jude v. 14.

fell asleep] Died, John 11. 11, 13, 14. Acts 7. 60. 1 Cor. 11. 30. 1 Thess. 4. 15.

all things continue, &c.] And so it is likely they will continue still, and the world will have no end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they observe not the things written in Scripture of the end of the world, and day of judgement; else they would not be ignorant of these things. Or, they wilfully neglect to consider, that the earth was made by Gods power onely, and the heavens also; and that the world suffered much alteration in the flood, and so may be destroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

standing out of the water, and in the water] Or, *consisting*, or, *subsisting*. Gr. *standing together*; so as it was not rent in pieces by the water. By God; power the earth was upheld after it came out of the waters, as well as before, Gen. 1. 2, 9. Or, *standing out of the water, and by the water*. For God hath made the earth so high, that the sea cannot overflow it, though it girt it about. Psal. 24. 2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it.

V. 7. *which are now*] Which we see remaining at this time.

by the same word] Or, *by his word*, as some copies read it; that is, by Gods word, v. 5. Heb. 1. 3.

reserved, &c.] Chap. 2. 5, 17. Jude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom. 11. 25. 1 Cor. 10. 1. 1 Thess. 4. 13.

one day is with the Lord as a thousand years] God doth not measuret time, as we do: but unto him, in regard of his eternity and omniscience, comprehending all things past, present and future; those periods of time, that seem so long unto us, are but as a moment, Psal. 90. 4.

V. 9. *The Lord is not slack concerning his promise*] Or, *The Lord of the promise is not slack*. He that made it, will perform it in due time. They are not slack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the set time, Hebr. 10. 37.

is long-suffering to us-ward] Who are beloved, v. 8. and not in the number of those scoffers, v. 3. or, towards mankinde, of which number we also are.

not willing that any should perish] Any of his elect. He stayes till they all be brought in by repentance, and faith in Christ. Nor any at all, by his directing and approving will, Ezek. 33. 11.

but that all should come to repentance] All his elect, as before. Or, some of all sorts of men; high and low, wise and foolish, Jews and Gentiles. So the word *all*, is used, Matth. 4. 23. Or, he speaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to dispose of as he pleaseth. But the day of judgement is called his, in a peculiar manner, 1 Cor. 5. 5. 2 Cor. 1. 14. because Christ the Lord will then visibly judge all the world, Acts 17. 31. Rom. 2. 16.

will come as a thief in the night] Matth. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5. 2. Revel. 16. 15. As a thief comes suddenly and unexspectedly, so will Christ come to judgement. No man can conjecture when that day will be, Matth. 24. 36.

the heavens shall passe away with a great noise] Like as a whirlwind or tempest comes roaring, and carries all before it: so shall the starrie skie passe away, Matth. 24. 29. Not by being destroyed utterly, but being turned into a new form, vers. 13. Psal. 102. 26. Rom. 8. 21.

and the elements] The air and water betwixt the heaven and earth.

the earth also] Either the earth is not included under the word *elements* before; or it is particularly named, because in it the burning will most visibly appear.

and the works that are therein] The works of God made at first by creation, or produced daily by nature; or the works of men, made by art, as houses, ships, *&c.*

V. 11. *Seeing then that all these things*, &c.] If heaven and earth must be so wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be! Or, seeing such a fearful appearance of judgement shall then be.

What manner of persons ought ye to be] That is, how great a degree of godlinesse should we labour to attain. So the word is used, Matth. 8. 27. Mark 13. 1. Luke 1. 29. & 7. 39. 1 Joh. 3. 1.

in all holy conversation, and godlinesse] Gr. *conversations, and godlinesses*: That is, in all manner of good duties towards man, and God, Acts 24. 16.

V. 12. *Hasting unto the coming*] Or, *Hastening the coming*. Not onely expecting it, or looking for it, as Luke 12. 43. Matth. 24. 42. but also, as it were, going forth to meet Christ with burning lamps, Matth. 25. 1. So servants that desire their masters return, get all things ready to entertain him, against he comes. And so should we prepare our selves for Christs coming, by fitting our selves for it, more then seeking after worldly things. He hastes, that followeth one thing to finisht it, and is not so distracted as to begin many things, and end none. The one thing needful for us, Luke 10. 42. is to fit our selves for Christs coming.

of the day of God] Or, *of that day of God*, mentioned, ver. 10.

wherein the heavens, &c.] See on v. 10.

V. 13. *Nevertheless*] We must not be discouraged, because these heavens and this earth passe away; for we look for new, and better ones.

according to his promise] Isai. 65. 17. & 66. 22.

look for new heavens] Not others for substance, but renewed in qualities. See on v. 10.

and a new earth] An earth shining with new brightnesse and glory, being somwhat proportionable to the Saints, to delight their eyes and minds, Rom.8.21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteousnesse] That is, righteous men onely; whereas in this world dwell many sinners, which then shall be all in hell. So righteousnesse is taken, Isai. 1. 21. Or, the whole verse may be thus read; *Nevertheless we, in whom dwelleth righteousnesse, look for new heavens, and a new earth, according to this promise.* That is, we that are justified by faith in Christ, and sanctified by his Spirit, expect eternal hapinesse in another world, when this world shall be at an end.

V. 14. *in peace*] Reconciled to God by Christ, Colos.1.20. Rom 5.1. Or, in peace of minde and conscience, not troubled nor affrighted.

without spot and blamelesse] Eph.5.27. Jude v. 24 Col. 1.22.

V. 15. *account that the long suffering of the Lord is salvation*] Think not that God doth put off his coming, out of slacknesse, as some suppose, v. 9. nor to do hurt to men; but for the good of his, and to further their salvation. Gods patience further our salvation much, by affording time of repentance, and of the use of the means, Rom.2.4.

our beloved brother Paul] Our brother in office, and dear fellow-apostle.

according to the wisedom given unto him] From above, whereby he was fitted to be an apostle, Gal.1.15,12.

hath written unto you] Such as take it to be written to the Christian Gentiles dwelling in those places mentioned, 1 Pet. 1. 1. (for both epistles were written to the same persons, as ver. 1. of this Chapter) conceive the epistle here mentioned to be that to the Romanes, because, Rom.2.4,5. is to this purpose. Others, who think Peter wrote now to the Jews (as James did, Jam. 1. 1.) because he calls them scattered Strangers; and the Christians that dwelt in the places mentioned, 1 Pet. 1. 1. were natural inhabitants there; think he means the epistle to the Hebrews, or to the Galatians there named, or to the Ephesians, or Colossians, which were in Asia, there mentioned.

V. 16. *In all his epistles*] In all his other epistles, Mar.16.14.

of these things] Of the end of the world, the day of judgement, and the right use of Gods patience.

in which] In which epistles. Or, *among which things*, as the Greek copies run. Among the things spoken by him of this subject.

are some things] Some things of this matter, not all things spoken of it, much less all other Scriptures, are difficult. Things needful to salvation are plain, else how should plain men find the way to heaven?

hard to be understood] Because of the height of the matter, and of some particular expressions.

which they that are unlearned and unstable] The Scriptures then are not dangerous for private men to use, it by often reading them they get knowledg, and bring settled minds with them. The cause of hurt by them, is not in the difficulty of them, but in mens unlearned and unstable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, Joh.7.17. Psal. 25. 14.

wrest] By mis-interpreting, and drawing them violently from the true sense to a false one, to uphold their errours.

as they do also the other Scriptures] Written by the other apostles or prophets. They leave them all alike; whereby it appears, that the fault is not in the Scripture, but in themselves.

unto their own destruction] Clean contrary to the end for which they were written, which is salvation, Joh.21.31.

V. 17. *Seeing ye know these things before*] Out of the doctrine of the other apostles, and by my putting you in minde of them in this epistle, vers. 1, 2. and therefore being so forewarned of them, ought the better to be forearmed against them.

beware] He doth not say, Read no Scripture, because some places are hard; or, Believe the Churches interpretation. He rather warns them to take heed of seducers, and such a misinterpreted the Scriptures; and expects they should read them diligently, that they might grow in knowledge, ver. 18. In vain had he written this epistle to private men, for a memorial when he should be dead, Chap. 1. 15. and called upon them to be minded of the doctrine of the prophets and apostles, who were dead, ver. 2. and Jude also in his epistle, if they ought not to read the Scriptures. The Israelites, who had far lesse knowledg then Christians have now, are blamed for not doing it, Hos.8.12. and the Jews exhorted to do it, Joh.5.39.

ye also being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap. 2.1,2, 18. Or, with that particular errour of not believing Christs coming, v. 3.4.

fall from your own stedfastnesse] And so become unstable, as those perverters of Scripture, v. 16. and so be unsetled.

V. 18. *grow in grace*] Get more sense of Gods favour daily. Or, seek to encrease the graces of his Spirit in you, ch.1.5,8,10.

and in the knowledg] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the papists boast of, more then the Jews did of Moses, by whose testimony our Saviour confutes them, Joh.5.45.

of our Lord and Saviour Jesus Christ] Chap. 2. 1. Jude v. 25. Revel.1.1.

To him be glory] Jude.v.25.

both now and for ever] Gr. *both now, and to the day of eternity*; That is, to eternity, without end; as Matth.6.13.

Amen] See on Matth.6.13. Jude v. 25. Rev. 22. 21.

ANNOTATIONS
On the first Epistle of S. *JOHN*.

The Argument.

THe beloved Apostle John living longer then the rest of the Apostles, and observing the decay of Truth, Godlinesse, and Charity, in many Christians, writes this Epistle as a salve for the sores of the Church. He entertwins Truth of Doctrine, with Godlinesse of life, and love of the Brethren throughout the Epistle. Fit subjects for him to write of, who was an Apostle, and eminent for Piety, and chiefly beloved by Christ himself. Great reason therefore, that all Christians should hearken to him in all these things.

This first Epistle is called general, because it is not directed to any particular persons, as the second and third are: The one to a singular woman, the elect Lady; The other to a choice man, called Gaius. God grant that by reading of it, we may get Grace to increase in Faith, Piety, and Charity. Amen.

CHAP. I.

Vers. 1. THat which was from the beginning] From the beginning of the world. An allusion to Gen. 1. 1. Joh. 1. 1. Prov. 8. 22. Christ is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture, speaking of him which is from eternity, useth this phrase, *from the beginning*, to descend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth.25.34.

which we] We apostles, chosen witnesses to publish these things Acts 1. 8. and 10. 41.

have heard] The truth of these things was confirmed to them by three senses; hearing, seeing, handling,; the latter still surer then the former. He doth not say, Which we have read, to wit, in the prophets: neither doth mean, what they had heard of the Pharisees, expounding the prophets: But from John the Baptist, Joh. 1. 36,37,40. from Christ himself, in his sermons, as the Samaritanes did, Joh. 4. 42. For, as he was true God, so was he true man also; and, in his humane nature, testified of his divine. Yea, they heard God the Father from heaven testifie of him also, Matth. 17. 5. 2 Pet. 1. 17,18.

which we have seen] We saw him in his humane nature, and saw his miracles, Luke 1. 2. 2 Pet.1.16. Eye-witnesses are more worthy of credit then ear-witnesses, Acts 4. 20. Joh. 3. 11. and 15. 27. Acts 1.21,22. & 10. 40,41. This proves Christ to be true

true man, as his being from the beginning sets our his Deity.

with our eyes] So men take to speak of things most certain, yet not so well known to their hearers, Job 19. 27. And so of the ears, Psal. 44. 1. Some restrain it to the vision in the mount, where they saw Christs glory: but it may be understood of all visible declarations of the truth of Christs humane nature to them, by his eating, drinking, &c. and of his divine, by working miracles in their sight. Joh.1.14. 1 Tim.3.16.

which we have looked upon] Wishfully, and deliberately: for we see many things we do not regard, not fasten our eyes on them. We looked upon him, as men look on rare sights in a theatre, diligently, clearly, cheerfully, 1 Cor.4.9. 1 Pet.1.12.

our hands] Touching is the surest sense: for eyes and ears may some be deceived, in bodily substances, then hands, Luke 24. 39. Joh.20.25.

have handled] Gr. *touched*: As musicians touch their string-ed-instruments. They touched him both before his resurrection, Matth.14.31. and after it, Joh.20.27.

of the word] Of Christs humane nature, who is also the word of God, Joh.1.1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifest to others.

of life] Who is a living word himself, and gives both natural and spiritual life to others, Joh.14. & 5.26. Chap.5.11.

V. 2. *For the life*] See on v. 1.

was manifested] Before, it lay hid in it self; now it was manifested by incarnation, Joh.1.14. 1 Tim. 3. 16. and by miracles, which none else did, Joh.3.2. & 7.31,46. & 11.47. & 12. 37. & 15. 24.

we have seen it] This is repeated, for more assurance, that none need doubt of it.

and bear witnesse] For the glory of Christ. See on v. 1.

and shew unto you] For your good. Ye could never have found it out your selves, if God had not revealed it to us, and we taught it you, Rom.10.14.

which was with the Father] Joh.1.1,2. The word imports, nearness, with some distinction: therefore also he is said to be in the Father, Joh. 14. 10, 11. Christ is one God with the Father, yet a distinct person from him: and he was with him invisible altogether, till he was incarnate.

was manifested unto us] Joh.1.14.

V. 3. *That which we have seen*] This is the third time repeated, to put it out of all question.

that ye also] Who did not see, hear nor handle the word of life, as we did, vers. 1. So that he wrote this epistle not to get ought from them, but to do good to them, that they might have a share with him in spiritual comforts, 2 Cor.12.14.

May have fellowship] That being united by faith with Christ, and with his members, ye may partake of his graces, and spiritual life from him; and by him be united to God the Father, and have communion with him, Joh.17.21. Heb.3.14.

with us] Apostles, whom ye think happy, 2 Cor.1.21.

and truly, &c.] And not with us onely, but with God and Christ also, which is a greater preeminence.

V. 4. *These things write we unto you*] He doth not say, We preach them, but, We write them; to shew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in heaven.

that your joy may be full] That by encrease of your faith, 2 Joh. v. 12. ye may have peace of conscience, and joy of the Holy Ghost, in so great a measure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom. 5. 1, 2. 1 Pet.1.6. Thus John, the beloved disciple of Christ, imitates his master in the very phrase it self. See Joh.15.11. & 17. 13.

V. 5. *This then is the message*] The sum of the Gospel, is communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him*. Not, concerning him, by some other, as Joh. 1. 15. We heard it from Christ, vers.3. who testifies concerning his Father, as follows in this verse.

that God is light] Full of wisdom and holinesse, Jam.1.17.

in him is no darknes at all] No ignorance nor sin.

V. 6. *If we say*] In heart, as Psal.14.1. Or, profess it in word.

and walk in darknes] He doth not say, And have walked in darknesse; for all have done so, before regeneration: but, If we walk in darknesse, Eph. 5. 8. Walking sets not out any one action, but the continued course of life, Psal. 119. 1. and 128. 1. To walk in darknesse, is to be conversant in ignorance and sinne.

we lye] In saying so: for, what fellowship hath light with darknesse? 2 Cor.6. 14.

do not the truth] Walk not according to Gods word, Joh.3. 21. Or, *deal not truely*, that is, sincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wise and holy way, till we come to perfection.

as he is in the light] He possesseth the fulnesse of wisdom and holinesse from eternity, 1 Tim. 1. 17.

we have fellowship one with another] We with God, and God with us. Or, we Christians one with another.

the blood of Jesus Christ] Lest any thould despair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Christs blood will purge away our failings.

his Son] This shews the great price of his blood, as being the blood of the Son of God; yea, of God himself, Acts 20. 28.

cleanseth us from all sin] Tit. 2. 14. That is, from the guilt of all sin: for if but one sin be left unpardoned, that were sufficient to condemn us. It cleanseth also from the filth and stain of sin, Heb.19.14. 1 Pet.1.2. Rev.1.5,6.

V. 8. *If we say*] As before he did discourage fearful ones; so now he labours to cast down proud persons, that think they have no sin, nor need of Christs blood. He saith not, If thou say, as if he spake to some particular person onely; nor, If ye say, as if he intended ordinary Christians alone; but, If we, apostles, or whatever we be, say so: to shew, that all are sinners, Jam. 3. 1.

that we have no sin] Contrary to 1 King. 8. 46. 2 Chron. 6. 36. Prov.20.9. And he doth not say, We have not had sin formerly, but we have not at present, even when we are in state of grace, Rom.7.17,20,23.

the truth is not in us] We are not sincere: or, we believe not Gods word, v. 6. 10. Joh. 17. 17. It is not then modesty onely that makes the best men to confesse their sins; but the truth compels them to do it.

V. 9. *he is faithful and just*] A great comfort. If we could conceive God not to be merciful as to forgive our sins, doubtlesse he will be faithful and just to perform his promise, and not to require satisfaction of us, which Christ hath discharged by shedding his blood for us, Rom.3.25. Isa.53.7.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Matth.5.28. A man commits adultery in his heart with a woman, yet the is not defiled: So on the contrary, by believing, we seal to Gods truth, Joh 3.33. We do then not onely deceive our selves, when we deny our sins, ver.8. but also by consequence charge God with fallhood, who hath often said, that all men are sinners, Rom,3.10,23. & 5.12. and teacheth us to ask pardon, Matth. 6. 12. and sent his Son to dye for our sins, Chap.2.2. & 3.16.

his word is not in us] Christ: or, the written word hath no place in us, John. 8. 37.

CHAP. II.

Vers. 1. MY little children] He sheweth the abundance of his love, by using this word eight times, at least, in this Epistle. Hereby he intimates, that the counsel given them is such as comes from a paternal affection, seeking their good. The lesse the children are, the more delight parents take in them, and pity them the more, because they are the lesse able to help themselves. Now he might call them, *Little children*, not onely in regard of conversion, as Gal.4.19. but also in regard of his own age. So 2 John 1. He may call himself Elder, in that respect, Phil. ver.9.

that ye sin not] Lest any man thould say, If God will forgive, let us sin the more; he adds, I write this, that ye may not sin, Rom.6.1.

and if any man sin] Or, *yet if any man sin*. So the same particle is used, Luke 3. 20. If any man offend out of infirmity, or being overcome by some strong temptation, who intended not to sin, Rom.7.15,19. Gal.6.1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or seek him with great costs, for we have him already. It is a great comfort, to a man accused, to have a good advocate. We have an excellent one.

with the Father] Heb.9.24. Rom.8.34. We shall speed well, for God is the Father of our Advocate, and our Father in him.

Jesus Christ] See on Matth.1.1. He names him, that the sick souls might not be distracted, not knowing what Physitian to go to, Acts 4.10,11,12.

the righteous] One that needed not to dye for his own sins, nor plead for the remission of them; and therefore dyed and pleads for us, Heb.7.26,27. 1 Pet.3.18. Acts 3.14. & 22.14.

V. 2. *And he*] Or, *For he*; as the word is used, Luke 6. 32. He dyed for our sins, therefore he will plead for us, Rom. 8. 34. else thould he lose the fruit of his death, if we thould perish.

the propitiation] The propitiatory-sacrifice, Rom.3.25.

for our sins] He doth not profit himself onely (in the exaltation of his humane nature, by his obedience to the death, Phil.2.8,9.) as other men may do, Job 35.8. Ezek.14.16. but saves us from our sins, Matth. 1. 21.

and not for ours onely] Who believe already; or, who are alive now

now; or, of us Jews, who were Gods peculiar people before.

for the sins of the whole world] Of all believers in all nations, Acts 10.35. Gal.3.28, Col.3.11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and found knowledge of him, John 1.18, & 17.3. Or, we acknowledg him really for our Saviour, Pial.1.6. Matth.25.12.

if we keep his commandments] Many boast that they know Christ to be a propitiation for their sins, and therefore they need not forbear sin, or obey Gods Law: but such know not Christ to their comfort. By keeping, is meant, a fedulous study, and serious endeavour of walking in an holy course of life, according to all the commandments of God, and a conscionable care of observing each one, as well as any other, Luke 1.6. Jam. 2.8,9,10. Pial.119.6.

V. 4. *and the truth is not in him*] See on Chap.1.8.

V. 5. *the love of God perfected*] See on Chap.4.12.

V. 6. *even as he walked*] Then, like a servant, he shall wear his masters livery, 1 Cor.11.1. Ephes.5.1,2.

V. 7. *which ye had from the beginning*] Taught by Christ and his Apostles, at the beginning of the preaching of the Gospel. So that this is not the first time of the publishing of it. Or, taught from the beginning of the world, and recorded in the old Testament.

V. 8. *a new commandment*] John 13.34. Whereas it might seem, by disuse, to be out of date, and buried in legal ceremonies; or abrogated, as some other things used in the old Testament were; it is renewed in the New Testament, and explained more fully. Or, it is called new, because we have daily new occasions of exercising our charity. Or, new, in regard of the manner of propounding (though old, for matter and substance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Christ, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exercised love to us in the highest degree, in dying for us, John 15.13. In you, who must use charity towards others.

because] Or, *that*.

the darkenesse is past] Shadows, figures, Col.2.17. or state of ignorance and sin, wherein formerly ye lived, Rom.13.12. Eph. 5.8. 2 Pet.1.19.

the true light now shineth] Christ, who is the light in self, not enlightned by others, but enlightning others, John 1.8, 9. shineth in the Gospel, or in your hearts, 2 Cor.4.6. Or, ye have right knowledge and true holinesse within you.

V. 9. *He that saith*] See on Chap.2.6,8.

V. 10. *no occasion of stumbling*] Gr. *no scandal*.

V. 11. *is in darkenesse*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkenesse] Liveth foolishly and ungodlily.

V. 12. *Little children*] See on ver.1.

because your sins are forgiven you] Because ye are reconciled to God, though ye be not so wise and strong as other Christians of longer standing, and further growth, 1 Cor.3.1. This is added, for the comfort of weak Christians, least they should think the sins of strong ones onely to be forgiven, and not theirs.

for his Names sake] Acts 4.12. & 10.43.

V. 13. *Ye have known him that was from the beginning*] Christ, John 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Christ in a greater measure then other Christians.

because ye have overcome the wicked one] The Devil, Matth.6. 13. Rom.16.20. As old men are noted for wisdome, so young men for strength, and ability to conquer. Strong Christians get more victories over Satan then weak ones. The Devil layes most snares for young men, as for them that are most prone to sin, and may serve him longest. But these young men have overcome him.

because ye have known the Father] Nothing is more needfull for children, then to have a father, whom they may repair to in their wants, and that may take care for them. These had found out God for their Father.

V. 14. *And the word of God abideth in you*] 2 Joh. ver.2. Hence is your power to overcome Satan, Ephes.6.17. not from bodily strength, or natural boldnesse.

V. 15. *the world*] The things that are pleasing in it to mans corrupt nature, and for the sake of them they are such.

the love of the Father is not in him] He loveth not God, Jam. 4.4.

V. 16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the lust of the flesh] Desire of pleasures, or wantonnesse.

the lust of the eyes] Desire of riches, or covetousnesse, Eccles.5.11.

the pride of life] Longing for worldly honours, which are most regarded in this life, John 12.43,43. and it shewes it self in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and so the same word is translated, chap.3. 17. for riches puffmen up, Pial.73.5,6, &c. 1 Tim.6.17.

V. 17. *the world passeth away*] Men would always abide in places they love, and enjoy pleasures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29, &c.

the lust thereof] Those things in the world that are lusted after; as ver.16. So hope, is put for the thing hoped for, Rom. 8. 24. Col.1.5. And faith, for the thing believed, Jude ver.3.

V. 18. *Little children*] See ver.1.

it is the last time] Gr. *hour*. The beginning of the last age of the world, Heb.1.2. therefore love not the world, because ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be understood of the necrnesse of the end of the world, or of our leaving of the world by death; or, as others think, of the destruction of Jerusalem, before which false christs came, and at which time the Jews were deprived of their pleasures, wealth and honours. It may also signifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichrist shall come] Ye have heard of a noted antichrist, 2 Thess.2.3, &c. He is not yet come. But there are divers fore-runners of him come into the world, Act.20.29, 30. 1 Tim.4.1, &c.

there are many antichrists] Many false or pretended christs, such as in likelihood Judas and Theudas were, Acts 5.36, 37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, heretickes also, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the last time] Because our Saviour foretold, that, towards the later end of times, many such should come, Matth.24.11,24.

V. 19. *They*] Those antichrists, ver.18. Jude ver.19.

went out from us] Either from the body of Gods people, the Jews; or from the society of professed Christians.

but they were not of us] Of us true believers, who cannot fall away, Matth.24.24. John 6.37. & 10.28,29. Rom. 8. 28,29,38, 39. 2 Tim.2.9. Marvel not, nor be not troubled, that many forsake Gods Church. If they had been found members, they would never have done so. They were in the Church in body onely, not in spirit; and the Church loseth nothing by their departure, as corn loseth nothing when the chaffe is gone (but is the purer) nor the body when bad humours are worn away.

that they might be made manifest] 1 Cor.11.19.

that they were not all of us] That none of them were of us. An Hebrew phrase, as Pisal.143.2. Chap.3.15. Or, that it might be made manifest in them, that all were not of us, that seemed to be so by their conversing with us.

V. 20. *But ye have an unction*] Ye need not fear seducing: Gods Word and Spirit will safeguard you from false teachers. The Spirit of God, that anointed Christ for a King and a Priest, hath also anointed you to be such, spiritually, Rev.1.6. that ye may be able to guide and defend your selves against false teachers. Oyl was used in consecration, Exod. 30. 25. Thereby are signified the gifts of the Holy Ghost, bestowed on believers, whereby they are consecrated to God, Pisal.45.7. Heb.1.9.

from the holy One] From Christ, in whom the graces of Gods Spirit are, as in a spring, to be communicated to us, Dan. 9.24. Luke 1. 35. John 1. 16. & 3. 34. Pisal.113.2. Isai.61.1.

ye know all things] That are needful for you to know, to preserve you from being seduced by these false teachers, Matth.24. 24. or, that are necessary to guide you to heaven. See the like phrase, Col.3.20. For no man knows all things simply; that is Gods prerogative, Joh. 21. 17. nor any thing so perfectly, as they shall do in heaven, 1 Cor.13.9,10,12.

V. 21. *I have not written unto you, because ye know not the truth*] I write not unto you to acquaint you with any new doctrine, v. 7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet.1.12.

no lye is of the truth] And that ye may be the better able thereby to discover the false doctrines of these seducers, considering how they swerve from it.

V. 22. *Who is a liyer, but he that denyeth that Jesus is the Christ?*] What untruth can be more palpable, or more pernicious then this, that opposeth a truth that hath so pregnant and so plentifull evidences, and is the main scope of the whole Gospel, John 20.31.

He is antichrist, that denyeth the Father, and the Son] The very word *antichrist*, doth signifie a direct opposition to Christ, and that as he is the Son of God, Father: whereupon it followeth, by just consequence, that the denyal of the Son, is the denyal of the Father: and this is a just character of antichrist.

V. 23. *Whosoever denyeth the Son, &c.*] The Jews thought it a wrong to God, to confesse that he had a Son. False teachers arose then, who taught, that it was injurious to God to make Christ equal to him. Both thought it sufficient to acknowledge the Father onely to be God. John thews, that it is an injury to the Father, to deny equall honour to his Son, John 5.23.

V. 24. *which ye have heard from the beginning*] See on ver.7. When once we doubt of things taught in the Scripture, we soon are seduced.

ye also shall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the constant profession of the truth?

V. 25. *And this is the promise*] What greater profit is there to set before us, then eternal life?

V. 26. *These things have I written, &c.*] I have done my part to warn you of these seducers: if ye be drawn away by them, it is your fault, Ezek.33.9. Acts 20.26,27,29.

V. 27. *But the anointing*] See on ver.20.

abideth in you] Remaineth with you, to teach you on all occasions, though other teachers should fail.

ye need not that any man teach you] The true grounds of religion. Ye need onely to persevere in the profession of them. Or, that I should take much pains to inform you in the truth, as ver.21.

of all things] See on ver.20.

ye shall abide] Or, ye will abide. I am so persuaded of you.

in him] In Christ, the holy One, ver.20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 8. *when he shall appear*] In judgment, Col.3.4.

V. 29. *that he is righteous* Christ, of whom he spake last: or, God the Father, of whom we are new born.

ye know] Or, *know ye*.

doth righteousnesse] Liveth righteously, 1 John 3.7.

is born of him], Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph.4.24. 1 John 3.7.

CHAP. III.

Vers. 1. *Behold*] Take notice of it, as of a certain truth, and a great priviledge, John 1.12.

what manner of love] And how great, Matth.8.27.

that we should be called the Sons of God] Both be so, and also acknowledged, Matth.5.9.

the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15.21,24. & 16.3.

V. 2. *now are we the Sons of God*] John 1.12,13. For we have received the Spirit of adoption here, Rom.8.15. Gal.4.5. and so have right to glory, as Gods children.

and it doth not yet appear] Or, *but it doth not yet appear*; as Mat.11.19. It hath not yet been made manifest.

what we shall be] How glorious we shall be.

but we know] Or, *yet we know*. See on Chap.2.1.

he shall appear] See on Chap.2.28. Or, *it shall appear*; as in this verse before.

we shall be like him] Col.3.4. Phil.3.21.

for we shall see him] And therefore must be made like him; else are we not fit to live ever in his presence, which is called seeing of God, Matth.5.8. Heb.12.14.

as he is] As he is, now, in glory, not as he was, in the form of a servant, John 17.24 Phil.2.7,9. & 3.21.

V. 3. *every man that hath this hope*] All that look for salvation by Christ, besides the righteousnesse imputed by God, seek to be inherently holy.

in him] Or, *on him*. On Christ.

purifieth himself] Matth.5.8. Heb.12.14.

V. 4. *Whosoever committeth sin*] Good men must not flatter themselves in their sins, nor give way to their infirmities, as if they were no sins; for they are breaches of Gods law.

transgresseth also the law] It condemns their opinion, who think, that such as are freed from the curse of the law by faith in Christ, are not subject to the command of it, 2 Pet.2.19. Jude ver.14.

sin is the transgression of the law] For, where there is no law, there is no transgression, Rom.4.15. & 5.13. And these two are convertible: for every transgression is a sin, and every sin is a transgression.

V. 5. *He was manifested*] Christ took our nature on him, 1 Tim.3.16. Chap.1.2.

to take away our sins] The guilt of them, by his blood, chap.1. 7. Rev.1.5. The filth of them, by his Spirit, 1 Cor.6.11.

and in him is no sin] Who neither did sin, nor had sin, 2 Cor. 5.21. Heb.7.26. and 4.15. We must not continue in sin, because Christ came to take sin away, and had no sin in himself. Or, for those two reasons, we must not despair of pardon of sin.

V. 6. *Whosoever abideth in him*] John 15.4,5.

sinneth not] Doth, not practiseth sin, as ver.8,9. John 8.24. Maketh it not his trade. He sinneth not out of malice, or, liveth not in a course of known sin.

hath not seen him] Had never any true sight of him, much lesse was ever thoroughly acquainted with him, Matth.7.23. Joh. 10.14.

V. 7. *Little children*] See on Chap.2.1.

he that doth righteousnesse] Not that heareth or talketh of it onely.

is righteous] Doth shew that he is so, Chap.2.29.

as he is righteous] Like him, as Lev.11.44. 1 Pet.1.16. Mat. 5.48. not equal to him, as 1 Sam.2.2.

V. 8. *He that committeth sin*] With plotting beforehand, and delight in it, Rom.13.14. and practising it, as ver.6.

is of the devil] John 8.44. Acts 13.10.

the devil sinneth] Continueth sinning still.

from the beginning] Of the creation, or, of sin; for he was the first sinner, John 8.44.

the Son of God was manifested] See on ver. 5.

that he might destroy] Gr. *dissolve*. For many things are destroyed by dissolution.

the works of the devil] Our sins, as ver.5. and the power the devil hath over us, by occasion of them, 2 Tim.2.26.

V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap.5.1.

doth not commit sin] See on ver. 6.

for his seed] The graces of the Holy Ghost, by whose power he was regenerate.

remaineth in him] Holinesse, planted in him by God, keeps him from sinful courses, and, like good seed, makes him bring forth good fruit; whereas before, like ground not sown, he brought forth nothing but the weeds of sin.

cannot sin] See ver. 6.

V. 10. *whosoever doeth not righteousnesse*] Purity of life, and charity, are two sure signs of a child of God.

V. 11. *message*] Or, *commandment*.

from the beginning] See on Chap.2.7.

one another] Not our kindred onely, but others also, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, not that we should do as Cain.

of that wicked one] The devil, the first murderer, Chap.2.14. Joh.8.44.

and slew his brother] Gen.4.8.

because his own works were evil, and his brothers righteous] Out of mere envy, and malice proceeding from it, Pisal.38.20.

V. 13. *Marvel not, if the world hate you*] Because the same spirit of envy that was in Cain, and the same occasions, are still in the world, Gen.3.15. John 15.18,19.

V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap.5.13.

that we have passed] Already, and are in the state of grace and life.

from death unto life] Out of the state of nature, which leads to hell, into the state of grace, which tends to heaven, John 5. 24. Chap.4.7.

because we love the brethren] This is not the cause of our passing from death to life; but the cause of our knowledg thereof, or the mark whereby we know it; as Luke 7.47.

V. 15. *Whosoever hateth his brother, is a murderer*] For he standeth guilty of transgressing the sixth commandement, Matth.5.21.

no murderer hath eternal life] Gal.5.21. Rev.21.8.

V. 16. *the love of God*] The truth of it, or the force of it, John 15.13. Rom.5.8. Chap.4.9.

because he laid down his life] Because Christ dyed for us, John 10.15. He shewed love to us, in his incarnation; but most of all, in laying down his life willingly for us, John 10.17. He needed not to have done it.

for us] Whom he had no need of, nor no cause given to love; but much cause to hate, Rom.5.8,9.

V. 17. *who hath this worlds good*] That is, things needful for preserving life. So Mark 12.44. Luke 8.43. & 15.12. & 21.4.

his brother] His neighbour, especially a believer, Gal. 6. 10. whom he ought to relieve, because they are brethren.

shutteth up his bowels] Sheweth, by not relieving him, that he is not at all moved with any pity of his wants, or compassion of him, Lam.2.12. Luke 1.78. Phillip.1.8. & 2.1. Col.3. 12. 2 Cor. 7.15. Philem. ver.7,12. Isa. 63.15. For pity doth, as it were, open the bowels, Gen. 43.20 1 Kings 3.16. Matth.9.36. Fraternal charity, should come from maternal affection.

how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never so much, Chap.4.20. James 2.15. The love of God, and of our neighbour, are inseparable, Matth.22. 38,39. Chap.4.21. & 5.1.

V. 18. *My little children*] See on Chap.2.1.

let us not love in word] Not in word onely, as Hos.6.6. Matth. 9.13. & 12.7. Rom.2.28. By giving good words, without actual relief, which is nothing worth, Jam.2.15.

and in truth] Not giving to avoid the importunity of the poor, as Luke 18.4,5. but out of love to them, and pity of their wants. Or, *in deed and in truth*. Because that is true charity, which is manifested by deeds.

V. 19. *And hereby*] Or, *For hereby*. See on Chap.2.2.

that we are of the truth] Sincere Christians, not hypocrites. Or, professours of the heavenly truth, and livers according to it, Joh. 18. 37. Or, the true children of God, ver. 10. Chap. 4, 6. Therefore it followeth, *before him*.

shall assure our hearts] Gr. *persuade*. It hath no assurance by nature, and needeth sure signes to persuade it, that we are sincere, and in favour with him, Luke 1. 6.

before him] Before Christ with confidence, Chap. 4. 17. 2 Pet. 1. 10.

V. 20. *if our heart condemn us*] Though our life be so fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a secret wicked course of life, or of want of charity, ver. 17. God will much more do it, Job 34. 22. Psal. 19. 12.

condemn us] Or, passe sentence against us, according to the Greek etymologie.

God is greater than our heart] We must take notice that God is greater then our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, Job 10. 24.9.

and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chron. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our secret sins, which we know not: and hath more cause, as well as power, to condemn us.

V. 21. *if our heart condemn us not*] Of hypocrisie, or want of charity; as ver. 20.

confidence] To pray freely to him, as v. 22.

V. 22. *whatsoever we ask*, &c.] If we love our brethren, we may be sure God will hear us, and grant our requests, Mat. 7. 7, 8. & 21. 22. Mark 11. 24. Luke 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwise we have cause to doubt of it.

because we keep] Not for our merit, but for his merciful promise to hear such, Dan. 9. 18. Joh. 9. 31.

his commandments] Gr. *commandments*. Of faith in Christ, and love of God and man, ver. 23. Chap. 4. 21.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himself in his Gospel, Chap. 2. 12. Acts 2. 21. Rom. 10. 13.

as he gave us commandment] Joh. 13. 34. & 14. 1.

V. 24. *And he that*] Or, *For he that*; as v. 19. Chap. 2. 2.

dwelleth in him] Abideth joyned to him by faith, Joh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verse. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11.

CHAP. IV.

Vers. 1. *Believe not every spirit*] Every doctrine propounded as received by inspiration from Gods Spirit. Or, every teacher that saith, he hath such a revelation, 1 Cor. 14. 26, 29, 32.

try the spirits] False teachers will boast of the Spirit, and therefore we must trie what spirit their doctrine cometh from; and that by the touch-stone of Gods word, with all diligence, Joh. 5. 39. Acts 17. 11. 1 Thess. 5. 21. Revel. 2. 2. 1 Thess. 5. 21.

whether they are of God] By inspiration or revelation.

many false prophets] Chap. 2. 18. 2 Pet. 2. 1.

V. 2. *Every spirit*] See on v. 1.

that confesseth, &c.] And withal embraceth Christ, by relying on him for eternal life. Or, it may be interpreted negatively; No spirit that denyeth it, is of God. As 1 Cor. 10. 31. Do all to Gods glory: that is, Do nothing to dishonour him, by offending his children, as v. 32.

that Jesus Christ come in the flesh] Clothed with it. Is become true man, John 1. 14. He doth not say, *Is come into the flesh*, left any should deny the personal union of both natures in Christ, or think his Godhead comprehended within the limits of his body: but, *in the flesh*, Rom. 8. 3. 1 Tim. 3. 16.

is of God] Is sent of God, and preacheth true doctrine; as v. 6. Yet his person may be unregenerate, as Iudas was. Or, doth so far forth speak from God, 1 Cor. 12. 3.

V. 3. *And every spirit*] Or, *But every spirit*; as Chap. 3. 2.

that spirit *antichrist*] See on Chap. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, Chap. 5. 1. Joh. 1. 13. James 1. 18. 1 Pet. 1. 3, 23. Though there be so many Seducers, yet ye are safe, as having discerned and overcome their allurements, by the wisdom and power of God dwelling in you.

little children] See on Chap. 2. 1.

and have overcome them] Those false prophets, v. 1. and antichrists, v. 3.

for greater is he that is in you] Chap. 2. 20. Gods Spirit Chap. 3. 24. Ye overcame them not by your own strength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Revel. 12. 11.

then he that is in the world] The Divel, John 12. 31. 1 Cor. 2. 12. Ephes. 2. 2. and 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, Joh. 15. 19. & 17. 9.

therefore speak they of the world, &c.] Because they are of the world, they speak fitably, and are heard readily: for, being sensual themselves, 1 Cor. 2. 14. and addicted to such as themselves, of things pleasing to them, as they have learned by their senses here; men readily hearken to them, Ioh. 3. 31.

V. 6. *We are of God*] Those false teachers, v. 1, 3, 5. are not sent of God to preach his truth, as we are, Joh 3. 31.

he that knoweth God, heareth us] Assenteth to our doctrine, and not to those false teachers, Joh 10. 3, 5.

hereby know we, &c.] By teaching the same doctrine, which the other apostles taught. For Gods Spirit varieth not from himself: and he hath given the word for a perpetual rule to try the spirits by, Isai. 8. 20.

the Spirit of truth] True teachers, who have received the truth by inspiration of Gods Spirit. See on v. 1.

V. 7. *is born of God*] Chap. 3. 9. & 5. 1.

and knoweth God] Chap. 2. 3.

V. 8. *God is love*] He doth not call God Loving, but Love it self: for love is essential to him, and cannot be parted from him.

knoweth not God] See on Chap. 3. 6.

V. 9. *In this was manifested the love of God*] In nothing more, then in giving Christ for us, Chap. 3. 16. Ioh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his only begotten son] And therefore most dear to him, Mat. 3. 17. Gen. 22. 2.

that we might live through him] Ioh. 3. 6. Under life, is contained all happinesse.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot so love him, but must love him for his gifts, as well as for himself. Ours therefore is not worthy of the name of love, in comparison of his, because it cannot be every way so free. And the pure nature of love is more seen in Gods love to us, then in ours to him.

not that we loved God] So freely as he loved us. Or, first, as v. 9. Or, we were so far from loving him, as that we hated him, Rom. 5. 8, 10.

to be the propitiation for our sins] See on Chap. 2. 2. His love appeared the more, in that he sent his son, not only to teach us the way to heaven, but also to dye for us.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phrase, 1 Pet. 4. 18.

so loved us] If he, being so great, so freely loved us, vile, wretched, unworthy and ungrateful persons, as not onely to give his creatures to us, but also his Son to death for us, we ought to love others, that differ not so much from us, though they deserve it not of us. See on v. 10. They may do us good hereafter, we cannot to God.

V. 12. *No man hath seen God*] I propound not God simply to be imitated in all things, because he is invisible, John 1. 18. 1 Tim. 1. 17. Exod. 33. 10. but in his love to us, which hath been so fully manifested. Or, ye may more easily love your brother, whom ye can see, then God whom ye cannot see; as verf. 20.

if we love one another] As we know we have a soul in us, by the working of it, though we see it not: so we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us sure that he loves us. or, he makes us love him more fully: or, to know that our love to him is true, ver. 17. Or, our love to him is more fully manifested, 2 Cor. 12. 9. Iam. 2. 22.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our measure, John 1. 16. Numb. 11. 17. Not all of them, or without measure, as to Christ, Ioh. 3. 34.

V. 14. *And we have seen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16.

V. 15. *whosoever confesseth*, &c.] See on v. 2. 1 Cor. 12. 3.

dwelleth in him] See Chap. 3. 24.

V. 16. *God is love*] See on v. 8. He is love it self; yet sometimes he is called Loving, left we should think him to be a quality, and not a living substance.

and he that] Or, *therefore he that*, as 1 Cor. 5. 13.

dwelleth in God, and God in him] Chap. 3. 24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor. 15. 10.

made perfect] Verf. 12. Chap. 2. 5.

that we may have boldnesse] Or, *freedom*, or *confidence*, Chap. 4. 19, 21. Matth. 25. 34, 35.

as he is, so are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Ephes. 4. 14. Col. 3. 10. Hebr. 12. 10. 2 Pet. 1. 4.

in this world] Even while we abide here, John 17. 11, 15.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, v. 16. we may well be fearlesse of damnation,

nation, and not give way to terrours of conscience, timorousnesse, or desparation. There is no cause of fear of hell, Rom. 8. 31.

perfect love] Sincere, without hypocrisie; as Chap. 3. 18, 19. Or, full, wanting no degree, James 1. 4.

casteth out fear] He that truly loveth God, doth not forbear sin for fear of hell onely, but rather out of love to God; as a loving wife forbeareth all disloyal and unduteful carriage not for fear of death so much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exercise his work, while love doth exercise his; but sometimes it may be of good use in a good man, when the flesh would prevail. Or, perfect love in heaven casteth out all fear of hell.

V. 19. *because he loved us first*] Verf. 10. Not only because of his excellency, which is most worthy of love; but also because he hath cast his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If visible objects move him not, invisible will not, Chap. 3. 17.

V. 21. *this commandment*] Matth. 22. 37, 38, 39.

CHAP. V.

Vers. 1. *Whosoever believeth*, &c.] See on Chap. 4. 2.

is born of God] Chap. 3. 9 & 4. 7. John 1. 12, 13.

loveth him that is begotten also] Loveth Christ, or all Gods children, Chap. 4. 21.

V. 2. *We love the children of God, when we love God*] "Gods children bearing Gods Image; we cannot love God, but we must needs love them: And our love to God, shews that we love them in and for God.

his commandments] Whereof six, to wit, all of the second table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us.

his commandments are not grievous] Because Gods Spirit gives us power and will to do them, Matth. 11. 30. Rom. 8. 2, 4. Phil. 2. 12, 13. And because we love him, we will readily obey him. And God removeth rubs, and maketh our way smooth before us, Prov. 4. 11, 12. Esay 26. 7.

V. 4. *is born of God*] See v. 1.

overcometh the world] See Chap. 2. 15. Or, Satans temptations, who worketh by the world. Or, that which favours of the world, against God, or right reason. These he hath overcome in part already, and shall wholly, as sure as if he had already done it. So the Scripture speaketh of things to come, as past, to shew the certainty of them, Hos. 10. 7. Rev. 14. 8. & 18. 2.

the victory] The means whereby we have begun to conquer, and shall finish it.

our faith] Whereby we lay hold on Christ, and apply his vi*our faith*] Whereby we lay hold on Christ, and apply his victory to us, Joh. 16. 33. 1 Cor. 15. 57. Rev. 12. 11. Chap. 4. 4. and get strength from him to go on in this spiritual warfare, till we have fully overcome all Satans temptations, Rom. 16. 20. 1 Pet. 5. 9.

V. 5. *who is he*, &c.] Not that every one that believeth this, overcometh the world, but none else do it. See on Chap. 4. 2.

V. 6. *that came by water and blood*] That shed water and blood out of his side, John 19. 34, 35. Or, that observed the legal washings and sacrifices. Or, that appointed two sacraments, one in water, the other in wine, a type of his blood. Or, that washeth away the filth of our sins by his Spirit, and the guilt of them by his Blood. Of the first, the legal washings were a type: of the second, the sacrifices.

it is the Spirit that beareth witnesse] By descending on Christ like a dove, Matth. 3. 16. Joh. 1. 32, 33. Or, by raising him from the dead, Rom. 1. 4. Or, by working miracles by him. Or, by assuring us of it in the word, and in our consciences: for, the Spirit is of Gods privy counsel, John 14. 26. & 15. 26. & 16. 13. 1 Cor. 2. 10, 11.

the Spirit is truth] And therefore cannot bear false witnesse of Christ to us, as being truth it self.

V. 7. *For there are three*] The sixth verse may be in a parenthesis; and this verse may give a reason of the end of the fifth verse, that Christ is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witnesse also.

that bear record in heaven] Or, *in heaven, that bear record*; To wit, to us men on earth, that Christ is the Messias, or Son of God. The Father, John 5. 32. & 8. 18. by voyce, Matth. 3. 17. The Son, by miracles, John 5. 36. The Holy Ghost, by cloven tongues, Act. 2. 3, 4, 33.

the word] Christ himself, Chap. 1. 1. John 1. 1.

these three are one] In essence, though they be three distinct persons, John 10. 30. and agree in their testimony concerning Christ.

V. 8. *There are three that bear witnesse in earth*] Or, *There are three in earth, that bear witnesse*.

the Spirit, &c.] See on ver. 6. Some understand it of the Spirit which he sent forth on the cross at his death, Matth. 27. 50. which, with the water and blood coming out of his side, shewed him to be true man.

these three agree in one] Gr. *are for one thing*; or, *are for that one thing*: To wit, to testifie of Christ, as the heavenly witnesses did, ver. 7.

V. 9. *This is the witnesse of God*] Testified by the three heavenly and earthly witnesses, ver. 7, 8. Of Christ, and of salvation by him, ver. 11, 12.

V. 10. *The witnesse*] Or, *That witnesse*, mentioned, verf. 9, 11.

a liyer] Chap. 1. 10. He believeth that he doth, or at least, that he can lye. *He hath made him a lyer*: To wit, in his heart: for he would not have doubted of the truth of his testimony, if he had not first suspected the truth of God himself.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is used, Mark 4. 25. For the tenth verse may be in a parenthesis, as not including the testimony, (which is recorded in this verse) but shewing who have this testimony in them. See the like on ver. 7.

this life is in his Son] The original of it is in Christ. We have it for his merits, and derived unto us from him by his Spirit, John 10. 10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Ephes. 3. 17.

hath life] Is raised from death to life, Chap. 3. 14. and hath in him a principle of eternal life, John 3. 36.

V. 13. *These things have I written*] John 20. 31. On the Name of the Son of God, Chap. 3. 23.

that ye may have eternal life] A right to it, and earnest of it, here, and the thing it self in heaven, in perpetual joy and happinesse.

and that ye may believe] That ye may persevere, encrease and grow strong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not onely believe, as verf. 13. but also have confidence in prayer.

in him] In Christ. Or, *concerning him*.

he heareth us] And will give us what we ask, ver. 15. Chap. 3. 21, 22.

V. 15. *We know that we have the petitions*] That we shall have them granted, as surely as if we had the things already which we pray for. See on ver. 14. John 14. 13, 14. & 16. 23, 24, 26. Gods hearing us, then, is granting our requests.

V. 16. *his brother*] Therefore he must pray for him, because he is his brother.

a sin which is not unto death] Which doth not necessarily bring damnation (through it deserve it) as the sin against the Holy Ghost doth, because God will not give repentance to any that committeth that sin, Heb. 6. 4, 6.

he shall ask] Or, *let him ask*, Pardon for that sinner.

he shall give him] Christ; mentioned ver. 13.

life] Salvation, or deliverance from destruction, when his sin is pardoned as the others request, Job 42. 8. which sheweth that he deserved hell.

for them] Not for one onely, but for many such sinners.

there is a sin unto death] The sin against the Holy Ghost, which is unpardonable, Matth. 12. 31, 32. Heb. 6. 4, 6.

I do not say that he shall pray for it] I do not advise him to pray for pardon for any that hath committed that sin: or, I forbid him to do it.

V. 17. *All unrighteousnesse is sin*] As Chap. 3. 4.

and there is] Or, *but there is*; as Chap. 4. 3. Or, *yet there is*; as Chap. 1. 8.

a sin not unto death] Which may be repented, and forgiven, See on ver. 16.

V. 18. *is born of God*] Chap. 3. 9.

sinneth not] That sin to death, ver. 16. Or, liveth not in a sinful course; as Chap. 3. 6, 9.

keepeth himself] From that sin unpardonable.

that wicked one] The Devil, Matth. 6. 13. Chap. 2. 13, 14. & 3. 12.

toucheth him not] So as to bring him to that sin, and to hell. Or, cannot do him the least hurt, Job 2. 5.

V. 19. *We are of God*] Chap. 4. 6.

the whole world lyeth in wickednesse] All men out of Christ, John 17. 9, 16. are altogether buried in sin: or, lye in it, as in a deep dungeon, or a dead sleep.

V. 20. *And we know*] Or, *But we know*; as verf. 17.

that the Son of God is come] See Chap. 4. 2.

and hath given us understanding] Jer. 24. 7.

him that is true] The true God, verf. 19. as followeth in this verse, opposed to Idols, verf. 21. Or, Christ, spoken of before in this verse.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, Chap. 2. 24.

this is the true God] Christ is the true God, John 17. 3.

Tit. 2. 13. and 3. 4. Jude vers. 25.

and eternal life] The authour of it, ver. 11. Chap. 1. 2. Joh. 6. 68, 69.

V. 21. *Little children*] See on Chap. 2. 1.

keep your selves from idols] From image-worship; for, *idol* and *image* signifie the same thing, but onely the one is a Greek word originally, and the other a Latine. This overthroweth Popish serving God in images, and adviseth men to be careful to avoid not onely palpable idolatry, but all dealing with idols.

Amen] See on Math. 6. 13. Jude vers. 25.

ANNOTATIONS
On the second Epistle of Saint *JOHN*.

The Argument.

THis is the onely Epistle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and respect in the Church: wherein after salutation of her, and her children, he shews his joy in their Gracious carriage, warns them to take heed of deceivers, and concludes with a promise of a pious visitation, and salutation from her Sisters Children.

CHAP. I.

Vers. 1. 

He elder] Some conceive that the Apostle calleth himself so in humility, to equal himself with ordinary pastours, as Peter doth, 1 Pet. 5. 1. Others think John called himself so, in respect of his age. See on 1 John 2. 1.

unto the elect lady] Some think her name was Elect. Others, that she was so called, because she was a choice woman for grace. Others, because the Apostle knew by the Spirit that she was one of Gods elect, 1 Thess. 1. 4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had some civil title of honour above others.

whom I love] Both mother and children.

in the truth] With a true and sincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17. 17. Or, in Christ, who is called *The Truth*, John 14. 6.

but also all the, &c. Such of them as lived in those parts, and knew her piety. This sheweth, it was no private indirect love which John bare to her, arising out of particular ends; but a religious love, common to all Saints.

V. 2. *for the truthe sake which dwelleth in us*] The ground of my love, is the same lively faith wrought in us by Gods Spirit.

and shall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1. 23, 24, 25.

V. 3. *Grace be with you, mercy and peace*] Paul useth the same salutation, 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. He wisheth them Gods favour to their persons, mercy to pardon their sins, and peace of conscience.

the Son of the Father] John 1. 18. & 3. 16.

in truth and love] Or, *with truth and love*. So that particle is used, Mark 1. 23. & 5. 2. He wisheth them encrease of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he conversed with them; or by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or, as the truth of Gods Word prescribes. See on vers. 1.

V. 5. *I beseech thee, Lady*] He intreateth, where he might command, as Paul doth, Philem. vers. 9, 10. It may be he had some respect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2. 7, 8. I teach you no other doctrine then what ye received at first from the apostles, John 12. 34.

that we love one another] John 13. 34. & 15. 12.

V. 6. *This is love*] Herein it consists. Or, *this is that love*, mentioned vers. 5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14. 15, 21, 23. & 15. 10. 1 Joh. 5. 2, 3. Rom. 8. 1. Lust, then, and sparing offenders whom we ought to reprove or punish, is not love, because it is contrary to Gods commandments. Or, love is it whereby we are enabled to keep his commandments, John 14. 21. & 15. 9, 10. Chap. 2. 23. & 5. 2, 3. Love must not be idle, but employed in doing good, according to Gods word.

this is the commandment] Of walking in the truth, vers. 4. or of love, vers. 5.

from the beginning] 1 John 2. 7.

V. 7. *For many deceivers*] I have reason to urge you to constancy, because of false teachers, who seek to seduce you, 1 Joh. 2. 18, 22. and 4. 3. These are impostours or jugglers, who can deceive quick-sighted-men, if they be not very careful, Matth. 27. 63.

that Jesus Christ is come in the flesh] 1 John 4. 3.

V. 8. *that we lose not the things*] We Christians, or we that taught you, if ye continue not in good wayes; for the reward is promised to such as continue to the end, Matth. 24. 13. others lose it, Gal. 3. 4.

we have wrought] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whosoever transgresseth*] Gods command of hearing Christ, Matth. 3. 17. Or, by apostacy forsaketh the truth in doctrine and life, contrary to vers. 4.

hath not God] To his father, nor his Spirit to guide him.

V. 10. *And bring not this doctrine*] Received from Christ, vers. 9. The meaning is, If he bring a contrary doctrine: else we should refuse the society of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your house] Lodge not a false teacher; nor have no familiarity with him, lest he seduce you; and that ye may shew your zeal for the truth, and actually reprove him.

God speed] Gr. *to rejoyce*. That was the ordinary salutation of the Greeks, Acts 23. 26. as *Peace be to you*, was of the Jewes, Luke 10. 5. That is, shew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and so may further him in seducing others, who would not regard the false teacher for himself.

V. 12. *Having many things to write*] He excuseth the shortnesse of his epistle, not by want of matter to write, but by the hope he had of seeing her shortly. For all things were not fit to be written; and a lively voyce affects more then a letter.

face to face] Gr. *mouth to mouth*. Without any letter or messenger coming between, Exod. 33. 11. Num. 12. 8. 2 Cor. 12. 12. 3 John vers. 14.

V. 13. *The children of thy elect sister greet thee*] Vers. 1. Which were with John. So he sendeth other salutations, 3 John vers. 14. So doth Peter, 1 Pet. 5. 13. And Paul often, Rom. 16. 16, 21. 23. 1 Cor. 16. 20. 2 Cor. 13. 12. Phil. 4. 22. Col. 1. 14. 2 Tim. 4. 21. Tit. 3. 15. Philem. vers. 23, 24. Heb 13. 25.

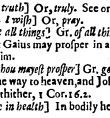
ANNOT.

ANNOTATIONS
On the third Epistle of S. *JOHN*.

The Argument.

THis Epistle is inscribed to Gaius, *to whom the Apostle first wisheth all happinesse, then commends him for his zeal to the Truth, and hospitality to the Brethren, advising him not to be discouraged by the proud and perverse carriage of* Diotrephes, *but to follow the good example of* Demetrius. *Lastly, he concludes with a resolution to see him quickly, and confer with him lovingly of these things; and salutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Vers. 1. 

He elder] See on 2 John vers. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20. 4. nor of Macedonia, spoken of, Acts 19. 29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Paul's host, Rom. 6. 23.

in the truth] Or, *truly*. See on 2 John vers. 1.

V. 2. *I wish*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He wisheth that Gaius may prosper in all persons and things belonging to him.

that thou mayest prosper] Gr. *go well in the way*, Rom. 1. 10. Our life is the way to heaven, and John wisheth Gaius a comfortable passage thither, 1 Cor. 16. 2.

and be in health] In bodily health; for spiritual health followeth.

as thy soul prosperetb] By peace of conscience, through faith in Christ, Rom. 5. 1, 2.

V. 3. *I rejoyced greatly*] See 2 John vers. 4.

when the brethren came, and testified of the truth that is in thee] The brethren sent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by John epistle, ver. 9. refused by Diotrephes, ver. 10. entertained by Gaius, ver. 5, 6. and now returned to John, testified of Gaius his sincerity in religion, (John 3. 21.) and his kind entertainment of them, vers. 6. So Paul doth, Phil. 4. 10, 18. 2 Cor. 9. 1. Heb. 6. 10. Or it may be understood of any Christians that came from thence.

even as thou walkest in the truth] In the true way set out in the Gospel. See on 2 John vers. 4.

V. 4. *then*] Gr. *then those joyes*. Or, *then of these things*.

that my children] Converted by my ministery, 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. vers. 10. Gal. 4. 19. Tit. 1. 4.

walk in the truth] See on vers. 3.

V. 5. *thou dost faithfully*] As becometh a faithful Christian. Or, like a good steward of worldly goods received from God, 1 Pet. 4. 10.

whatsoever thou dost] In entertaining the Saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers disliked.

to the brethren, and to strangers] To those poor Christians that live by thee, and to others that come to sojourn there a while, Isa. 58. 6. Matth. 10. 40. & 25. 35. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. Or, *to the brethren, yea, to strangers*; as this particle is used, Matth. 26. 60. Thy kindnesse stayes not at thy neighbour-Christians, but extends it self to strangers also. Or, by *and*, is meant *especially*, as Matth. 13. 41. Mark 16. 7. and elsewhere, where a special is put after his general. Thy kindnesse to all Christians, sheweth thy faithfulnesse to God, but especially that which is shewed to such as came to preach the Gospel, or were driven from their own home for the profession of it, vers. 7. For such being unknown there, and not able to recompense kindnesse received; this kind of charity is highly praised by God, Deut. 10. 18, 19. Luke 14. 14. Or, *to the brethren, even to the strangers*: To wit, sent by John. See on vers. 3. So the particle is used, Mark 16. 15.

V. 6. *which have born witnesse*] See on vers. 3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the assembly where John was.

whom if thou bring forward on their journey] It may be they might be some godly Christians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly used; and now he adviseth him to do so in their return. Or, if it be meant of those that had returned to John, being sent from him before, he perswadeth Gaius to use them kindly when he shall have occasion to send them again. Or it may be understood of others such like, vers. 5. whom John would have Gaius to go along withal some part of their way, as Christians used to do to their brethren that were strangers, especially to ministers, Acts 15. 3. & 20. 38. & 21. 5. 1 Cor. 16. 11. 2 Cor. 1. 16. Tit. 3. 13. either because they were ignorant of the way, or the way might be unsafe, or they subject to persecution there; so that rich men, and great ones, such as Gaius seems to be, might be a great security to them, by going or sending company with them. Or it might be done to honour and comfort those strangers, or that themselves might get as much good by their society as might be. Others understand it of providing things needful for their journey, till they might come to other Christians, who might take further care of them.

after a godly sort] Gr. *worthy of God*. According to Gods command. Or, worthy of the profession of Gods truth, as Christians ought to do, to credite their religion. Or, honourably, as the ministers and children of God ought to be received. Or, as they would receive God, Matth. 10. 40.

thou shalt do well] Or, *thou shalt do them a good turn*.

V. 7. *Because*, &c.] Because their wants come on them for their love to the true religion, they are worthy to be relieved by the true professours of it.

for his Names sake] God's, vers. 6. To make his Name known, by preaching it, or suffering for it; as on vers. 5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth. 10. 7, 8. that men might more willingly receive the Gospel, 1 Cor. 9. 18, 19. 2 Cor. 11. 9, 12. & 12. 14. Or, being persecuted for their religion, they left all their goods to their persecutours, and fled for their lives.

V. 8. *We therefore*] We Christians, yea, we Jewish Christians especially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive such] To offer and afford them entertainment voluntarily, before they ask for it, Gen. 28. 2, 3. & 19. 1, 2. Luke 24. 29. Heb. 13. 2.

that we might be fellow-helpers] Gr. *fellow-workmen*. By supplying them with means, that they may preach the truth, or suffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and shall have a part in the reward, Matth. 10. 41. Also it may intimate, that as they were relieved by these now, so these may by them in the work another time, 2 Cor. 8. 14.

to the truth] Or, *for the truth*, or, *in the truth*.

V. 9. *I wrote*] To recommend these brethren to the Churches which they were to passe by.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refused to receive them.

who loveth to have the preeminence] It seemeth he was pastour there, and would not let strange ministers be received, lest he should be slighted.

receiveth us not] Acknowledgeth not our authority, by receiving our epistle. Or, receiveth not me, and such as I am; as vers. 10.

V. 10. *I will remember*] Gr. *I will make mention of*. I will speak of them publickly there, to his disgrace.

prating] Gr. *talking foolishly*, or *vainly*.

against us] Against me John; as v. 9. See on v. 12. Or, me, and them I sent.

and not content therewith] As if he were not satisfied with disgracing

disgracing my person, he refuseth, and harshly useth, such as are sent by me.

receive the brethren] He should have entertained them kindly, because he professeth himself a brother to them, as being one of the same religion. See on v. 5.

forbiddeth them that would] This sheweth great malice against them. He will not let any receive them.

and casteth them out of the church] Refuseth communion with these strangers, or those that received them, Joh. 9.34. No doubt this was a great discouragement to Gaius, from his pastour; yet he obeys the Apostle, who had more power over him, v.5.

V. 11. *Follow not*] Gr. *Imitate not.* for they that follow, go the same way. And, to walk after Gods precepts, or according to them, in Scripture-phrase is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, v.9,10. but the good example of Demetrius, v.12. Rom.12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheless in any thing that is good, Math.23.3.

hath not seen God] By the eyes of faith. Hath not known him to his good, 1 John. 4.8. For God cannot be seen, Joh.1.18. 1 Joh.4.20.

V. 12. *Demetrius hath good report of all men*] Of most men, yea, of heathen also, 1 Tim. 3.7. because they got good by him, or heard him much commended by others. Or, of all the brethren that live in those parts, and would have of all others, if they knew him.

and of the truth itself] From his actions, Joh.3. 21. Prov. 31.31. Or, of God, who is the truth itself, 1 Joh.5. 6. Or, he is to be commended indeed, not for the speech of the people onely, which sometimes proves untrue.

yea, and we also bear record] I John do it, as v.9. Or, we have found him kind to us, and do acknowledge it, as v.6. This also might comfort Demetrius against Diotrephes, who took a contrary course. See on v.7.

and ye know] Joh.19.35. & 21.24.

that our record is true] That we use not to flatter, but to speak truly, John 21.24.

V. 13. *I have many things to write, &c.*] See on 2 Joh.v.12. V.14. *But I trust, &c.*] See on 2 Joh.v.12.

face to face] Gr. *mouth to mouth.* See on 2 Joh.v.12.

peace be to thee] Joh.20.19,21,26. See on 2 Joh. v.10.

our friends] The faithful Christians with me here, who love both me and you.

salute thee] With thee all happiness.

greet the friends] Our Christian brethren which are with you; so called, because of their great affection they bear one to another, Tit.3.15. Natural brethren may fail one another, before Christian friends will, Prov.18.24.

by name] Severally. Either John knew all their names, or else they were as dear to him as those friends whom he knew by name, Exod. 33.12. Thus he sheweth not a vulgar or common, but a peculiar paternal, pastoral love unto them.

ANNOTATIONS

On the Epistle of St. Jude.

The Argument.

THis *Apostle surviving many of his colleagues, as it seems,* Verse 17. *writes this general Epistle, wherein after he hath wished much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and conversation, lest they should be seduced by false Teachers, whose manners he describes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apostles doctrine, though they were dead; to build up themselves in grace, to stick close to God, to seek to save others, and concludes all, with the praise of God.*

CHAP. I.

Vers.1. JUDE] The name is proposed, not subscribed, as the manner then was, Act. 23. 26. Of this name was Jacobs fourth son, from whom the Jews had their name. We read also of Judas of Galilee, an author of sedition, Acts 5.37. Judas called Barsabas, Acts 15. 22. Judas Iscariot, Math.10.4. And this Judas mentioned also, Luke 6.16. He is called Thaddeus, Matth. 10. 3. He hath also the name of Lebbeus, Math. Matth. 10. 3. His fathers name was Alpheus, who is called the father of James his brother, Matth.10.3. His mothers name seems to be Mary, Matth.27.56. compared with Matth.13.55.

the servant] See on Revel.1.1. He might have written himself, An Apostle, as Paul doth, Rom.1.1. 1 Cor.1.1. 2 Cor.1. 1. and Peter, 1 Pet.1.1. which was a more glorious title: or, a kinsman of Jesus Christ, as indeed he was, Mat.13.55. but in humility he chuseth the title of a servant. So doth his brother, James 1.1.

of Jesus christ] See on Mat. 1.1.

brother] Christ called some pairs of brethren to be apostles, See on Mat.4.18.21.

of James] The same name with Jacob. See the reason of the name, Gen.25.26. & 27.36. Hos.12.3. He mentioneth his brother, first, because he was famous among the Apostles, gave sentence in the Council of Jerusalem, Acts 15. 13, 19. abode there much, Acts 21.18. Gal.1.19. Secondly, to show that he was no other Jude but the Apostle, Luke 6.16. Act.1.13. Thirdly, to distinguish him from Judas Iscariot, who betrayed Christ, and was also an apostle; and from the other Judes mentioned before.

to them &c.] A general Epistle, not directed to any particular Church, as that to the Romanes, and many other.

that are sanctified] Regenerate, and made holy by faith in Christ. Acts 26.18.

by God] Gr. *in God.*

the Father] This work useth to be attributed to the holy Ghost, Joh.3.5. Tit.3.5. yet the Father hath an hand in it also, Joh.17.17. 1 Pet.1.3.

preserved in Christ Jesus] As v. 11. in the way. Kept true members of Jesus Christ. Or, *preserved to Jesus christ.* Kept by God the Father, Joh.6.39,40. & 10.29. to be presented to Christ blameless at the day of judgment, Ephesi. 5. 27. 2 Cor. 11.2.

called] To the heavenly marriage-feast, Mat.22.2. *&c.* and that externally, by the preaching of the Gospel; for internal calling is all one with sanctification mentioned before.

V. 2. *Mercy unto you*] Compassion, in regard of your infirmities and miseries, which ye are subject to in this world, as well as wicked men.

peace] A sensible persuasion of Gods love, or peace of conscience: for they were at peace with God before.

love] He prayeth God to shew forth the fruits of his love, in doing them good spiritually and corporally. We may be merciful to enemies, and pity them in their miseries. We may be at peace with strangers, and do them no harm. But to those we love, we do all the good we can.

be multiplied] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epistle, and should move them to heed it. Good ministers love their people.

when I gave all diligence] Or, *giving all diligence.* Not as if the apostle were one while diligent, and another while negligent; but he waited always for a fit occasion to write to them. The same Greek word signifieth *haste*: for diligent men make haste to dispatch their work.

to write unto you] He was so careful of them, that when he could not be present to teach them, he wrote to them. There was also an hand of God in it, as in all the other Epistles of the apostles, that such in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common salvation] That salvation in which all the Elect have a joynt part, Ephes. 4.4. Tit.1.4.

it was needful] For him as an apostle, 1 Cor.9.16. for them, because false teachers rose up among them, who might seduce them, v.4. Acts 20.26,27,28,29.

and exhort you] Not to praise you, or reprove you, or barely to intimate to you what you have to do, but to seek to work on your affections by persuasion.

that ye should earnestly contend] As Wrestlers do for the victory.

for

for the faith] His care to save their souls, made him write to them to keep the faith, which is the way to salvation. Faith is not here taken for faithfulness, as Deut. 32.20. nor for credulity, as James 2.19. nor for confidence, as John 3.16. nor for faith of Miracles, as Mat.17.20. but for the doctrine of the Gospel, which is to be believed. So hope is taken for the thing hoped for, Rom.8.24. Col.1.5.

once] Justifying faith wrought in the souls of Gods Elect, is often given; but the doctrine of faith is once, or already given, as v. 5. and never to be changed, Eph.4. 5. but must be kept in purity and integrity, as it was first delivered, without any alteration. Or, once for all; not to be delivered any more, Heb.12.26,27. Hence it is, that a curse is pronounced against such as add to it, or take away from it, Rev. 22. 18, 19. Those dreamers mentioned, v. 8. might both add and take away. Jude biddeth the Christians hold what they have, and refuse the additions and alterations of those false prophets, Gal.1.8.

delivered] From heaven.

to the saints] Who live in the Church of God here on earth, v.1. Rom.1.7.

V. 4. *crept in unawares*] Beside your expectation; as souldiers that march by a town, and suddenly return and take it or, as pioners, who enter by a mine while the souldiers defend the walls. Or, not sent by God, but taking the ministery upon them of their own heads, Joh.10.1. 2 Tim.3.6.

of old ordained] That no man might be offended at their sudden coming in, he sheweth that God knew it before, and did ordain them to destruction.

to this condemnation] To hell, as the angels that fell, v.6. and the Sodomites, v.7. Or, *to this judgment*, 1 Cor. 11.29, 31, 32. To be permitted to fall into these sins, that bring damnation.

ungodly men] Such as worship not God aright; or, have no fear of God at all, Gen.20.11. Psal.30.1. Rom. 3.18.

turning the grace of our God into lasciviousnesse] The grace of God inviteth us to sobriety, Tit.2.11,12., but they turn it to a contrary end.

denying the onely Lord God, and our Lord Jesus Christ] Denying Christ to be God, who was their master by profession (for they professed themselves to be of his houshold) and their Lord by publike authority over them. Or, by their deeds denying Christ.

V. 5. *I will therefore put you in remembrance*] As ministers are Gods remembrancers, Isa.62. 6. so they are the peoples also: for the former, by praying; the later, by preaching.

though ye once knew this] He conceiveth, that, being Christians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet. 1.12.

how that, &c.] Three examples are given: one in the Church, in this verse; another in heaven, v.6. another in the world, v.7. shewing that sinners can no where escape Gods judgements.

the Lord] The deliverance of the people came from God, Exod.20.2.

having saved] Some read, *Though ye knew this, how that the Lord, having once saved.* This is added, to make the judgement the greater, because it came not on them while they were slaves in Egypt, but after they were set at liberty. To this purpose the angels first condition is mentioned, v.6.

the people] Of Israel. He speaketh to them, as men conversant in Scripture, who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and misery, Exod. 1.

afterward] Gr. *the second time*: To wit, after he had once delivered them, he destroyed them. Or, they were once in a foul soil in Egypt, and now the second time in the wildernesse, Heb.11.19.

V. 6. *their first estate*] Gr. *their beginning*: The estate they were first made in. God made them good and happy, as he did men; but they, by their fall, made themselves wicked and unhappy. Or, *principality*: their glorious condition.

but left] Negligence is here attributed to the angels, in that they were not careful to keep so glorious a condition. They are not said to be put out of heaven, but not to keep it, and to leave it; to wit, by sinning, 2 Pet.2. 4.

their own habitation] Gr. *their proper habitation*: Which God had prepared for them, as fit for such glorious creatures.

He hath reserved in everlasting chains] As prisoners are kept in prison bound till the assizes come; so are they kept by Gods power, that they cannot escape. This sheweth, their pains are not yet at greatest. It sheweth also, that they are unavoidable.

under darknesse] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world shall be judged; as vers.14,15. Acts 17.31. 2 Tim.1.18. 1 Cor.6.3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleasant, but very sinful, Gen.13.10,13. & 18.20.

and the cities about them] Adma and Zeboim, Hos.11.8.

in like manner] Being corrupted by their bad example.

strange flesh] Gr. *other flesh*: Mans flesh, which they should not have used in that kinde. Or, *divers flesh*; not created by God to that end, Rom.1.26, 27. This sin hath the name of Sodomy from them.

are set forth for an example] Not to imitate, but to instruct others: to take heed of their sins, lest they perish like them, Revel.18.4. 1 Cor.10.6,11. Are set to hell, as an example of Gods eternal judgement on grosse sinners. Or, being destroyed by fire from heaven, lye still in the dust, as a type of eternal destruction in hell; so that those cities, being drowned in the dead sea, can be built no more, 2 Pet.2.6.

V. 8. *Likewise also*] They were like the Sodomites in uncleanesse, v. 7. like the angels that fell, in despising dominion, v. 6. like the Israelites who murmured against Moses and Aaron, in speaking evil of dignities, v. 5. No sin is recorded in Scripture, but some practise it in after-times.

these filthy dreamers] They were so given to wantonnesse, that they not onely practised it being awake, but also dreamed of it, and defiled themselves in their sleep. Or, dreamers, because they vented their own dreams and fancies instead of Gods truth. Jer.23.25. to 28. 32.

defile the flesh] Make their bodies abominable before God and men, as swine make themselves filthy by wallowing in the mire, Gen.49.4. Levit.20.13,13,14. 1 Cor.6.18.

despise] Gr. *depose.* Or, *abrogate.* To wit, in their hearts; for they live as if there were no rulers over them, Psal. 14. 1. They do as it were reject them, or put them off the throne, Luke 10 16. John 12. 48.

dominion] Not the governours onely, as some do, for their weaknesses, and abuse of their power; but the government it self: they would have no authority to be in the world.

speak evil of] Gr. *blaspheme.* They hurt their fame by reproaches and slanders.

dignities] Magistrates, who were more honourable then others.

V. 9. *Yet*] Though these be thus bold to rail upon magistrates, yet the arch-angel would not rail on the devil, though he were greater then they, and devils far worse then wicked magistrates; and though he were greater then the devil, and they lesse then the magistrates whom they revile.

Michael] Jude had this history either from some canonical book lost, as some think; or, as others, from some history, not canonical; for such are cited in Scripture sometimes: or, by tradition, which was in use before the Scripture was written; or, by inspiration. No doubt it was true, because Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Christ: others, to be a principall angel, Dan.10.13.

when contending with the devil he disputed] That is, he used might in deeds, as well as reason in words. Or, he disputed earnestly.

about the body of Moses] Some understand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. because there the devil, and the words following, are found. Others take it literally, that when God is said to bury Moses his body, Deut.34.6. he employed the arch-angel Michael to do it, that no man might know where it was said; but Satan resisted him, that so the people might know where it was, and worship it in after-times; or, that Moses might not be so honourably buried; or, that his body might lye above ground, out of the land of Canaan, to be abused by the enemies of Gods people.

durst not] Or, *could not endure.* It seemeth Michael had occasion given him to use bad language, and was much provoked by Satan; yet, out of fear of God, durst not do it. See the like in Joseph, Gen.39.9.

bring against him] Or, *add*: to wit, to Satans words, who, as it seemeth, spared no ill language.

railing accusation] Gr. *judgement of blasphemy.*

the Lord, &c.] Zech.3.2.

rebuke thee] Stop thy foul mouth: or, put thee to silence, as Mark 1.25. Luke 4.35. & 13.40.

V. 10. *Speak evil of those things which they know not*] Ignorance should keep them from censuring, especially such persons as are above them, or such things as are above their reach. But they are impudent, and speak evil of the greatest persons on earth, and the greatest mysteries of religion.

what they know naturally] They live not according to natural principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compasse of their sense, and follow sensual objects to their destruction.

as brute-beasts] By natural light and experience, which things the brute-beasts in part know.

in those things] Or, *by those things.* So, *in the holy Ghost*, v. 20. that is, *by the holy Ghost.*

they corrupt themselves] Gr. *they are corrupted.* Such things

they

they corrupt themselves] Gr. *they are corrupted*. Such things they without choise abuse, to satisfie their sensuality, 2 Pet. 2. 12.

V. 11. *They have gone in the way*] So the Scripture useth to aggravate sinners evil courses, by comparing them with goss wicked mens ways set out in Scripture to their perpetual disgrace, 1 Kings 16. 26, 31.

of Cain] They persecute Gods servants for their goodnesse, as he did his brother Abel, 1 John. 3. 12.

ran greedily] Gr. *were poured out*. They made haste to sin for gain, as water runneth space out of a bottle. Or, they lost their souls for gain, as water spilt on the ground is lost, 2 Sam. 14. 14.

the errour] Gain led them out of the right way.

of Balaam] Who would have cursed Gods people, and gave ill counsel against them, for mony, Numb. 31. 16.

perished] Were utterly lost in this sinful course, without hope of amendment. For they were not yet in hell, v. 12.

in the gainsaying] Opposing magistrates, v. 8.

of Core] Others joyned with him, but he was the ringleader, Numb. 16. 1.

V. 12. *These are*, &c.] The apostle, to shame these sinners, bringeth similitudes from feasts, where spots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the sea in the waves, from the heaven in the planets.

spots] Such as pollute mens garments in feasts, arising out of fat or liquor falling on them. Others take it to be an allusion to spots on the body, which disgrace it. Others, to the spots on cattel, that made them unfit for peace-offerings. The sense is, that they were a blemish to their festival meetings.

in your feasts of charity] Made for the poor, as Luk. 14. 12, 13. Or, for others of the same religion with us, 1 Cor. 11. 33, 34.

when they feast with you] They came without bidding, thrust themselves in, and defiled the tables with gluttony and drunkennesse, evil doctrine, wanton words, gestures, looks.

feeding themselves without fear] Impudent persons, not fearing to offend God by intemperance, nor regarding what men might say of them therefore, Luke 18. 4.

clouds they are without water] Promising rain to the husbandman, but giving none: so these made shew of great learning and piety, whereby they might do good to others; but were empty of both, and deceived mens expectations.

carried about of winds] Unstable, and comming to nothing in the end, Eph. 4. 14.

trees whose fruit withereth] Gr. *autumn-trees*: Such as put out in autumn, when they should give fruit.

unfruitful] Because blowing so late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, first losing their fruit, and then dying themselves, as trees blowing so late use to do: so these apostata's were first dead by nature, born in sin, Eph. 1. 1, 2. Secondly, having made a shew of spiritual life, by professing the true religion, they lost that also, by falling into errours and vices. Or, twice dead: that is, altogether or certainly dead, as Psal. 62. 11. Job. 33. 14. so these were sure to go to hell, v. 4.

plucked up by the roots] Past all hope of springing up again. It is a bad condition for a tree, to blossom, and yet bear no fruit: it is worse to die, and have no hope of ever bearing any fruit hereafter: worst of all, to be plucked up by the roots: then it is good for nothing but the fire. Such was the condition of these false teachers.

V. 13. *raging waves of the sea*] Gr. *wilde*. For the waves roar like wilde beasts in the wood. Hereby is signified, men given to extream lusts, or passion, or pride, triumphing and insulting over others, as one wave in the sea throweth down another 2 Pet. 2. 18.

Foming out their own shame] By their vain words revealing their internal corruptions, as the raging sea casteth out dirt and mire, Isa. 57. 20. Phil. 3. 19. The Greek word is *shames*: that which doth most of all shame them.

wandring stars] Not constant, like the fixed stars, but passing from one course of religion or life to another, as planets remove: or rather, as blazing stars, which have no regular motion, and quickly vanish away, notwithstanding their glorious shew for a time.

to whom is reserved] See on v. 6.

the blackness of darknesse] The most black darknesse. So hell is described, Mat. 8. 12. & 22. 13.

for ever] In hell.

V. 14. *And Enoch also*] Or, *For even Enoch*. So the one particle is translated, Mat. 13. 21. and the other, Mark 3. 19. He foretold of their destruction, and therefore it is certain. Whence this history was taken, see in the like, on v. 9.

the seventh from Adam] Including Adam for one. See the like, Mat. 1. 17. This is mentioned to shew the antiquity of this prophecy: for he lived some while with Adam. The worlds end is certain, and the day of the general judgment; for it hath been foretold wel nigh from the beginning of the world.

prophesied of these] Of such men as these, that should trouble the Church in future times. Or, *to these*: that is, to such as these in his time, whose destruction he foretold. So will these be destroyed now also.

behold] This sheweth the certainty and glorious nesse of his coming, Ia. 7. 14. Hab. 1. 5.

the Lord cometh] He will as surely come, as if he were now coming, Hos. 10. 7. Revel. 14. 8. & 18. 2. That manner of curse which the apostle usth in that solemn curse, Maranatha, 1 Cor. 16. 22. seemeth to be taken from the first words of this prophecie.

with ten thousand] Divers millions, Dan. 7. 10. Rev. 5. 11.

of his Saints] Holy Angels to attend him, Matth. 25. 31, 32. 2 Thess. 1. 8. Or, holy men risen again, as Mat. 19. 28. 1 Cor. 6. 2. 2 Thess. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, especially such as are particularly mentioned in the words following, to eternal misery, Mat. 25. 33, 34, 41, 46.

to convince] To prove them not to be such as they pretend, and to make them acknowledg the justice of their condemnation, Luke 19. 22.

of all their ungodly deeds] These false teachers did much hurt by bad life, as well as by evil words, and must answer for both.

ungodly committed] Ungodlily: after a wicked manner, without all fear of God, v. 4.

of all their hard speeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Psal. 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

which ungodly sinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have spoken him] Against God himself, Psal. 73. 9. & 78. 19. Mal. 3. 13.

V. 16. *These are murmurers*] Privy whispررers, Mat. 20. 11.

complainers] Out of discontenc and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

walking after their own lusts] After the corrupt motions of the flesh, Rom. 8. 1. 2 Pet. 3. 3.

their mouth speaketh] They not only think so, but utter it aloud, Psal. 73. 9, 11.

great swelling words] Vainglorious words, rising like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

mens persons] Or, *faces*. Their external shew of wealth or greatnesse, Prov. 24. 23. Acts 10. 34. Gal. 2. 6.

because of advantage] They respected not godly wise men, but flattered great men in the world, to raise or enrich themselves, v. 11. and made the profession of piety a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongst these false teachers, take heed therefore e that ye be not seduced by them.

beloved, remember the words] Charity teacheth us to judge, that the sins of Gods servants come, out of forgetfulnes, not out of evil purpose. So men judge of the errours of them they love.

which were spoken before] That they might not be offended at the rising up of these wicked ones in the Church, he sheweth that there coming was foretold, v. 4, 14.

of the apostles] That is, by the apostles. Not which others spake of them, but which they spake. It seemeth Jude was alive, when moth of the apostles were dead, and therefore he putteth them in minde of their sayings, that they might not die with them.

V. 18. *mockers*] A great part of the miseries of Gods people come from mockers, 2 Pet. 3. 3. Gen. 21. 9. Gal. 4. 29.

in the last time] 1 Tim. 4. 1. 2 Tim. 3. 1.

who should walk after, &c.] See on v. 16.

their own ungodly lusts] Gr. *lusts of wickednesse*. Most wicked ones. See the like phrase, Dan. 10, 11, 19. For the matter, see on v. 15, 16. They should live well who deride others, left they lay themselves open to contempt: but lightly, they themselves are evil and shamelesse.

V. 19. *who seperate*] Themselves, as Heb. 10. 25. Or, others, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

sensual] Men that follow their senses, and lose heaven for pursuing worldly objects, as v. 10. Or, *natural*, or *animal*. Men having nothing in them more then beasts, but a reasonable soul remaining yet in their natural condition, and not new born, although they make much shew of godlinesse. So the word is used, 2 Cor. 2. 14. and fo the opposition following seemeth to interpret it.

having not the spirit] And therefore have no holinesse in them, nor nothing to do with Christ, Rom. 8. 9.

V. 20. *But ye, beloved*] They destroy the building, by separating the parts one from another; but do ye build it up, as the wise woman doth, Prov. 14. 1.

building

building up your selves] It is not enough that ye have laid a right foundation, but ye must confirm and advance your selves daily in your spiritual estate, on the foundation of faith in Christ, as a building ascends. For Christian men are not dead, but living stones, and help to build themselves, 1 Pet. 2. 5. It may be understood of encreasing their own graces severally, as 2 Pet. 3. 18. or, of edifying one another, as verf. 22, 23. Heb. 10. 25. Acts 9. 31.

on your most holy faith] Verf. 3. Faith either of credulity, or of confidence, ought to have holinesse attending on it.

praying in the Holy Ghost] That is, by the holy Ghost. See on verf. 10. Mark 12. 36. & 13. 11. Not putting up such faint petitions as flesh and blood suggesteth, but such fervent ones as Gods Spirit putteth into us, Rom. 8. 26.

V. 21. *Keep your selves*] See on verf. 20. 1 Tim. 5. 22.

in the love of God] Whereinye love God. Persevere constantly to love him, and do it daily more and more. Or, where-by God loveth you by doing nothing that may make him take away the sense of his favour from you, or cause him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful sentence of Christ at the day of judgement, whereby he will bestow eternal life on us, that have deserved eternal misery, Matth. 25. 34.

V. 22. *And of*, &c.] It is not sufficient to look after our own salvation, but we must promote other mens also.

some] Of weak, simple, seduced persons, or men more flexible, and of a more tender nature then others.

have compassion] Out of mercy admonish them gently of their duty, when ye have lovingly shewed them their errours, Gal. 6. 1. Rom. 14. 1. & 15. 1.

making a difference] Not dealing so severely with them, as with others that are more obstinate.

V. 23. *And others*] *Hardened ones*; or, perverse, or seducers themselves.

save] That is, endeavour to save. It is not in our power to save, but it is often attributed to the instruments, to persuade them to diligence, Rom. 11. 14. 1 Cor. 7. 16. & 9. 22. 1 Tim. 4. 15. James 5. 20.

with fear] Gr. *in fear*, or, *by fear*; as verf. 10, 20. Out of fear of their sudden perdition, if ye should not presently help them. Or, by terrifying them with Gods judgments, unlesse they repent. Or, by sharp censures, 1 Cor. 5. 5.

pulling them] Gr. *snatching*. That is, pulling hastily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more then it self doth, and fearing the death of it, thought she be tender-hearted, yet pulleth it out with violence, and, it may be, paineth some member, to save the life of the child: fo do ye hastily, with a kind of harshnesse, seek to save obstinate sinners, Tit. 1. 13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not onely the pollution it self, but even the garment: wherein it is.

spotted by the flesh] As cleanly persons cannot endure spots of grease or blood on their garmente, verf. 12. Or, as under the law men might not touch a menstruous cloth, or as God in the law would not accept a spotted peace-offering: fo do ye not onely hate their sinful lusts, verf. 8. but also come not in their company. Or, avoid not onely grosse sins, but also the very signs and tokens of them, 1 Thess. 5. 22.

V. 24. *Now unto him*, &c.] The apostle, after inscription, verf. 1. beginneth his epistle with prayer, verf. 2. Now he endeth it with the praise of God. So God must be the alpha and omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, shewing that we have cause to praise him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor. 9. 24. wherein men hasting to the goal, and not observing the ruggednesse of the way, may fall. God onely can keep us from falling. The best have had their slips, when they trusted to their own strength, Matth. 26. 35, 70.

and to present you faultless] Gr. *to make you stand*. At the day of judgment, to make you stand, without guilt or filth of sin.

before the presence of his glory with exceeding joy] Being free from sin, to look upon Christ sitting on his glorious throne without any fear, yea with great cheerfulnesse, when wicked men cannot endure the sight of his majesty, Luke 23. 30. Revel. 6. 13.

V. 25. *To the onely wise God*] Rom. 16. 27. 1 Tim. 1. 17. Some men were wise, as Solomon; but God is onely wise: First, because he onely is wise originally: the wisdome of the wisest men is from him, Gen. 41. 39. Psal. 119. 98. Gods wisdome is from himself. Secondly, because he onely is insepatably wise: he showeth wisdome in all his actions, 1 Cor. 1. 25. men do not so, Eccles. 10. 1. Thirdly, he is insuperably wise: he overcometh the wisdome of the most subtil men, 1 Cor. 1. 19. but no creature can go beyond him.

our Saviour] Tit. 2. 13. & 3. 4. Gods wisdom is used for our good and salvation: and every believer hath as much right to salvation by Christ, as the Apostles.

be glory] Let him be honourably accounted of by all, especially by those that shall be saved by him.

majesty] Heb. 1. 3. & 8. 1. 2 Pet. 1. 16. Let him be royally attended by all, as the supreme Governour of all.

dominion] Or, *strength*. Let all acknowledge him able to do what he will, and to over-rule all creatures, Psal. 115. 3.

power] Or, *authority*. Let them confesse his just authority over all.

now] At this very present. We that now live, are subject to him. The Kings that had power over us, when they dye have no more; but God liveth still, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages*, of the world. His dominion will last to the end; therefore is he called *Eternal*, 1 Tim. 1. 17. which in the Greek there, is, *The King of ages*, to distinguish him from all other kings, who rule but in one age; as David, Acts 13. 36.

Amen] See on Matth. 6. 13.

ANNOTATIONS
On the Revelation of S. *JOHN*.

The Argument.

THis last Book is of singular use for Christians to the end of the world. The division of it is to be found, Chap. 1. 19. The things that John had seen, contain the glorious vision of Christ among the Golden Candlesticks, Chap. 1. The things which are, are the Epistles to the seven Churches then in being, Chap. 2. and 3. The things which shall be hereafter, are the Prophecies following, wherein God frames himself a Church to worship him to the worlds end, and shewes the patern of it to John, Chap. 4. Preparation is made for the opening of the Seals, Chap. 5. Six whereof are opened, Chap. 6. and the story brought down to Constantines time. The Heathen persecution being then ceased, and a more bitter to come under the Popes; God prepares him a Church, and Scales such as should stand out this storm in a more private course of worship in the Wilderness, Chap. 7. The seventh Seal being opened, six Angels blow their Trumpets, and foretell the miseries that should fall on Popish Rome, before the time of Reformation, Chap. 8. 9. The little Book containing the vesselsion of the Revelation, is brought forth, Chap. 10. The Church in the Wilderness persecuted, is set out; and the seventh Angel blowing the Trumpet, proclaims liberty of Religion again, Chap. 11. The beginning of this troublesome time is set out to be a little before Constantines time, when the Church was in labour to bring forth a Christian Emperour; and the end of it foretold to be after a thousand two hundred and threescore years, Chap. 12. which falls out to be the time of the establishing of the Protestant Religion in the Empire, as appears in the Notes. The two great Beasts that shall persecute the Church all this while, are set out, Chap. 13. The restauration of Religion, and ruine of Popery, Chap. 14. Gods people praising him for the same, Chap. 15. The seven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees destroy Babylon and Antichrist, are poured out, Chap. 16.

The

The Whore, the City of Rome, *to be destroyed under the fifth Viall, is described*, Chap. 17. *Her destruction is set out*, Chap. 18. *The convocism of the Jews, and utter subversion of Antichrist, which come under the sixth Viall, are set down*, Chap. 19. *The happy estate of the Church afterwards for a thousand years, with the overthrow of the* Turks *after it, and the day of Judgement after that, which come under the seventh Viall, are spoken of*, Chap. 20. *The everlasting happinesse of Gods Saints in soul and body in Heaven with God and Christ, is set out*, Chap. 21. *and in the five first* Verses *of* Chap. 22. *The conclusion consists of confirmations, exhortations, promises, threatnings, prayers*, Chap. 22. *Further satisfaction in particulars, the Reader may find in the Notes.*

The great God and our Saviour, who hath revealed these excellent Mysteries to us, Give us Grace to walk worthy of so great a favour in this World, and a portion in the eternall happinesse herein foretold, in the World to come. Amen.

CHAP. I.

Vers. 1. 

He Revelation] The former books, for the most part, are either historical, or doctrinall: this is; for the main matter of it, symbolical and prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, symbolically represented. It is called, a Revelation, because it was revealed by God; and the things therein contained are such, as no wisdome of man, without some such special revelation, could have manifested or foreseen. So 2 Cor.12.1,7. Matth.11.25. & 16. 17. 1 Cor.2.9,10.

of Jesus Christ] Because John had it from him, as Paul his revelations, 2 Cor.12.1,2. and his Gospel, Gal.1.1,2.

God gave unto him] That is, revealed, or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth these things to Christ, as man, (for he had them of himself, as God) that the great account God hath of him may thereby appear, John 5.20.

to shew] Not to keep them to himself, but to acquaint his Church and children, even in succeeding ages with them; as 1 Pet.1.12.

his servants] The faithful: not his servants at large, as all men, yea all the creatures, are, Psal.119.91. & 148.8. but his servants in special manner, his household-servants, Gal. 6. 10. Eph.2.19. For their use and behoof it is, that these things are revealed by God to Christ, and by Christ to those that are, yet in a more special manner, as John is hereafter styled, and Paul elsewhere, Rom.1.1. 2 Cor.1.1. Gods servants, the Apostles and the Prophets, Amos 3.7. See vers.4.

must shortly come to passe] So that this book, for the main matter of it, is not any history or relation of things past, but a prediction of things to come: which were to commence shortly after, in regard of their first beginning, vers.3. but to run on, after they were once begun, in a constant and continued course to the world end.

by his angel] Christ employeth an angel; called *his angel*, to shew his power, as well in heaven as on earth, Matth.28.18. Ephes.1.21.

unto his servant John] The angel is sent to John, for the credit of his ministery, Chap.17.1. & 21.9. & 22. 8. So Dan. 8. 16. & 9.21,22. Zech. 1.9,14,19. This John was the Apostle; for no other would take that name in writing Scripture while he lived, without some note of distinction; neither do we know any other John infallible, beside the apostle: and it is recorded in the Ecclesiastical history, that this John was banished into Patmos in the reign of Domitian. As he was the beloved Apostle, so Christ honoured him above others, in writing Scripture. He appeareth to be an Evangelist, in his gospel: an Apostle, in his epistles; a Prophet, in this revelation.

V. 2. *of the word of God*] By *the word of God*, some understand here this book of the revelation, and the things therein contained. Others, by *the word of God*, understand the Gospel of John: by *the testimony of Christ*, his epistles, which begin therewith, 1 John 1.1. by *the things which he saw*, his revelation. In this sense, it sheweth the author of this book, and one ground to believe him, Because of his former faithfulnesse. It may be understood of his preaching Gods word; as vers.11.

V. 3. *and they*] A change of the number, Psal.1.27.5.

keep] Reserve, or observe; keep in heart and life, as Luke 11.28. James 1.25. John 13.13. That not onely read or hear these things, but also remember them, believe them, observe how they are fulfilled, and live according to the directions given in this book, chap.22.14,18.19.

the time] Gr. *season*, or *set time*: as Matth.16.4. & 21.41. Luke 1. 20.

at hand] When these things shall begin to put in execution for a great part of them: is not yet fulfilled, vers.1.

V. 4. *John to the*] This sheweth, that the whole revelation was an epistle to these Churches. So doth the conclusion, chap. 22. 21.

seven Churches] Named, vers.11. and presented with several epistles, chap.2. & 3. trusted with this treasure of the prophecies following, but not made types of particular Churches in after-times, though there may be some likenesse between them, and the ensuing Churches in divers things. The order of revelation is here observable: God revealeth to Christ, Christ by his angel to John, John to those Churches, but for the use of the whole Church, vers.1.

in Asia] The lesse: for Hierusalem in likelihood was now destroyed; and these were the most famous Churches, fittest to keep these mysteries, and to communicate them to posterity.

grace and peace] Rom.1.7.

from him which is] Exod.3.14. From God the Father, who is eternal. That which is common to the three persons, is here attributed to the Father, who is the first in order, and from whom the other two persons have their personal existence.

the seven Spirits] The Holy Ghost, who, in regard of his manifold graces, wrought in these seven Churches as plentifully, as if a particular spirit had been in each Church. Seven also being a note of perfection; as Chap.5.6. It cannot be understood of angels, because John prayeth for grace from him whom here he so describeth.

before his throne] Not to shew an inequality, but because God the Father, in the works of illumination, sanctification, and comfort, worketh in his servants by his Spirit. See Chap.4.5.

V. 5. *the faithful witnesse*] Who fully and truly revealed Gods will to us, by himself and his apostles, Heb. 1. 2. and so shewed himself to be the Prophet foretold, Deut. 17. 15, 18. Acts 3.21,22.

first begotten of the dead] Or, *first brought forth*, 1 Cor.15.20. Col.1.18. He that arose first from the dead to go to heaven: for Enoch and Elias dyed not: others raised up, lived here, and dyed after; neither are their bodies yet in heaven. He saith, *Begotten*, because resurrection restoreth that bodily life which we had by generation before. See Matth.19.28.

Prince of the Kings of the earth] Who is above them all, and from whom they all hold, Chap.17.14. & 19.16. 1 Tim. 6.14, 15. Matth.28.18. Prov.8.15,16. Rom.9.5.

loved us] The sole ground of all the ensuing benefits. So Gal.2.20. Ephes.2.4,5,6. & 5.2.

and washed us] 1 Cor.6.11. Heb.9.14. 1 John 1.7. This was the greatest demonstration of his love, The shedding of his blood for the cleansing of us from our sins, Chap. 5. 9. and 7. 14.

V. 6. *and hath made us*] As he redeemed us by his Blood, so he hath regenerated us by his Spirit, 1 Cor. 6.11. 1 John 5. 6. and made us Kings, to rule over the devil, the world, and the flesh, Chap.20.6. and Priests, to offer up to God the personal sacrifice of our selves, Rom.12.1. the verbal sacrifice of praise, and real sacrifice of alms, Heb.13.15,16.

kings and Priests] Chap.5.10. 1 Pet.2.5,9.

and his Father] Or, *even his Father*, 1 Cor. 15. 24. Gr. *his own Father*. Christ is the natural Son of God.

dominion] Or, *might*, or *strength*; as 1 Cor. 15. 24. Give unto Christ the glory of his dominion, or power, Psal.29.1,2, 3, &c.

V. 7. *Behold*] As if he beheld him with the eye of faith already appearing. So of Abraham, John 8.56. and of Moses, Heb.11.27.

he cometh] He will ere long come: and though he may seem to stay long, yet will, in due time, as surely come, as if he were in coming, or already come, Heb.10.37. 2 Pet.3.4,9.

with clouds] Dan.7.13. Matth.24.30.

every eye] That is, all men: for the eye is the instrument of sight.

and they also] Or, *even they also*, as vers.6.

which pierced him] Zech.12.10. John 19.34,37. That had any hand in the crucifying of him, Psal.22.16.

kindreds] Gr. *tribes*. Alluding to the division of the land of Canaan, Josh.13.7. Psal.78.55.

because of him] Because they saw him, whom they crucified, to be their Judge; or him whom they caused to be crucified. Or, *before him*; as 1 Cor.6.6. Some of all nations shall weepat his coming.

even so. Amen] A double affirmation, for certainty; the one Greek, the other Hebrew, as chap.22.20.

V. 8. *I am Alpha*] Chap. 21. 6. and 22. 13. Isa. 41. 4. and 44.16. It seemeth here to be spoken of Christ. Compare it with ver.11,13. Chap.11.12,13. The phrase is taken from the

Greek

Greek letters, whereof alpha is the first, and omega the last. The sense is; I was before all creatures, and shall abide always, though all creatures should perish. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermost end, Chap. 4. 11. Prov.16.4. Rom. 11. 36.

which is] See vers.4. what was there ascribed to the Father, is here given to the Son, to shew the coeternity of the Son with the Father.

the Almighty] Able to do all things, Job 42.2. or having power and authority over all. See vers.5,6. Psal. 103.19.

V. 9. *brother and companion*] He commendeth himself, and this his employment, to them, from that fellowship he had with them in troubles here, and was to have with them in glory hereafter, 1 Pet.5.1,9. So Phil.1.5,6,7. Heb.10.34.

kingdome] As well of grace here, as of glory hereafter, Rom. 5. 21.

patience] Patient expectation of Christs coming, 1 Thess.1.3. 2 Thess.3.5.

was in the isle] Some think he went thither voluntarily, to avoid persecution. Others, that he was banished by Domitian the Emperour, *Euseb. hist. Eccles. lib.3. cap.14.*

Patmos] In the Egean sea; or Archipelago, among the isles called Sporades: a desert place, *Plin. lib.4. cap.12.*

for the word of God] Not to preach it there, but for preaching it before, in Ephesus, and other places. Or, as others, for Christs sake, who is called *The word*, John 1.1. 1 John 1.1. See on vers. 2.

V. 10. *in the Spirit*] In a spiritual rapture and extasie, Ezek. 3.12. Acts 10.10. & 22.17. 2 Cor.12.2,3. By the Spirit of God taken off from the sense and regard of outward things, that I might wholly attend the visions ensuing.

on the Lords day] The day on which our Saviour rose again, the first day of the week, on which the Church constantly met for the publick service of God. The time and place are mentioned, to confirm the truth of the history: and the day, to adde more honour to that day, which is here called The Lords day, as The Lords table, 1 Cor.10.21. and the Lords supper, 1 Cor.11.20.

behind me a great voyce] This great voyce called John to attention; and the rather, because it came behind him, unexspected.

of a trumpet] For sound, loud and shrill, Isa. 58.1. and of use, to summon men, by several tones or manner of sounding, to several employments, Exod.19.16,19. Num.10.2,10. 1 Cor. 14.7, 8.

V. 11. *Alpha*] See on vers. 8.

What thou seest thou?] What thou shalt see forthwith, is to be revealed to others.

Churches] See vers.4.

Ephesus] A city of Ionia, famous for the Temple of Diana in it, Acts 19.1,27.

Smyrna] A city of Ionia likewise, neer which were the olympian games celebrated.

Pergamus] A city of Bolia, afterwards made a province of the Romans.

Thyatira] A city of Lydia, not far from Ephesus.

Sardis] A city of Lydia also, in Cyrus his time, next to Babylon for wealth, *Xenoph. Cyrop. lib.7. cap.3.*

Philadelphia] A city of Lydia, as some think; or, as others, of Mysia, or Eolia, having the name from *Ptolomeus Philadelphus.*

Laodicea] A city of Caria, neer to the city of the Colossians, Col.4.16.

V. 12. *the voyce*] Him from whom the voyce came; or, to take further notice of the voyce it self, Exod. 20. 18. Deut. 4. 12.

golden candlesticks] The Churches, which are the light of the world, Matth.5.14,16. Phil. 2. 15,16. They are compared to gold, because they excell other societies, as much as gold doth other metals.

V. 13. *in the midst*, &c.] To teach, guide and protect them, Psal.46.5. Zech.2.5.

like unto the Son of man] Or, *a son of man*, (as like a son of the gods, Dan.3.25.) that is, like a man, Dan. 7. 13. Whether it were Christ in his humane nature, or the angel mentioned, vers.1. representing Christ, or some other form, it is uncertain.

with a garment down to the foot] Dan.10.5,6. It was the custome of rulers to wear garments and girdles distinct from others, Isa.22.21. Exod.28.24. & 39.5. The robes of such were usually large and long, for state, Eccles.27.8.

girt about the paps] Or, *about the middle*: As their manner was, to keep their side-garments from sweeping the ground, and hindring them in going, Exod.29.9. Luke 12.35.

girdle] A symbol of power and might, Psal.93.1. Isa. 11.5. & 23.10. & 45.1,5.

V. 14. *white like wooll*] This signifieth Christs eternity, as it doth God the Fathers. Dan.7.9.

as snow] Matth.17.2. & 28.3.

as a flame of fire] Bright, lightsome and piercing. See Dan. 10.6. implying his omniscience, whereby he is able to disperse all darknesse, and to pry into all the corners of mens hearts, and descry the privy plots and contrivances of the adversaries of his Church, Prov.15.11. Psal.139.11,12. Job 34.21,22. Heb. 4.12,13.

V. 15. *fine brasse*] A kind of bright and precious brasse, of which, *Plin. lib 34. cap.2.* Or, amber, of the colour of burnished brasse. See Ezek.1.4,7. Dan.10.6.

as if they burned] Or, *glowed with fire*. Intimating, as some think, Christs ability to destroy the enemies of his Church, as Zech.3.5. Or, as others, so to terrifie men, that they may thereby be converted, Psal.8.3,15,16.

as the sound, &c.] A mighty loud voyce, as Chap. 14. 2. So Dan.10.6. Terrible to his enemies; or, powerful to raise men from the death of sin, John 5.25.

V. 16. *in his right hand*] To keep them safe; shewing his great love to them, and care of them, Psal.63.8.

seven stars] The ministers of the seven Churches, vers.20. Ministers give light to the world, having received it from Christ, as the stars from the sun.

out of his mouth, &c.] This sheweth the power of Christs word, Chap. 2. 16. Heb.4.12.

in his strength] At noon-day, Judg.5.31. Psal. 37. 6. This setteth out the greatnesse of Christs glory and majesty, Matth. 17. 2.

V. 17. *as dead*] He could not endure the sight of Christ in his glory. So Dan.10.8,9.

his right hand] He sent not an angel to raise me up, but did it himself. See Dan.10.10.

I am the first] Isa.41.4. & 44.6. See Notes on vers.8.

V. 18. *and was dead*] Though I once dyed for your sins, yet I am now alive again to appear to thee, and shall live for ever, to protect my servants, Rom.6.9,16.

keyes of hell, and of death] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave, and death.

V. 19. *Write the things*, &c.] John is commanded to write the vision which he saw before, vers.12. &c. the Epistles to the seven Churches, which were then in being, chap.2. & 3. and the Prophecies of the time to come, chap. 4, &c. to the end of the book: so that here is a perfect division of the book, and no need to make the Churches types.

V. 20. *The seven stars are*] That is, do signifie; as the bread is Christs Body in the Sacrament. So Gen.41.26,27. Dan. 2. 38. & 7.17. Matth.13.37,38,39. Luke 8.11,15. Chap. 17. 9, 10,12,15.

the angels] The ministers: so here called, to shew the honour due to that office. Or, *messengers*: for they are Gods messengers to his people, Mal.2.7. & 3.1.

CHAP. II.

Vers. 1. A*NGEL*] See notes on Chap.1.20.

Ephesus] Look Chap.1.7.

that holdeth, &c.] See Chap.1.16.

who walketh, &c.] Look the notes on chap.1.12,13.

V. 2. *I know thy works*] I take notice of them, and approve them, Psal.1.6. & 101.4. Matth.7.23. Though all power to do good cometh from God, and the works of the best men have some imperfections; yet such is Gods mercy, that he accepteth of them.

works] Course of life and practise, 1 Tim.4.12. Tit.2.7.

thy labour] In preaching the Gospel, 1 Thess.5.12. 1 Tim. 5. 17.

patience] In bearing persecutions that followed his preaching and practice, 2 Tim.3.10, 11, 12.

cannot not bear] Endure them, or forbear reproving them. An argument of zeal, John 2.15,17. 2 Pet.2.8.

them that are evil] Such as are wicked in thy flock.

apostles] Such as feigned themselves to be sent immediately from Christ, but were not, 2 Cor.11.13.

V. 3. *hast borne*] Hast born much from these, whom thou couldest not bear with, v. 2.

hast patience] continuest constant in thy sufferings, Heb. 10. 34.36. & 12. 1.

not fainted] Art not weary of thy work, Gal. 6. 9. 2 Thess. 3. 13. 2 Cor. 4. 16.

V. 4. *hast left*] Hast abated somewhat of thy former fervour and forwardness.

first-love] Or, *former love*; 1 Tim. 5. 12. shewed in diligent teaching and ordering of his people, John.21.16,17. He was not, it may be, so careful in feeding and tending his flock, as when John was there co oversee him. Not onely idolatry and false doctrine, but negligence, in a minister, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent

tent sinner: A serious consideration of the haynousnesse of his sin; hearty remorse for it, and a renewed course of life.

remove] Take it from that place, and settle it in some other, where it shall finde a better acceptance, Math. 21. 43.

thy candlestick] My Church from out of Ephesus, Chap. 1. 20. and leave it in darknesse. It seemeth by the pastours negligence, the people were grown remiss also; for a great judgement is threatned to them.

except thou repent] God repeateth it, to shew how well pleased he would be with their returning, Ezek. 18. 31, 32. & 33. 11.

V. 6. *But*] I will not yet remove the candlestick, for the reasons following.

this thou hast] This goodnesse left in thee.

hatest] Doest not onely forbear, but inwardly hate and abhor, Psal. 94. 10. Amos 5. 15. Rom. 12. 9.

the deeds] Not the persons, Psal. 101. 3.

Nicolaitans] Who held wives to be common, as ecclesiastical histories affirm. Some think, they are so called from Nicolas the deacon, mentioned, Act. 6. others, from some other of that name.

I hate] Psal. 11. 5. Prov. 6. 16. & 18. 13.

V. 7. *He that hath an ear*] Let not the pastour onely, but every one of the Church of Ephesus, lay this to heart. Or, let them hearken whose ears God hath opened, Psal. 40. 6. Isai. 50. 5. or, that have a spiritual ear, as well as a natural, to hear what God saith, Deut. 29. 4. Psal. 85. 8. Prov. 20. 12. See Math. 13. 9.

overcometh] His spiritual enemies, the devil, the world and the flesh, Rom. 8. 37. & 12. 21. & 16. 20. 1 Cor. 9. 27. 1 Joh. 4. 4. & 5. 4, 5. Chap. 12. 11. & 15. 2.

of the tree of life] Perpetual happinesse, figured by the tree of life, Gen. 2. 9. Rev. 22. 2.

in the midst] Alluding to the situation of the tree of life in paradise.

paradise] Heaven, Luke 23. 43. 2 Cor. 12. 4.

V. 8. *Smyrna*] See notes on Chap. 1. 11.

first] Chap. 1. 8, 17.

was dead] See Chap. 1. 18.

V. 9. *I know*] See v. 2.

and tribulation] Troubles, losse of goods, and reproaches, which thou suffersest for the truth, Heb. 10. 34. & 11. 36, 38.

but thou art rich] Towards God, Luke 12. 21. spiritually, Luke 16. 11. 2 Cor. 8. 9. 1 Tim. 6. 18. James 2. 5.

say they are Jews] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Math. 3. 9. Joh. 8. 33, 39. Rom. 2. 28, 29. 2 Tim. 3. 5.

synagogue of Satan] Not of God, as once they were, and pretend still to be, Phil. 3. 3, 5.

V. 10. *Fear none*] So as out of fear to do any thing unbeseeming a Christian. Math. 10. 28. Luke 4. 4.

thou shalt suffer] The storm is not yet past; imprisonment and streits will follow.

devil] By wicked men his instruments, Ephes. 2. 2.

be tried] The devill would destroy, but God will suffer you onely to be tried, Chap. 3. 10. James 1. 12.

ten dayes] A short time: or, as others interpret it, ten yeers; either in Diocletians time, as some think, or in Trajans, as others.

faithfull unto death] Constant in thy Christian course and profession to the fall, Heb. 3. 6, 14. Or, unto the shedding of thy blood by death, for the testimony of my truth, Heb. 12. 6. Chap. 12. 11. & 20. 4. Die, rather then deny thy religion.

crown of life] Either an everliving, everlasting, never-fading crown or garland, 1 Pet. 1. 4. & 5. 4. or, celestiall glory, life eternal, as a crown, or for a crown, James 1. 12. as the sign of circumcision, that is, circumcision as or for a sign, Rom. 4. 11. An allusion to them that run or wrestle for a garland, 1 Cor. 9. 24, 25. 2 Tim. 2. 5. & 4. 7, 8.

V. 11. *He that hath an ear*] See notes on v. 7.

of the second death] Consisting in the separation of soul and body from God, and sequestration of them both to eternal torments, Math. 25. 41, 46. 2 Thess. 1. 9. Chap. 20. 14. 14. & 21. 8. So called, in relation to the natural death foregoing it, whereby soul and body are onely severed either from other. Though he may suffer this, yet shall he escape that. It shall not be able to seize upon him, Chap. 20. 6.

V. 12. *Pergamus*] See notes on Chap. 1. 11.

the sharp sword] Look on Chap. 1. 16.

V. 13. *I know*] Vers. 2.

where] In how perilous a place, and among what manner of people thine abode is; Psalm 57. 4. and 120, 5, 6. Ezek. 2. 6. Phil. 2. 15.

seat] Or, *throne*. Where the Romane governour liveth, who is Satans chief instrument in persecuting the Saints, v. 10.

holdest fast my Name, &c.] Doest still maintain thy Christian profession, Heb. 10. 23. So Chap. 3. 3, 8, 10, 11.

even in those dayes] As in a dangerous place, so in the times of greatest triall, Chap. 12. 12. & 13. 10. & 14. 12.

Antipas] A name contracted of Antipater, as Artemas of Artemidorus, Tit. 3. 12. Epaphras of Epaphroditus, Col. 4. 12. Phil. 4. 18. Demas of Demetrius, 2 Tim. 4. 12. Silas of Silvanus, Acts 15. 40. 1 Thess. 1. 1. The name of some godly minister of Christ, in likelihood, who had suffered martyrdom there for the truth.

martyr] Who gave his life for the testimony of the truth concerning me; Acts 22. 20.

V. 14. *hast there*] Dost not put them out of the Church, that they may not hurt others, 1 Cor. 5. 2, 6.

of Balaam] Who taught Balak to set fair women on work to tempt the Israelites to eate of the meat they had sacrificed to their idols, and to commit folly with them, Numb. 24. & 25. Chapters, & 31. 16.

V. 15. *Nicolaitans*] See notes on vers. 6.

V. 16. *Repent*] Look on v. 5.

sword] See Chap. 1. 16.

V. 17. *hidden manna*] He shall both spiritually taste of me here, and feast also with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Psal. 105. 40. John 6. 27, 32, 49, 50. Luke 22. 30. and withal, to the golden pot of manna, placed in the holiest of all, Heb. 9. 3, 4. Exod. 16. 33, 34.

a white stone] Assurance of the full discharge of all his sins, 1 Joh. 1. 7. Or, perfect absolution at the day of judgement, John 5. 24. For the heathen absolved men by white stones, and condemned them by black ones. Or, a privy mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a bidden guest thereunto, Chap. 19. 9. alluding, as some think, to those shells, stones, or tokens, that were wont to be given as tickets, with their names on them, to such as were to be admitted to the solemn feasts, held in honour of those that were victorious in their sacred games.

a new name] Add to his absolution such glory, as none can understand, but such as have it, 2 Cor. 2. 9. An inward assurance of his right and interest in these honours. He alludeth to Isai. 62. 15. All these things follow the victory.

V. 18. *Thyatira*] See notes on Chap. 1. 11.

his eyes] See on Chap. 1. 14, 15

V. 19. *I know*] See v. 2.

and thy charity] Or, *even thy charity*; as v. 13. for here he reckoneth up the works in particular.

and service, &c.] Thy ministering to the Saints; as Rom. 16. 1. Heb. 6. 10. and faithfulnesse in thy calling, and patient bearing of troubles ensuing it; as Chap. 2. 2.

and thy works] The fruits of these particular graces. Or, *and thy works, that the last are more then the first*. So this conjunction is used, Luke 3. 20. & 5. 1.

V. 20. *a few things*] See notes on v. 14, 15.

Jezebel] 1 Kings 16. 31. Some wicked woman like her self, or of the same name with her, or both.

V. 21. *of her fornication*] She was not onely taught her self, but taught others also to be naught like her self, vers. 22. False doctrine and bad life, idolatry and adultery, go oft together, v. 14, 15. Numb. 25. 1, 2. Hos. 4. 11, 12, 13, 14.

and she repented not] Or, *but she repented not*; Math. 11. 19. She added impenitency to her incontinency and other sins, Rom. 2. 4, 5.

V. 22. *into a bed*] As there is a bed of ease and pleasure, Amos 6. 4. so of languishing and disease, Psal. 41. 4. The later is here intended, but with allusion to the former. Her punishment shall be like her sin. Adulterers often lye long sick of foul diseases, Job 20. 11. Prov. 5. 11.

V. 23. *And I will kill her children*] Her bastards; as 2 Sam. 12. 14. Others understand it of spiritual adultery; and then her adulterers are her fellow-false-teachers, and her children they whom she had seduced.

I am he which searcheth] Psalm 7. 9. Jer. 11. 20. & 17. 10. They shall know that I am the true God, by my punishing them for their secret sins, Psal. 90. 8. 2 Sam. 12. 12. Ezek. 8. 12.

V. 24. *unto you*, &c.] Both ministers and people. Or, unto you, even the rest; as ver. 13.

not known, &c.] Are ignorant of those things they call the depths of God; as 1 Cor. 2. 10. but are indeed the depths of Satan. Or, not allowed; as Psal. 101. 4. Math. 25. 12.

none other burden] Denounce no further troubles against you, then what you suffer already. So prophecies of evils to come are called burdens, Isai. 13. 1. & 23. 1. or, I will lay no other laws on you to live by, then what you have already received of the apostles, v. 25. Acts 15. 28.

V. 25. *Hold fast*] Chap. 3. 11.

till I come] To the last, v. 10. or, to the end, Math. 24. 13. till my second coming, general or special, 1 Cor. 11. 26.

V. 26. *overcometh*] See notes on v. 7.

my works] Enjoyned to him by me. Or, such as I require, not as Jezebel teacheth.

power over the nations] To joyn with me in judging them at the last day, Psal. 149. 5, &c. 1 Cor. 6. 2. Jude v. 14, 15.

V. 27. *And he shall rule them*] Psal. 2. 9. Gr. *feed them*; as Psal.

Psal. 78. 71, 72. Mic. 5. 4. Mat. 2. 6. That is, rule them with a rod of iron, with a might and power irresistible, Psal. 110. 1. subduing and maulling to peeces all refractary and rebellious ones.

as the vessels] Or, *that ere the vessels*; as Psal. 2. 9.

be broken to shivers] That is, utterly destroyed, without recovery, as earthen vessels broken are, Isa. 30. 14. Jer. 19. 11.

V. 28. *morning star*] The full fruition of my self, chap. 22. 10. 2 Pet. 1. 19. Or, the next degree of glory to me, as the morning-star is next the sun, Isa. 14. 12.

V. 29.] See notes on v. 7.

CHAP. III.

Vers. 1. A*ngel*] See notes on Chap. 1. 20.

Sardis] Look on Chap. 1. 11.

hath the seven spirits] Chap. 4. 6. See notes on Chap. 1. 4. He hath the Spirit, either because the Spirit proceedeth from Christ, and is therefore called his Spirit, Rom. 8. 9. or else because he sendeth the Spirit into the hearts of the elect, Joh. 15. 20. & 16. 14.

hath a name, &c.] Thou art an hypocrite. Thou seemest alive to the world, but art dead to God, 1 Tim. 5. 6. Or, thou carriest a show of some vigorousnesse and vivacity with thee, but art indeed in a languishing condition, little better then dead, v. 2. like that, 1 Cor. 3. 1. Or, thou hast a spiritual lethargie, or dead palsie, and art like a body some members whereof are dead, though not all, v. 2.

V. 2. *Be watchful*] Rouze up thy self, and shake off this lethargical disposition, Eph. 5. 14.

the things which remain] Those graces which are not yet quite dead in thee. Or, *the rest*: to wit, of thy flock, that are in a languishing condition.

V. 3. *as a thief*] Chap. 16. 15. Math. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. I will come upon thee, when art secure, unexpectedly, as thieves come on men asleep.

V. 4. *a few names*] A few men, Acts 1. 15. known to Christ by name.

defiled their garments] Carried themselves wickedly in their lives, as the Balsamites have done, Chap. 2. 14. Jude v. 23.

in white] In glory, as Mat. 17. 2. & 28. 3. In glorious raiment, such as great men in times of triumph and festivity used to wear, v. 5. Chap. 7. 14. Eccles. 9. 8.

they are worthy] In my account; as Luke 20. 35. 2 Thess. 1. 5. and in comparision of the Nicolaitans, Chap. 2. 15. Or, meet and fit; as Mat. 3. 8. Eph. 4. 1.

V. 5. *in white*] See v. 4.

book of life] Chap. 20. 12. Phil. 4. 3. in which the names of the elect are written.

I will confess] I will own and acknowledge him for such an one, as he hath owned and acknowledged me, Matth. 10. 32. Mark 8. 38.

angels] Mat. 16. 27. & 25. 31.

V. 6. *He that hath an ear*] See notes on Chap. 2. 7.

V. 7. *Philadelphia*] Look on Chap. 1. 11.

key of David] Of the house of David, Isa. 22. 22. That is, of the Church. A similitude borrowed from those that keep the keys of a city, castle or palace; the gates whereof therefore cannot be opened or shut, without their permission or direction, Neh. 7. 3. & 13. 19. So in the next verse he had opened a Church door in Philadelphia, which none should be able to shut again, 1 Cor. 16. 9. 2 Cor. 2. 12.

V. 8. *I know*] See notes on Chap. 2. 2.

no man can shut it] Thou hast adversaries, but none shall be able to take the Gospel from thee. Or, none shall be able to stop or impeach the passage of it with thee, 1 Cor. 16. 9.

V. 9. *synagogue of Satan*] See notes on Chap. 2. 9. Worthip before thy feet: reverence thee as one beloved of me, Isa. 60. 14. 1 Cor. 14. 24, 25.

V. 10. *thou hast kept*] Thou hast been patient, as my word commanded thee, in troubles past. Or, hast with much patience maintained and held fast the Christian profession.

the word of my patience] Or, *my word of patience*. (As, My mountain of holinesse, Isa. 56. 7. for, My holy mountain: his Son of love, Col. 1. 13. for his dearly beloved Son: his word of power, Heb. 1. 3. for, his most powerful word.) The Gospel (it is a doctrine of patience) and that in the highest degree: and partly, because the keeping of it requireth patience; without which, and that in some good measure, the profession of it cannot be maintained so as it should, Luke 21. 19. Heb. 10. 36.

I will keep thee] Afford thee immunity and freedom from those general persecutions and troubles which shall befal other Churches.

hour] It argueth, both a set time, as John 7. 6. Mat. 27. 45. and a short time, as Mat. 27. 40.

all the world] The most places of the known world, Luke 2. 1.

to try] Who be sound, and who unsound; as 1 Cor. 11. 19. who will stick close to the truth, Chap. 2. 13. and 12. 11, 17. and 14. 12. Psal. 44. 17. and who flinch, and fall off, Math. 13. 21. 2 Tim. 4. 12. Times of trouble, are times of triall, Psal. 66. 10. Rom. 5. 3, 4. James 1. 2, 3, 12. 1 Pet. 1. 6, 7. and 4. 12.

V. 11. *I come quickly*] Thy troubles shall not last long. Or, it will not be long ere I come to call to account, Chap. 22. 12, 20. Heb. 10. 37. James 5. 8, 9.

which thou hast] The profession of the right religion.

that no man take thy crown] That it be not taken away, Luke 12. 20.

thy crown] The honour promised thee, v. 9. Or, the heavenly glory promised to such as persevere, 1 Cor. 9. 24. Matth. 24. 13. See notes on Chap. 2. 10.

V. 12. *a pillar*] He shall have an everlasting happinesse in heaven. An allusion to 1 Kings 7. 21.

the Name of my God] He shall be openly acknowledged to be the child of God, Rom. 9. 26. 1 John 3. 1, 2. Mal. 3. 18. Heb. 11. 16.

name of the city of my God] He shall be enrolled, as a free denizen and a citizen of the heavenly Jerusalem, Luke 10. 20. Eph. 2. 19. Phil. 3. 20. Heb. 12. 23.

cometh down from heaven] Not of the earthly Jerusalem, but of that Jerusalem, the knowledg whereof is revealed to us from heaven: or, whose state is not from man, but from God in heaven; as Math. 21. 25. Gal. 4. 26. Heb. 11. 10, 11. Chap. 21. 2.

my new name] He shall be honoured for a king and conquerour, like me; Phil. 2. 9. Or, he shall have a new name, of mine imposing or giving. See Isa. 65. 15.

V. 13. *He that hath an ear*] See notes on Chap. 2. 7.

V. 14. *of the Laodiceans*] Look on Chap. 1. 11. Or, *in Laodicea*.

Amen] A name given to God, for his faithfulnesse and firmness, Isa. 65. 16.

faithfull and true Witnesse] See on Chap. 1. 5.

beginning of the creation] He that gave being to all creatures, Col. 1. 16, 17, 18. John 1. 3. or, he that hath power over all creatures, Math. 28. 18. Acts 10. 36. Rom. 9. 5. or, the authour, founder and beginner of the new creation, Mat. 16. 18. 2 Cor. 5. 17. Eph. 2. 10. Chap. 21. 1, 5.

V. 15. *I know*] See notes on Chap. 2. 2.

neither cold nor hot] Thou standest indifferently affected, neither eager for the truth, nor an open adversary thereunto. Neither a zealous professour, nor a professed enemy to religion, but a neuter.

I would thou wert] I would thou wouldest manifestly declare thy self, either for the one side or the other; as 2 Kings 18. 21. I should better brook thee, if thou didst either: as the stomack can better brook meat either hot or cold, then lukewarm, between both.

V. 16. *I will spue*] As the stomack casteth up meat which it broketh not or abhorreth; so will I cast thee off, as a loathsome thing, which my Soul loatheth and abhorreth. So Levit. 18. 27, 28. Isa. 1. 13, 14. Amos 6. 8. Zech. 11. 8.

V. 17. *Thou sayest*] He taxeth him for his pride and selfconceit, in bragging and vaunting himself, as if he had all manner of spiritual grace in abundance, and were not wanting in any kinde of it; as Rom. 15. 14. James 2. 4. Or, had made such a progresse therein, that nothing needed to be added to that perfection that already he had attained: contrary to that, Phil. 3. 12, 13.

knowest not] Are altogether ignorant of thine own estate, as men naturally are wont to be, Rom. 7. 9.

wretched] In a very lamentable plight, whatsoever thou deemed and dreamest of thy happy condition; Jer. 4. 10. and 6. 14.

poor] Or, *beggerly*. Like a begger boasting of wealth, Prov. 13. 7.

blinde] Destitute of spiritual eye-sight; Acts 26. 18. Eph. 1. 18. and 4. 18. 2 Pet. 1. 9. The reason why he is so mistaken in himself and his own estate.

naked] Devested and ftripe of all spiritual apparel and ornaments; Gen. 3. 7. Exod. 32. 25. Ezek. 23. 26.

V. 18. *I counsel*] Christs advice to him, to seek remedie against those spiritual evils, and supply of those spiritual wants, from himself, as the fountain whence all grace issueth, Joh. 1. 16.

gold] Spiritual grace, James 2. 5. and true faith more precious then gold, 1 Pet. 1. 7.

tried in the fire] Able to endure the triall of Gods word and Spirit, Jer. 23. 29. 1 Cor. 3. 13. or, the fiery triall of affliction, Psal. 66. 10. 1 Pet. 4. 12.

white raiment] Of which, Chap. 4. & 19. 8. See v. 4.

shame of thy] That thy defects and defaults be not discovered, and lie open to thy disgrace; Exod. 32. 25. Ezek. 23. 29. Hos. 5 9. Chap. 16. 15.

eye-salve] Of the Spirit, or spiritual wisdom, Acts 26. 18. 2 Cor.4.6. Ephes. 1.7,18.

see] And take notice of thine own estate, how it fareth with thee, Jer.3.13.

V. 19. *As many as I love*] Prov. 3.12. Heb.12.6,7.

be zealous] And fervent, not lukewarm, as formerly, vers. 15, 16.

and repent] See Chap 2.5.

V. 20. *I stand at the door*] As attending, and waiting, with much patience, Cant.5.2.

and knock] At the door of mens consciences, both by outward means, and inward motions, Psal.16.7. as one desirous of admittance, Cant. 5. 2.

hear my voice] Not give me bare hearing, but hearken to what I say, Joh.5.29. Heb.3.7. Psal.95.7.

open] To receive and entertain me by faith; not in his house, but in his heart, John 1.11,12.

I will come in] I will unite my self to him, take up my lodging with him, and make mine abode in his soul, Isai. 57. 15. 2 Cor.6.16. 1 Joh.4.16.

sup with him] Converse familiarly, chearfully and comfortably with him, as friends use to feast and make merry one with another, Cant. 5.1. John 14.23. For their feasts were for the most part, at supper-time, when their daily employments were over, Luke 14.17. See Chap.19.9.

V. 21. *To him that overcometh*] See Chap. 2.7.

to sit with me] To reign with me in grace here, in glory hereafter, Rom.5.21. & 8.17. 2 Tim.2.12. Matth.19.28. Chap. 4.4. & 5. 10. & 20.4,6. & 22. 5.

I overcame] All difficulties that I was encountred with, in pursuit of the work by the Father assigned me, John 17. 4. Heb. 12. 2.

in his throne] On the right hand of his Majesty, Mark 16. 19. Eph.1.20. Col.3.1. Heb.1.3. & 8. 1. & 10. 12. & 12. 2.

V. 22. *He that hath an ear*] Look on Chap.2.7. Here is the conclusion of the first vision.

CHAP. IV.

Vers. 1. *After this*] Immediately after the first vision: for all the revelation was shewed to him in one day, being the Lords day, Chap.1.10.

I looked] Desirous to see more of these glorious visions.

a door opened] The heavens so opened, as if the door of some stately palace were set open, by which might be discovered such glorious sights as within it were to be seen. So Ezek. 1. 1. Mat. 3.16. Acts 7.56. & 10.11.

in heaven] Some take it for the Church on earth, which is as heaven, in comparison of the rest of the world, and in, or for which, these things are to be fulfilled; as Chap.12.1. Others, for heaven it self, where God sitteth in majesty, and from whence these things were revealed to John, Psal.115.3.

and the first voice, &c.] Or, *and the former* (as Chap. 2. 4.) *voice which I heard as it were of a trumpet, talking with me, said, Come up, &c.* See Chap.1.10.

Come up hither] That he might see and hear the better, and not mistake by reason of distance. The same words, but for another end, are used, Chap.11.12.

which must be hereafter] He cometh to the third head mentioned, Chap. 1.19. See notes there.

V. 2. *Immediately I was in the Spirit*] After some intermission, he was taken up into another spiritual rapture: or, spiritually carried up into heaven in a vision. See Chap.1.10.

a throne was set in heaven] He seeth God sitting on a throne above, that the things to come might be with the more solemnity revealed.

one sat] God the Father appeareth to him in the form of a king on a throne, v. 8, 9, 10. Chap. 5.1. & 22. 1. It may be a representation of Gods sitting in his Church on earth, as king over it. Thus God appeared, Isai.6.1. Ezek. 1. 26. and 11. 22. Dan.7.9.

V. 3. *like a jasper, &c.*] The Church is compared to gold, Chap. 1. 20. God here, to some of the choiest gems in beauty and price, far beyond gold, Job 28. 15, 19. jasper. A precious stone so termed, of its eminency in Hebrew. The last stone in the high-priests breastplate, Exod. 28. the first in the foundation of the heavenly Jerusalem, Chap. 21. 19.

sardain] Or, *sardius*. A precious stone so called, by the Greeks, from the city Sardis, about which plenty of them was; in Hebrew, odam, of its deep red and bloody colour: the first in the priests breastplate, Exod.28.17. and the sixth in the foundation of the celestial city, Chap.21.20.

round about the throne] Over the top of it, Ezek.1.28.

emerald] A precious stone of a deep green colour: the fourth both in the high-priests breastplate, Exod. 28. 18. and in the foundation of the celestial Jerusalem, Chap. 21. 19.

V. 4. *four and twenty seats*] Twelve on the right hand, and twelve on the left.

four and twenty elders] All Gods Saints of the old and new Testament, comprehended under the twelve patriarchs and twelve apostles, Chap.5.8,10.

sitting] As reigning and judging together with Christ, Mat. 19. 28. 1 Cor.6.2,3. Chap.2.21.

in white raiment] In token not of innocency onely, but honour also and triumph; Chap.3.4. & 7. 14.

crowns] Tokens of royal state and glory; Psal. 21.3. Cant. 3. 11. Chap. 1. 6.

V. 5. *lightnings*] Either to set out Gods power in confounding the enemies of his Church, Psal. 22. 12, 14. & 97. 3, 4. Or, his majesty in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven, Exod. 19.16. So Ezek.14.13,14. Psal.81.7.

voices] An Hebraism, for loud sounds and craks of thunder; Exod. 9 23,28. & 20. 18.

lamps of fire] To shew the illuminating works of the Spirit; Acts 2. 3. Eph.1.18. So Ezek.1.13.

seven spirits] See notes on Chap. 1.4.

V. 6. *a sea of glass*] Whose water was clear, and transparent, as glass. This seemeth to have been as a stately footstool beneath the throne: a sea here, as the earth, Isai. 66. 1. Or, as a curious pavement both under and before the throne, like crystal, as that like saphire, Exod. 24. 10. of which kinde of stones some or blue or skie-coloured, some are white as crystal. By it, some understand the Scriptures, or the word of God, as being full of perspicuous truths, guiding us to Godward, Psal. 19. 8. & 119. 105, 130.

in the midst of the throne, and round about the throne] Two standing just against the midst of the throne, and one at each corner. Or else their bodies were underneath the throne, and their heads appeared without: or, as some read it; *Between the throne, and those things that were about the throne.* And then the order is this: God the Father sitting on the throne: next, the Lamb, Chap. 5. 6, 7. then, the Spirit of God, like lamps: then, the lies of the Scriptures: then, the four beasts or wights: after that, the four and twenty elders: lastly, the angels, compassing them in; Chap. 5. 11. This was the majestical vision that John now saw.

four beasts] Or, *living wights*. These represent the ministers of the Gospel, comprehended as it were in the four evangelists, Chap.5.8,10.

full of eyes before and behinde] To shew the vigilant care of the pastours, Acts 20.26,28. Or, his looking forward to God sitting on the throne, and backward to his people, Heb. 2. 1, 2.

V. 7. *And the first beast, &c.*] Or, *living wight*. Under those representations, are set out the eminent gifts of the ministers of the new Testament. Some are like lions for courage, 2 Sam. 17.20. Others, like oxen, for labour, Psal.144.14. Others, like men, for prudence in government, Job 35. 11. Prov. 30. 2. Others, like eagels, for deep insight into divine mysteries, Job 39. 28, 29.

V. 8. *six wings*] To shew how ready Gods ministers ought to be to help every man committed to their charge: for the wings are just so many as the elders. See Isa.6. 2.

full of eyes within] As before, to look toward God, and behinde toward their people; so within to look to themselves, Acts 20.28. 1 Tim. 4. 16. Or, full of heavenly knowledg, and spiritual grace; Matth. 23.15.

rest not day and night, saying] Gr. *have no rest*, &c. They continually praise God, and set out the trinity of persons in the Godhead, and the supream authority, unity of essence, omnipotency and eternity of God.

Holy] Isa.6.3.

which was] Chap. 1.4.

V. 9. *give glory*] Acknowledg that glory and honour that is in God, Psal.29.1,2.

V. 10. *fall down before him*] As unworthy to sit in his presence, Psal.95.6. & 99. 5.

and worship him] Do as it were kiss his feet. The word originally is taken from dogs, that couch down when the master cometh in, and lick his feet. They shew the lowest signes of humility to God. See Chap.1.9.

cast their crowns] Not that they slight their glory conferred on them by God; but, whatsoever honour they have, they confess they had it from God, and are content to lay it down at his feet, and dereft themselves of it, to do honour to him; John 3. 30. 2 Sam. 6. 21, 22. A real Amen to the words of the ministers, v. 8. Chap. 5. 13.

V. 11. *to receive glory, and honour, and power*] Chap.5.12. To receive the praise of thy power.

for thou hast] The people must praise God understandingly, and give a reason why they do it.

for thy pleasure] As they were made by thee, so to do thy will, and to bring glory to thy Name, Prov. 16. 4. Rom. 11. 36. Or, *by thy will they are*; as Chap.12.11. that is, by thee alone all things are preserved, or kept in being, and were created; therefore all glory belongeth to thee, 1 Chron. 29. 11, 12, 14.

CHAP. V.

Vers. 1. *IN the right hand of him*] Gr. *at his right hand*: Neer unto him, so as none might lay hand on it, and meddle with it, without his leave. Here it is manifest, that God appeared unto John in the form of a man. Or, the book is in his right hand, to shew, that none can know what is written in it, without his leave: Deut.29.29. Acts 1.7.

him that sat] Of whom, see Chap.4.2.

a book] An history of things concerning the Church of God till Christs second coming, as appeareth at the opening of the seals.

written within and without] Gr. *on the backside*. The matter was so copious, that the inside of the book could not hold it; Ezek. 2. 10. A phrase taken from the manner of writing in rolls of parchment or paper; which, when the matter was so large as it could not be all written on the one side, they were fain sometime to write on the backside the residue. Some by the things present were written on the one side, and the things to come on the other. Or, *written within, and on the back side sealed, &c.* So that the matter was written within, and the seals wherewith it was sealed up, affixed on the outside; to shew, that none could look into it, or by humane wisedom come to know what was contained in it: 1 Cor. 2. 9. 11. See Isa.29.11. Jer.22.11. Dan.12.2.

with seven seals] It was divided into seven parts, and every part had a seal; as appareth by the opening of each seal.

V. 2. *a strong angel*] It may be the angel mentioned, Chap. 1.1. whom Christ appointed to reveal these things to John. He is said to be strong, that he might speak so loud, that all men might hear him.

Who is, &c.] This sheweth the great desire the angels have to search into those things which concern the Church, 1 Pet. 1. 12.

Who is worthy] A free essay offered to all, but great worth required in him that should attempt it. The like speeches are used, Jer.49.19. Matth. 14.45. 2 Cor.2.16.

V. 3. *no man in heaven, &c.*] That is, no man at all; for all men are in one of these places, v. 13. Phil. 2. 10. The angel taketh their not answering, or not appearing, for an acknowledgment of their inability, or indignity, or both. So Isa.41. 28,29.

to look thereon] Or, *therein*. For John looked on it, v.1. The sense is: No man was judged worthy to know or publish these great mysteries.

V. 4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean persons sometimes are used for the benefit and support of greater, Acts 18. 26. So an angel is sent to strengthen Christ, Gen. 49.9.

the lion of the tribe of Judah] Christ, the Messias, the powerful King of the Church, Luke 22. 43.

the Root of David] One of the seed of David, Matth. 1. 1. Rom. 1. 3. Not the root from whence David sprang, but a branch that sprang from David, as from a root, Isa. 11. 1. Acts 13 23. Chap.22.16. and yet from whom, as from a root, or a branch that both hath a principal of life in it, and a power to convey the same also to others, life and health spiritual accrue also to David; Matth .22.43.

hath prevailed] Is able to do it; both to dive themselves into it, and the mysteries contained in it, and to make them known to others; John 5. 20. But spoken, as of one that hath attained to do that which many have in vain strived to attain. Gr. *overcome*.

V. 6. *in the midst of the throne*] Or, *within the compass of it, between the throne and the four wights*. See notes on Chap.4. 6. Christ standeth between God and us, as a mediator, 1 Tim. 2. 5.

a lamb] Willingly submitting himself to God the Father, to be a sacrifice for us, Joh.1.29. 1 Pet.1.19.

As it had been slain] By some resemblance of his wounds, or the fear of some deadly wound; as Joh.20. 25,27. This signifieth perpetual intercession for us, by the vertue of his death, Rom.8.34. Heb.9.12,25. & 10.24.

having seven horns, and seven eyes] Protecting and guiding his Church, by the power and wisedom of his Spirit, shewed in the gifts given to his servants on earth. Seven, a number of perfection. Horns signifie power, Dan.7. 24. eyes, knowledg or wisdom, Isa. 35. 5. Both joyned together, argue a fulnesse and perfection of power, Matth.28.18. and wisdom in Christ, Col.2.3,9. So that we have here a lively representation of the threefold office of Christ. His sacerdotal, or priestly, in the lamb as slain: his royal or princely, in the horns; his prophetical office, in the eyes.

seven Spirits] See notes on Chap.1.4.

sent out] To descry what is done, enterprised, or intended in any part of the world, that is or may be advantagious for, or prejudicial to the good and safety of his Church; Prov. 15.3. 2 Chron.16.9. Zech.4.10.

V. 7. *took the book*] To unseal it, and publish the contents of it; Chap.6.1.

V. 8. *when he had taken the book*] The worthinesse of the Lamb to take the book, and hope of publishing it, is the occasion of the following song.

the four beasts] Or, *living wights*; as Chap.4. 6. First, the ministers and people of God, who have a share in the benefits following, praise Christ their Saviour: then the Angels, who shall enjoy their society for ever, v. 11. lastly, all creatures, which shall be freed from vanity also, Rom.8.20. 21. v. 13. In the end, the ministers, as beseeteth them, consim the song of the angels and creatures with a verbal Amen, and the people with a real one, v. 14.

fell down before the Lamb] Worshipped him, as God. See vers.10.

harps] These instruments, and their song, shew their chearful thankfulnesse. So Chap.15.2,3. An allusion to the solemn service of God in the ancient Church; 1 Chron. 25. 3,6,7. Psal.98.5.

golden vials] An allusion to the censers or perfuming pots used in the tabernacle and temple, Num. 4. 14. 1 Kings 7.50. Said to be of gold, such as those were that belonged to the alter of incense, called the golden altar, Chap.8.2. 1 King.7.50. were of brasse, Num. 16.39. as the altar also it self was, Exod. 27.2. 2 Chron.4.1.

full of odours] Containing matter of atonement and gracious acceptance; as Exod 30. 2.——10. Num. 16. 46, 48. not of wrath and indignation, as those, Chap. 8. 5. & 15. 7. See Chap.8.4. Or, *of incense*: The prayers of Gods people, which are sweet to him, as incense is to us. an allusion to the incense offered on the golden altar, Exod.30.1,3. Psal. 141. 2. Mal.1 11. Rev.1.3.

of saints] This sheweth, that the living wights and elders represent the ministers and people worshipping God here on earth, their spiritual employment being to offer up unto God prayers, Heb.13.15.

V. 9. *A new song*] Made an occasion of a new benefit; Psal. 33.3. & 40.3. & 96.1. & 98. 1.

for thou wast slain] We have reason to account thee worthy to do it, because thou hast shed thy Blood to redeem us and prefer us; 1 Pet.1.18,19.

redeemed us] It appareth that these four living wights do not represent the angels, as those. Ezek. 1. 5. but men redeemed by the Blood of Christ, 2 Pet.1.18,19. Acts 20.28.

out of every kindred] No nation, sex, sort of men, state or condition, being excluded from salvation purchased by Christ; 2 Cor.1.2.13. Gal.3.28. Col.3.11. Chap.7.9.

V. 10. *kings and priests*] 1 Pet.2.9. See notes on Chap.1.6.

we shall reign on earth] Over our spiritual enemies, Satan, the world, and our own lusts, even in this world, while we live here; Chap.12.11. Rom.16.20. 1 John 5.4. Tit.2.12. Or, it may signifie the prosperous times of the Church under Christian kings and emperours; Dan. 7. 27. Psal. 37. 11. Matth. 5. 5. Hence it appareth also, that the living Wights are ministers, and the elders of the people, in the visible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of angels, as kings are by many nobles and attendants, Dan. 7.10.

and the beasts] Or, *living wights*; as before. The angels compasse Gods ministers about also, and his people, to protect them, Psal.34.7. & 91.11,12. Chap.4.6.

ten thousand times ten thousand] Dan.7.10.

V. 12. *to receive power*] To have all honour and praise given to him, as to the mightiest, wisest, *&c.* as Chap. 4. 11. & 7. 12.

V. 13. *And every creature*] A catholike confession of Christs divine nature and power. The unreasonable and senslesse creatures are brought in as persons praising him; which they ought to do, if they could; as Psal.148. 3. and in some fore do it, by their course constantly continued, wherein he hath settled them. Their reviolencesse to himself, and to those that be his, Psal.19.1,2,3,4. & 119.90, 91. & 104. 2——18. & 148. 8. and withal rejoycing in their hopeful expectation of delivery from that vanity which they are now subject unto, Rom. 8.21.

and unto the Lamb] The saints speak unto Christ directly: Thou art worthy, v 9. for they had a part in redemption, and things revealed. But the angels and others speak of him, as of one worthy to be praised for doing this for others: Worthy is the Lamb, v. 12. and, Unto the Lamb, v. 13.

V. 14. *four beasts*] Or, *living wights*. It became the ministers first, and in expresse words, to give consent to this heavenly and earthly musick.

fell down] Thus they really, by silent, but pregnant signes, shew their consent. So Chap. 4. 10. They fell down once before, v. 8. but it seemeth they rose again, when they had done and finished their song, v. 9, 10.

CHAP. VI.

The first seal. Vers. 1. ONe of the *seals*] The first; as Matth. 28. 1. for the second seal is opened, v. 3.

as the voice of thunder] To strike with the greater admiration, and to procure attention. So Chap. 14. 2. & 19. 6.

one of the four beasts] Or, *living wights*; as Chap. 4. 6, 7. See v. 3. To wit, that like a lion, Chap. 4. 7.

V. 2. *a white horse*] An horse, because the horse is a warlike creature, Prov. 21. 31. white, in signe of triumph: for the Romanes, when they did in triumph, had white horses to ride on, or to draw their chariots. So great ones also on white beasts, Judg. 5. 10.

he that sat on him] Christ, of whom, Psal. 45. 4. Chap. 19. 11.

had a bow] Christ had power to kill his enemies, as well afar off, as neer at hand, either with the pestilence, or otherwayes, Psal. 91. 1, 5. Others understand it of the preaching of the Gospel, whereby Christ maketh his enemies to stoop to him, Psal. 45. 5.

a crown was given to him] In token of victory, 1 Cor. 9. 24. 2 Tim. 2. 5.

conquering] He had begun to conquer already, and should conquer yet further. See the like phrase, Gen. 26. 13.

The second seal. V. 3. *the second beast*] Or, *living wight*, Chap. 4. 7. That like an ox or a calf. The second minister. See Chap. 4. 6.

Come, and see] Though we may not dive into Gods secret judgements without leave; yet may we freely so do, when we are called thereunto.

V. 4. *horse that was red*] In token of war, which abounded in commonly with fire and bloodshed, Isa. 9. 5. & 63. 1, 3.

from the earth] From the Romane Empire, not from the Church; for it is called heaven in this book. Or, from the whole inhabited and known world.

kill one another] By wars; which the Romane emperours did, and the people under them. God sendeth this judgement on the world, for their refusing of the Gospel, and their abusing, and wronging of those that preached and professed it.

a great sword For the war was to be great, and stretched far. So Isa. 27. 1.

The third seal. V. 5. *third beast*] Or, *living wight*. That like a man, Chap. 4. 7. See notes on v. 3.

a black horse] A note of famine, which maketh mens faces black, Lam. 4. 7, 8.

a pair of balances] Or, *a beam*; to wit, of a balance, with scales hanging at either end, to weigh corn in, like spices. This argueth a great dearth; for corn should not then be measured out by the bushel, or like measure, as it used to be; but sold as by weight. So bread used to be weighed in times of scarcity, Levit. 26. 26. Ezek. 4. 16. Of such a famine, read, Acts 11. 28. Howbeit, some make this an emblem of justice, which is wont to be so decipherred, as weighing out and disposing things according to due and exact proportion, and to intimate a severe execution of justice; the blackness of the horse being a signe of severity; which they suppose to have been fulfilled under Alexander Severus, a man in that kinde exceeding strict. See Lampridius, in his life.

V. 6. *a voice in the midst of the four beasts*] Christs voice Chap. 5. 6.

a measure] Gr. *a choenix*. The word signifieth, a measure, containing one wine-quart, and the twelfth part of a quart. It was the usual allowance in bread of a flave for one day.

- *for a penny*] The Romane denarius, the same with the Greek drachma: the fourth part of the Hebrew shekel was about seven pence, or seven pence half peny, of our money. And it seemeth to have been the wages of an hireling, or day-labourer, Mat. 20. 9. and a common souldiers daily pay. It must needs go hard with him, when all his wages must go for bread.

and three measures of barley] Being the coarser grain. See 2 King. 7. 1.

see that thou hurt not the oil and the wine] Or, *in oyl and wine see that thou deal not unjustly*, or, *do no wrong*; v. 5. Some think, Christ taketh care here to have some provision left for his Church. Others, because there is a scarcity of things necessary, as corn, and some things left for comfort, as oil and wine; do conceive, that the poor were to perish now by the famine, and the rich reserved for the pestilence following, ver. 8. Or, the words may contain a warning to those that deale in these commodities, to be exactly just.

The fourth seal. V. 7. *fourth beast*] Or, *living wight*. That like an eagle, Chap. 4. 7. See notes on v. 3.

V. 8. *a pale horse*] Because death maketh men pale.

hell] Or, *the grave*. Though the bodies of these wicked men went to the grave, for contemning and abusing the Gospel; so it is not unlikely that their souls also went to hell.

unto them] Or, *to him*: that is, death.

fourth part of the earth] It went over all the earth, as the rest did; but killed onely the fourth part of men, where it came.

with sword, &c.] These often go together, Ezek. 14. 21. Jer. 14. 12. These all followed the invasion of the Romane empire by the Goths, Huns and Vandals.

with death] That is, with the pestilence, or mortality, as we term it, 1 Cor. 11. 30.

V. 9. *under the altar*] As beasts newly slain for sacrifices, *The fifth seal.* Exod. 29. 12. Or, in a sure place, free from danger, 1 Kings 1. 50.

were slain] Under the Romane emperours.

for the word of God] Which they preached and professed, even to death, Chap. 2. 10, 26.

V. 10. *they cryed with a loud voice*] Not that the martyrs themselves desired vengeance to be inflicted by God on their cruel persecutours, whom, after Christ their masters example, Luke 23. 24. they requested God rather to forgive, Acts 7. 60. but, that their blood cried aloud to God for speedy vengeance, together with the cruelty it self exercised upon them, Gen. 4. 10. Hab. 2. 11. Heb. 12. 24.

holy and true] Who being holy and pure, canst not endure to see such impiety and iniquity, Hab. 1. 13. being true of thy word, canst not but make it good, but by putting in execution against such, Psal. 54. 5.

judge and revenge] Hear our cause, and do us right, 2 Thess. 1. 11. Give sentence for us, and cause that sentence to be put into execution, Psal. 26. 1. & 7. 8. &c.

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happy. See notes on Chap. 3. 4.

yet for a little season] For a strange alteration was shortly after to ensue, as appeared on the opening of the next seal, v. 12.

as they were] Gr. *even as they*. Or, *as themselves also were. should be fulfilled*] Until the full sum and number of them should be compleat, and the malice and cruelty of the adverse party come to his full height; that so the vengeance of God might in his appointed time also come upon their persecutors to the full. So Gen. 15. 16. Matth. 23. 32. 1 Thess. 2. 16.

V. 12. *a great earthquake*, &c.] The troubles that were to *The sixth seal.* befal the Romane empire, and strange alterations therein, are set out figuratively, by the shaking of the earth, and confusion of the heavenly bodies; as often in the prophets such alterations are described, Isai. 13. 9, 10, 11. Jer. 4. 23. Ezek. 32. 7, 8. Joel 2. 10. Hagg. 2. 21, 22. This was fulfilled, when Diocletian the great persecutour gave over his empire, Galerius was eaten with worms, Maximinus his flesh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Constantine, by whom God not onely put an end to the persecutions of his people, but setled also the profession of Christianity in the empire: whereupon, the great princes, and idolatrous captains, seeing their idols contemned, their altars despised, their temples deserted, and the Christian religion prevailing, in spight of them, and all their designes and attempts to the contrary, grew desperate, and at their wits end, and sought which way to shift for themselves. For of such persons it is interpreted, vers. 15.

the sun became black] Which is the brightest creature in the world. It argueth a strange mutation in the Romane empire, as the rest do also. So Joel 2. 31. Blackness is a symbol of mourning, great confusion and astonishment, Joel 2. 6.

as sackcloth of hair] Their sackcloth was black, as appeareth by tents made of it, Cant. 1. 5. It was made of black goats-hair.

the moon became as blood] A strange sight and change, that the pale-faced moon should look red like blood; Joel 2. 31. Acts 2. 20.

V. 13. *fell*] Seemed to fall out of heaven down to the ground in this vision; as Chap. 12. 4. which of stars themselves, being such vast bodies as they are, (though by reason of the distance it appear not) cannot be imagined. So Isa. 34. 4.

untimely figs] Or, *green figs*: Which fall, before the other succeeding them shoot out.

V. 14. *heaven*] No state so high or lofty, but was made to stoop and give way at Christs presence and appearance in judgment, Chap. 20. 11. Isa. 34. 4.

as a scroll] G. *book*.

rolled together] An allusion to the manner or fashion of books then in use, which were wont to be rolled up, as our inventaries, and were thence also called volumes, Isa. 8. 1. Jer. 36. 2. So Isai. 34. 4. Which also, being rolled up, were brought into a narrower compasse; nor did the things written in them then appear.

every mountain] Nothing so firm, or so surely grounded, but was shaken, and enforced to give ground, Psal. 18. 7. 8. 68. 8. & 114. 4. Isa. 64. 1, 3. Hab. 3. 6. Zech. 4. 7.

island] Or, *sea-coast*: as Isai. 23. 2. Jer. 25. 22. Or, *land*, or, *countrey*:

countrey: as Isa. 20. 6. & 41. 1. No land or region so remote, that the alteration and terrour thence ensuing did not reach unto, Psal. 65. 8. 119. 41, 5. & 49. 1.

V. 15. *hid themselves*] Heb. 11. 38. The great men were as much troubled and dismaied, as if they had seen Christ visibly coming to judgement; and, seeking to hide themselves from him, should utter such words full of affrightment and despair, as are set down in the verses following. Fulfilled, as in others, so especially in Diocletian, who, summoned to appear before Constantine, made himself away with poison; and Maximinian his second in the empire, who did the like with an halter; both of them having before, from an imperial state, as running into some secret nook or corner, betaken themselves to a private and obscure course of life, wherein also they could not finde shelter or security sufficient. Also in Maximinus, who, having the time of destruction, that was then shortly to ensue, Jer. 17. 11. & 39. 17, 18. & 45. 5. Hereby shewing, that God would take care for his, when wars and troubles should come, that they might be as safe as things sealed by a seal royal, which no subject dare meddle with, Dan. 6. 17. Matth. 27. 66. See Chap. 3. 10. And indeed, had not God strangely preserved them, when by the invasion of barbarous nations, the Romane empire was so sorely shaken and shattered, the Church of God had even utterly perished.

we have sealed] To shew the greatnesse of the work. One was not sufficient to mark so many thousands.

V. 4. *of all the tribes*] Some understand this of all the faithful in general, the whole Israel of God, Gal. 6. 16. all that belong to salvation, Acts 13. 48. and that are to be delivered from eternal destruction, 1 Thess. 1. 10. as those in Egypt from the sword of the destroying angel, Exod. 12. 7, 13. Heb. 11. 20. and so these should be the same with those mentioned, v. 9. Others, of such faithful onely as were by a special providence to be preserved in those times of publike concussion and calamity, said therefore, by a solemn figure, to be marked out and sealed; which the other multitude, living in other afterrtimes, needed not, nor is affirmed of them, vers. 9. Again, others understand it of Jews or Israelites by natural descent; but some such as are hereafter to be converted, Rom. 11. 26. Others, of those of that nation, who retained the Christian profession, (as many no doubt did) even in those times; Rom. 11. 1, 2. Acts 2. 41, 47. and 4. 4. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite; as numerable, in comparison of the Gentile converts, which are said to be innumerable, vers. 9. and are sorted out according to the number of their tribes, to shew, that no faithful, of what sort or rank soever, were excluded from having part in this privilege. Of such sure, whether Jews by birth, or others, it must be understood, as were to live in the times of the terrible trumpets ensuing, for whose security and indemnity, this stay was made of their sounding upon the seventh seal opened, Chap. 8. 1, 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is supposed to be omitted, because by idolatry they fell from the people of God, Judg. 18. 30. 1 Kings 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan; and to shew, that Gods ministers, though they had no part in the land of Canaan, yet have part in Gods protection here, Chap. 3. 7, 10. and shall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joseph*] That is, Ephraim, who, though he were not the eldest son, yet he is preferred before Manasseh, Gen. 48. 13, 14, 19.

of the tribe of Benjamin The tribes are not here reckoned in that order they are in the old testament; but as it were promiscuously, to shew, that in Christ there is no respect of persons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an exposition of what said before, vers. 4. and those sealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Israelites. See the notes on v. 4.

no man could number] Innumerable, in comparison of the former, v. 4. So Gen. 15. 5. Heb. 11. 12.

of all nations] Not sorted out by tribes, as those before, vers. 4. because of so many several nations, kindreds and countreys out of which they were called and gathered into the Church, Chap. 5. 9.

stood] Sat not now, as the elders, Chap. 4. 4. but stood, as presenting themselves, after their conflicts and conquests, Chap. 15. 2. before God and Christ, Chap. 4. 2. by whose power and providence they had been preserved, and enabled to overcome and persevere, Chap. 12. 11. Rom. 8. 37.

with white robes] See Chap. 3. 4. & 6. 11.

palms in their hands] In token that they were sure of victory; for palm-branches did men use to bear in triumph, and at festivities, Joh. 12. 13.

V. 10. *with a loud voice*] As desirous that all men might hear their thankfulness to God; 1 Chron. 15. 16. Psalm 66.

8, 16. and thoming aloud for joy, Psalm 140. 5.

Salvation to our God] The praise of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our selves, v. 12. Psal. 3. 8. Jon. 2. 9.

unto the Lamb] By whom God saved us, Chap. 12. 11.

V. 11. *angels*] Ministring spirits, Heb. 1. 14.

round about the throne] As attending on God; Dan. 7. 10. See notes on Chap. 5. 8. 11.

and about the elders] About them, as a guard, Psalm 34. 7. 2 Kings 6. 16, 17.

fell before the throne, &c.] See notes on Chap. 4. 10.

V. 12. *Amen*] They confirm the praise given God by the Saints, v. 10. and then explain and enlarge it farther, concluding with an Amen again.

blessing, &c.] See Chap. 5. 12.

V. 13. *one of the elders*] See Chap. 5. 5.

answered] Spake, as March. 11. 25. or, answered his doubts, though not his words.

V. 14. *thou knowest*] I know not, but desire to know of ther.

came out of great tribulation] Have suffered much for the cause of Christ, Acts 14. 22.

made them white] Are cleansed from the guilt of their sins, not by their sufferings, but by the blood of Christ, Chap. 1. 5. by the vertue whereof also they obtained the victory, Chap. 12. 11.

V. 15. *before the throne of God*] Admitted to a neer attendance upon God, Deut. 10. 8.

day and night] Continually. An allusion to the Levites services and watching, Psal. 134. 1.

shall dwell among them] Or, *overshadow them*; or, *spread a tent over them*. For defence and protection. See Isai. 4. 5. Psal. 31. 20. Chap. 21. 3.

V. 16. *they shall hunger no more*] Isai. 49. 10. & 65. 13. They shall be brought to a condition free from all want, Psalm 34. 10. & 84. 11.

the sun light on them] They shall then be free from all annoyances and distempers, Psal. 107. 39. & 121. 6. Isa. 49. 10.

V. 17. *in the midst*] Chap. 5. 6.

shall feed them] Shall provide for their souls, till he bring them to full happiness, Psal. 23. 1, 2.

and God shall wipe away all tears from their eyes] Chap. 21. 4. Isa. 25. 8. He shall give them so much joy, that they shall forget all their troubles, and shall have no cause to grieve ever after, Joh. 16. 20, 22.

CHAP. VIII.

The seventh seal.

Vers. 1. *Silence in heaven, about the space of half an hour*] Some interpret it of the small time of cessation and rest, which the Church had in Constantines time. Others, that John and the rest seeing nothing, as they did after the opening of the other seals, stood silent, admiring at it, and expecting greater matters to be revealed. Others, think it an allusion to the silence that used to be in the temple, while the incense was offering, Luke 1. 10. whereas they blew trumpets, and sung, while the sacrifice was offered, 2 Chron. 29. 27. And so this silence may seem to have lasted, till the incense and odours, hereafter mentioned, were all consumed. v. 4.

V. 2. *seven angels*, *which stood before God*] Attended upon him, as Dan. 7. 10. Chap. 7. 11.

to them were given] They were appointed by God to blow the trumpets, and stood ready so to do, whensoever he should bid them.

seven trumpets] To blowe Gods alarm against the ungrateful world, and thereby to give warning of the vials of his wrath, to be poured forth on such as would not be amended by the judgements now denounced. They are seven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once, Psal. 78. 38.

V. 3. *another angel*] Some take it for Christ, who offereth up the prayers of the Saints to God, mixed with the precious odours of his merits, Ephes. 5. 2. Others, for Constantine, whom God honoured so much, as to make him an instrument, as of giving liberty to the faithful for the publike exercise of Gods worship, and prayer, more acceptable to God, then any incense or offering, Psalm 69. 31. & 141. 2. Mal. 1. 11. so also of that peace and rest which they had formerly long prayed for, and of vengeance executed on their cruel persecutors and oppressours, which the souls under the altar had so earnestly cried for, Chap. 6. 10. See vers. 5. It may well seem to be some special minister of Church or State (for it was none of those four living wights, Chap. 4.) rather then Christ himself, because the incense or odours are said to be given to him, not to be his own, or to have them of himself.

having a golden censer] As the high-priest had, to offer incense; Heb. 9. 4. See Chap. 5. 8.

there was given unto him much incense] That is, as some, he had power given him to preach to the people, the merits of Christs death, which should make their prayers pleasing to God. Or, he found that grace and favour with God, through Christ, to be a means of doing that which should manifest, that their prayers had prevailed, and found acceptance with God; as Acts 10. 4, 31.

that he should offer it with the prayers] Or, *add it to the prayers*. That he should pray with and for the people in the name of Christ: or, procure a gracious answer to their prayers. An allusion to the peoples continuing in prayer, while the priest offered incense, Luke 1. 10.

upon the golden altar] Such as was the altar of incense; so called, Numb. 4. 11. because overlaid with gold, Exod. 30. 3.

which was before the throne] As that in the temple stood before the ark, Exod. 30. 6. on which God is said to sit, as on a chair of estate, Psal. 80. 1.

V. 4. *ascended up before God*] A signe that God did accept their service, Psal. 141. 2. Phil. 4. 18.

V. 5. *took the censer*] The same in which he had offered up the incense with the prayers of the Saints, v. 4. whereby it appeareth, that the prayers by this angel presented, were as well for vengeance on the bloody persecutours of Gods people, as for peace and rest to them. See v. 3.

filled it] To shew the greatness of the judgments to come.

with fire] Gr. *of the fire*; as Chap. 2. 17.

cast it into the earth] For he took not away all the fire from the altar.

of the altar] An allusion to Levit. 16. 12, 13. where the fire that the incense was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit. 6. 12, 13. else were it strange fire, Levit. 10. 1. This altar of of burnt-offerings is alluded to, Chap. 6. 9. and withal, here may well be an allusion to that handful of coles of fire taken from off the altar, and scattered, in token of Gods wrath, upon the city, Ezek. 10. 2, 6, 7.

and cast it into the earth] Or, *upon the earth*; as ver. 7. Chap. 9. 3. Matth. 26. 10. A signe of judgements to come on wicked men, Ezek. 10. 2, 7.

and there were voices] Or, *then*; as Matth. 23. 32. Some take the voices and thundrings to be all one; see Chap. 4. 5. and thereby to be signified, Gods acceptance of the prayers of the Saints mentioned, v. 3. because God useth to answer his people with thunders, Psal. 18. 13, 14. Joh. 12. 28. Others make a gradation: Thunders exceed mens voices, lightning destroyeth many creatures and buildings; but the earthquake threateth many creatures and buildings; but the earthquake threateth to rent the earth, as if hell opened her mouth to receive men: and they will have these terms to signifie terrible judgements, and such as cannot be prevented, as punishments coming from heaven, and out of the earth, can by no skill or power of man be avoided. See Isa. 24. 18.

and an earthquake] A forerunner of great troubles, chap. 6. 12.

V. 6. *And the seven angels*] They are all said to prepare themselves at once, though they founded one after another, that there may not need a repetition of this preparation as every founding. Or, to shew they were all ready to sound, when God should command. Or, to declare the certainty of founding the rest, as well as the first. Or, because in the vision they were all to sound suddenly one after another, though there were more distance of time in execution.

prepared themselves to sound] Seeing by the signes, v. 5. the time was nigh, they set the trumpets to their mouthes. God gave some time for men to repent, between the denunciation and execution of the judgements.

V. 7. *hail and fire*] Which in those horrer regions go usually together. So Exod. 9. 22, 23. Psalm 18. 12, 13. and 105. 32, 33. & 148. 8.

mingled with blood] Both the hail and fire were mingled with blood; for the word is plural in the Greek. By fire is meant lightnings, Psalm 18. 12, 13. Blood is added, to shew that this storm or tempest tended to slaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the blood corrupted. See the like, Joel 1. 4. Some the fire left, the blood corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene-council. Others, of the Arrian heresie, and persecution following it. Others, of the invasion of the Romane emption following it. Others, of the invasion of the Romane empire, after it was turned Christian, by the Goths and Vandals: for by such signes war is signified, Isai. 28. 2. and 30. 30, 32. in the truest; and that shall be proportionably pursued in the trumpets following.

upon the earth] Upon the Romane empire, so that they shaked the foundation of it.

the third part] That the rest might repent, before all were destroyed.

of trees] Of the princes, and great men in the empire, a third part, or great number, was destroyed in those invasions. So trees are taken, Isai. 2. 13. & 14. 8. & 37. 24. Zech. 11. 2.

all green grass] Most of the meaner sort of men, Isa. 27. 37.

The first trumpet.

The second trumpet.

V. 8. *as it were*] This sheweth, that John did not see the things themselves here named, but resemblances of them.

a great mountain burning with fire was cast into the sea] An allusion to the burning of Ætna or Vesuvius, or the like hills, that, breaking out with flames, run down into the neighbour seas. So Isa. 65. 1, 3. Mountains, for cities, Jer. 51. 25. Isa. 13. 2. The sea for the large territories of an empire, Jer. 51. 36. 44. Ezek. 31. 4. After that the barbarous people had surprised and sacked the city of Rome, they wasted and spoiled the territories of it, destroying the people, without respect of sex or age.

became blood] The waters were not onely putrified, and grew muddy, but also were turned into gore blood, which is the greatest corruption of water that can be. An allusion to Exod. 7. 20, 21. The territories did swim in blood, like a beast new slain, Chap. 16. 3.

V. 9. *creatures which were in the sea*] Fishes, or what else liveth in the waters. The men seem to be here intended, that lived in the provinces; or, the souldiers who lay in garison there.

life] Gr. *souls*. Chap. 12. 11. Mar. 10. 39. Luk. 14. 26.

died] Were choked with the bloody waters, Exod. 7. 18, 21.

of the ships were destroyed] Either by the fiery mountain falling on them, or corrupted by the bloody waters. Hereby is intended, the decay of a great part of the means to defend those provinces, or of the trading there.

The third trumpet.

V. 10. *A great star from heaven*] Or, *out of heaven*. The Romane emperour of the West, who, like a blazing star, shined bright for a time, but was put down by the Gothes; Isa. 14. 12. & 34. 4.

burning as it were a lamp] It is compared to a lamp, then, not for greatnesse, but for light and heat.

upon the third part] Belike it fell into pieces, and one part fell on one river, another on another, *&c.* nor on some part of every river, but on so many rivers as made up a third part of the rivers.

of the rivers, and upon the fountains] Of Waters. On the fountains of those places where the third part of the rivers was. It is likely, then, that the rivers first grew bitter, and afterwards dried up. By rivers and fountains may be meant, the magistrates sent abroad into several provinces, and the cities and provinces unto which they were sent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this answereth, signifieth a poisonful herb that destroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that emperour, the magistrates and cities suffered much, and many men were destroyed.

The fourth trumpet.

V. 12. *the third part of the sun*] The sun shined but eight hours, where it used to shine twelve. It was dark two hours longer in the morning, and sooner at night. Or, the third part of the body of the sun was darkened, so that it gave not so much light by a third part, at any time of the day, as it did before. So of the moon and stars in the night.

was smitten] The sun is compared to a living body that hath one part of it dead with the palsie, or some other disease. The losse of part of the light, is as losse of part of the life, to a living creature. By the sun, seemeth to be meant the consulat power at Rome, permitted by the ruling Gothes for a time: by the moon, the Senate; by the stars, the other magistrates. By these, government, and glory of it, are set out, Isa. 13. 10. Jer. 15. 9. Ezek. 32. 7. These were eclipsed; when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. & 14. 1. To see if any thing else would be offered to my sight. Or, it may be, there being some distance between, he looked when the fire angel would sound; but seeth somewhat foregoing it in this verse, to make him the more to attend to it when it cometh.

thorow the midst] Gr. *in the midst*; Chap. 14. 16. That is, as some, in the midst between heaven and earth, as the angel appeared to David, 1 Chron. 21. 16. Or rather, in the midst of heaven, along the meridian-line, which is the greatest height of heaven, and from whence his voice might every way be most clearly heard.

with a loud voice] That all men might hear, Chap. 5. 12. or, to shew the greatnesse of the plagues to come, Chap. 14. 9.

Wo, wo, wo] Signifying, by these three wo's, that three greater judgments were yet to come, Chap. 9. 12. & 11. 14.

to the inhabiters of the earth] Wicked men and idolaters Chap. 11. 10. and 13. 12, 14. For their look after earthly things onely, and have no other portion, Psal. 17. 14. Their conversation is not in heaven, like the Saints, Phil. 3. 19, 20.

by reason of] As Chap. 10. 13. Or, *from*. The miseries following shall proceed, as it were, from the sounds of the following trumpet. The angels shall not onely be herauds to denounce them, but instruments to inflict them, Chap. 9. 1, 2.

of the trumpet of the three angels] Of each of their trumpets, Chap. 9. 19. Or, the trumpet, because they were all alike, in denouncing heavier judgments then the former.

CHAP. IX.

Vers. 1. A *Star fall*] See the like, Chap. 8. 10. Gr. *a fallen star*. It fell so swiftly, that I could scarce describe it till it came to the ground, which it did, before the fifth angel had done blowing, and then it appeared to me to be a star.

The fifth trumpet.

to him was given] Or, *to it*: that is, to the star. Not to the angel; for the angel had his employment set down before, which was, To blow the trumpet: but no end of the falling of this star is mentioned, unless this be it, To receive the key of the bottomlesse pit. Yet some person must be intended by this star; for a star could not tell how to use the key of the bottomlesse pit. Some take it to be a good angel, that power given him to hinder or let loose hellish operations, Chap. 20. 1. Others take it for the devil, the angel of the bottomlesse pit, v. 11. Others, for some minister (for such are compared to stars, Chap. 1. 20.) who fell from the true religion, and turned apostata; such as Sergius of Constantinople, the Nestorian monk, and John of Antioch the Arrian, who are said to assist Mahomet in the composing of his lying alcoran.

the key] For hell is a prison, and must be locked up, 1 Pet. 3. 19.

bottomlesse pit] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is used for the sea, whose bottom we know not; as Luke 8. 31.

V. 2. *And he opened the bottomlesse pit*] Before, some errours brake forth, as it were by chinks and crannies; but now false doctrine came forth abundantly, as if hell had been let loose, or broke up, and the gates of it set wide open, to let it out at large: for now Mahomet fetteth forth his alcoran for divine Scripture, the like whereof no heretike durst attempt before, or at least, could not prevail with multitudes of men to believe him, as Mahomet did. So that the opening of the bottomlesse pit, is the opostata's using their power to let in such grosse errours into the world, as could come from none, as their authour, but from the devil of hell.

a smoke out of the pit] The great wrath of the devils in hell, like a great fire, brought forth Mahumetanism in abundance, which like smoke, kept the light of Gods truth, and favour of Christ and his Gospel, from a great part of the world.

and the sun and the air were darkened] It was not a small darkness, as when some high mountain hideth the light from the vally neer; but a very great one, as if all the air, nay, the sun it self, that giveth light to the air, were darkned; as Mat. 27. 45.

V. 3. *out of the smoke*] Out of this devillish plot of Mahumetanism; or, out of Satans hidden subtilty.

locusts upon the earth] Vermine that use to feed on grasse and fruit, v. 4. whereby are meant, men sprung out of Arabia to afflict the world, as the locusts came thence into Egypt, Exod. 10. 13, 14. Gen. 25. 6, 12, 18. Locusts help to make up the great army, Joel 1. 4, 6.

power as the scorpions] For they had tails, like them, v. 18. and wounded men, like them, v. 5. with cruel and poisoned wounds, Jer. 8. 17. Strange monsters, that, with locusts, could devour all, and, with scorpions, sting and poison besides. So did the Mahomitans devour with their armies, and poison with their errours, and that under a colour of pulling down idols, and serving the onely true God.

V. 4. *commanded them*] God did not suffer them to hurt his true servants, though they wanted neither courage nor endeavour to do it.

the grasse of the earth, &c.] Or, *hay*. Such as are cut off from the earth; that is, separated from ungodly men. Or, the grasse may signifie weak Christians; the green plants, growing ones; the trees, strong ones; as, little children, young men, fathers, 1 Joh. 2. 13, 14. Or, neither mean men, nor great, of such as were marked, Chap. 7. 3, 13, 16. The Saracens have done much hurt to ignorant Greeks, and idolatrous papists; but not much to the protestants persecuted then, and professing the true religion openly now.

but onely] As Chap. 2. 25.

in their foreheads] Gr. *on their foreheads*.

V. 5. *To them was given*] They had no further power nor commission from God; as Chap. 13. 7.

not kill him] Not presently kill them, but torment them so as they die after it, as if they were flung with scorpions. Or, not kill them at all, but keep them for slaves. Both which agree with the Saracens, who have many oppressed by them, that wish rather to be dead; as v. 6. Or, they did not take so much boldnesse on them, as to kill men at their first arising; but stayed till they had gotten greater strength, under the next seal, v. 15, 18. At first, many Christans yeelded to the Saracens, and took part with them: afterwards, when the Christians warred against them, they killed them cruelly. They that must not be killed, but tormented by these Sara-

cens, were such as were not sealed, v. 4. for the sealed ones, they might not so much as torment.

five months] A short time; as locusts are bred in April, and die in September. Or, an hundred and fifty years: for so many dayes are in five monteths; and the prophets reckon a day for year, Dan. 9.24. And the Saracens vexed Italy, from the year Eight hundred and thirty, to Nine hundred and eighty.

as the torment of a scorpion] Painful till death, or cure by liberty, v. 3. Or, if they did kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 8. *And in*] Or, *therefore in*; as 1 Cor.5.13.

shall men seek death] Chap.6.16. Isa. 2. 19. Job 3. 20, 21. Though men naturally abhor death, yet they shall desire it, that they may be rid of their grievous torments; as esteeming death a lesser evil then those miseries they endure.

V. 7. *like unto horses, &c.*] Joel 2.4. They were not altogether like locusts, but in some part resembled horses. The Saracens made sudden incursions into many countries, and were fierce warriours; as horses are swift and fierce in battel, Job 39. 22,23,24,25.

crownes like gold] That is, bright headpieces shining like gold. This may signifie, as their compleat furniture for war, so their many victories, who within eighty years, overcame a multitude of nations.

as the faces of men] Either in regard of some shews or pretences of humanity; as Isa. 47.3. or for stoutenesse, courage and confidence; as Isa.46.8. 1 Cor. 16. 13. and, as we use to say, A manly face.

V. 8. *as the hair of women*] This may signifie, that by flattery and fair shews, they used to perswade, like women, Prov.6. 24. that they might make their foes secure, and destroy them the more easily.

as the teeth of lions] Joel 1. 6. This setteth out their cruelty, and tirannical government. Notwithstanding their flattery, they destroyed men, as if they had had lions teeth; Psal. 57.4. & 58.6.

V. 9. *as it were*] It was not fit to clothe the locusts with Saracen brestplates, but somwhat like them; although the Saracens, signified by them, might wear iron brestplates indeed.

brestplates of iron] They were strongly armed themselves and their kingdom, so that their foes could not hurt them.

of chariots, &c.] Joel 2. 5. Swift and terrible were they in their invasions, 2 King.7.6,7. Isa.5.28. & 66.15. Jer.4.13.

horses running] See v.7.

V. 10. *stings in their tails*] As they sought dominion over other people, so they poysoned them with false religion. Or, it may be understood of tormenting their captives, or putting them to miserable slavery by their in inferior officers. See v.5. Or of deceiving them in the end, who trust to them.

five months] See v. 5.

V. 11. *a king over them*] Herein they differ from common locusts, Prov.30.27.

the angel of the bottomlesse pit] Some take it to be spoken of the devil: others, of the commander of the Saracens, the devils great agent.

in the Hebrew, &c.] Either because the destroying angel was known to the Jews, as well as to the Christians: or else because the Saracens oppressed both.

Apollyon] That is to say, A destroyer. Some say, Mahomets name signifieth so also; and the name Turk, in the eastern language. Sure it is, they have made havock of men, churches and schools, where they have prevailed. Some take it to be spoken of the devil, who destroyeth others, and in end, shall be destroyed himself, 1 Pet.5.8. Chap.20.10.

V. 12. *One woe*] Chap.8.13. & 6.1.

is past] Is fully revealed: or, is done, before the other two begin.

V. 13. *a voice*] Gr. *one voice*. It was the voice of Christ, as some think.

The sixth trumpet.

from the four horns] Or, *out of the four horns*; (of which, Exod.30.10.) That is, out of the midst of the altar, where the incense, with the prayers of the saints, was offered up, Chap. 8.3. It seemed to be Gods voice, answering out of the same place, those prayers, and the complaints of the souls under the altar, Chap. 6.9, 10. by giving the Saracens a command to invade Europe, v. 14. to revenge their cause on the Roman persecutours.

of the golden altar] Whereon the incence was offered, Chap. 8.3. An allusion to Exod.30.1.

before God] That is, before the ark, which was a visible sign of Gods presence and residence among them, Exod.30.8. Psal.81.

V. 14. *bad the trumpet*] Had newly founded, and had not yet laid down the trumpet out of his hand.

loose the four angels] Four governours of the Mahometans; as Chap. 16. 12. for they were now divided into a tetrachie, under four sultans of Asia, Aleppo, Damascus, and Antioch.

bound in the great river Euphrates] Had not yet lost footing in Europe, but were kept back by their own dissentions, and the victories of the Christians; or, rather, by the over-ruling providence of God.

V. 15. *were loosed*] Set at liberty by the angel that sounded this trumpet. See v.1.

prepared for an hour] Or, *at an hour*, &c. Yet signifies their readinesse to go at any time, when they should be loosed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a short time. See Chap.3.10. Or, the time of their coming to take Constantinople, from the beginning of their empire, which is to be reckoned from the taking of Babylon, was three hundred ninety and six yeers, and some odde time: for: for days, in the prophets, are put for years, v. 5.

for to slay] See notes on verf.5.

third part of men] Of such as were not sealed, Chap.7.3.

V. 16. *of the horsemen*] The Turks army consisteth most of such, for swiftnesse, Ezek.38.4,15.

two hundred thousand thousand] Such great armies they used, for terrour to their enemies.

and I heard] Or, *for I heard*; as Luke 6. 32. The number was so great, I could not reckon them: but I was told the number of them. This he addeth, that no man might think he made the number greater then it was.

V. 17. *in the vision*] Before, he was said to be in the spirit, Chap. 1. 10. & 4.2. now, he seeth these things in a vision. The former setteth forth his preparation; the later, the manner of the revelation. His eyes were first taken off from gazing on worldly things, and then fastned on these heavenly apparitions.

brestplates] Or, *corslets*. For matter of defence.

of fire, and of Jacinct, and brimstone] Either their brestplates were made each one of these materials, or of some common matter that had these several colours; unlesse, as some think, their army consisted of several nations, which had several colours in their habergeons, to distinguish the Saracens, Turks, and Tartars, by fiery, Jacinct, and brimstone-colours.

of fire] Not of material fire, for there are no such brestplates, neither can any bodily creatures wear such: but they appeared like fire to saint John, in the vision. It signifieth, that the sight of them should be so terrible to the enemies, that they should no more dare to come neer them, or be able rohurt them, then if they were compassed about with fire; Zech. 2. 5.

of Jacinct] It is a stone of a skie-colour (of which, Chap. 21. 20.) and may import, that these were invincible armies sent from above, from God, to punish the wicked Romanes.

of brimstone] This might also signifie that God, who used to punish great sinners with fire and brimstone from heaven, Gen.19.24. Psal. 11. 6. Job 18. 15. and setteth out hell-pains thereby, Chap. 14. 10. & 19. 20. did employ these to scourge the wicked world. It importeth a great desolation; for brimstone feedeth the fire, and keepeth it burning, till it have destroyed all before it; Isa.30.33. & 34.9,10.

the heads of the horses] Their defensive arms were set down before: now he describeth their offensive ones. Souldiers use to take care for their own safety, before they set upon their enemies.

as heads of lions] They were very stout, fierce and cruel.

out of their mouths] This fire might seem, to those against whom they shot, at the first, to come out of their horses mouthes. For the new invention of guns, used by them at the taking of Constantinople, seemeth here to be foretold; out of which came fire, smoke, gunpowder, made of brimstone, with other materials. Or, it may import a great devastation of the countries they came in; as before in this verse, and the next, Joel 2.3.

smoke] The smoke is very great at the shooting of great ordnance, because the fire is soon kindled, and quickly dissolveth into smoke. It may import the sad and dismal estate of those regions which are wasted by the Saracens. A thing worthy of great observation, that God should bring in Turks, that hate idols, to destroy Christian idolaters.

V. 18. *By these three*] Working together, and at one time.

For guns make a greater and speedier havock of men, then swords did before.

out of their mouths] These do not flatter, as the locusts did, v.8. but threaten fire and death where ever they come.

third part of men] As v.15.

V. 19. *in their mouth, and in their tails*] The power of other horses is in their body, and in their feet; but of these, in their head and tails. In their head, because thence cometh fire, smoke and brimstone, out of their mouthes, v. 17, 18. In their tails, because when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails also are said to have heads, and to be like serpents,

serpents, which come suddenly out of their holes, and sting men, before they see them. Or, they use power and subtilty. Or, they kill bodies by force, and sting soules to death, by Mahumetan impostures.

V. 20. *the rest of the men*] The other two third parts of the Idolatrous Christians, which were not slain by the Mahometans.

yet repented not of] Gr. *from*, or, *out of*. That is, so as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do repent, as that they depart from dead works. Or, come out of them; as Acts 8.22,23. Repenting of wickednesse, and coming out of the gall of bitternesse. Or, *neither repented of*. Though they were spared, yet they amended not at all, but remained obstinate in the practice of all their former sins hereafter mentioned.

of the works of their hands] All actual sins are so called, because they are properly our works, Psal.28.4. and the hand is the ordinary instrument of acting. God hath no hand in these, as he hath in our good works. But here, making idols to worship, is signified; as Deut.31.29. Isa.2.8. Hos. 14.3. Though the Eastern Churches were wasted by the Turks for their idolatry; yet the western ones repented not of their making images. The example of Gods judgments on their fellow-idolaters, could do no good upon them. This must needs be meant of the Papists; for neither Protestants, Jews, nor Turks, nor any other in Europe, make images for worship.

not worship devils] Saints, who are *Δαίμονες*. Or, images, as followeth. See Levit.17.7. Deut.32.17. Psal. 106. 36,37. 1 Cor.10.20. For, worshipping of Images cometh from the devil, being contrary to Gods commandment: and the devil was worshipped in them.

and idols] Or, *even idols*. So Tit.2.13. Chap.1.6.

of gold] Psal.115.4. & 135.5.

and silver, &c.] This shewth they had a multitude of idols; as Dan. 5. 23. So, many vessels in a great house are set out, 2 Tim.2.20.

and of stone, &c.] Such desperate Idolaters were these Popish Christians, that they which wanted wealth to make golden, silver, or brazen Images, made Images of stone and wood, Isa. 40. 20.

which neither can see, nor hear, nor walk] Psal.115.4,5,6,7. O the folly of Idolaters! which can do these things themselves, and yet worship them which can do none of these; much lesse can they help them in time of trouble, Isa.46.7. So that their madnesse is set out, first, from the author of their Idols: they are the works of mens hands. Secondly, from the object of their worship; the devil, Gods greatest enemy. Thirdly, from the multitude of their idols; which shewth their strong affection to that sin, as multitude of adulteners sheweth the unstablenesse of a whore, Ezek. 16.28,29. Fourthly, from the blockishnesse of their Idols: they could not see, nay, they could not hear, nay, they could not so much as move out of their places, Isa. 41.7. How then could they do them any good at all? Isa.41.23. Jer.10.5.

V. 21. *murders*] In killing Gods Saints.

sorceries] A sin too rife in that Church, reported to be practised by divers of their Popes.

fornication] All manner of loosnesse and wantonnesse.

thefts] In getting away the wealth of the simple people, by offerings, pilgrimages, &c. So that they brake not onely the first table, but the second also. As they wronged God in his worship; so men also, in their bodies and estates.

CHAP. X.

Verf. 1. A*Nother mighty Angel*] Some take it of Christ, because of his glorious apparition. Others, of some angel employed by him, because he is commanded by another angel, Chap.14.14,15. He is called, *Another mighty Angel*, to distinguish him from that mighty one mentioned before, chap. 5.2. His might is spoken of, so terrible those that would not repent, after so many plagues.

come down from heaven] See Chap.3.12. As sent from God, to do him some service here beneath.

with a cloud] The cloud on him, and rainbow over him, are for glory, Chap.4.3. or, to signifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam.3.44. And the rainbow may signifie Gods willingnesse to spare them, and unwillingnesse to destroy them, if they will yet repent, Gen.9.11, &c. that none might perish by the flood of Gods wrath hereafter.

face as the sun] Full of brightnesse. That all might clearly discern imminent destruction, if they repented not, verf.6,7.

feet as pillars] That is, legs, by a synechdoche, taking the feet in with them, which are as a basis to the legs, being as pillars, supporters to the body, Cant. 5.15. Here the rather so termed, to imply their strength and firmnesse, 1 King.7.21.

of fire] Either for the brightnesse of them, or having power to consume Gods enemies, Chap.1.15. Psal.74.3.

V. 2. *a little book*] Containing in it the rest of this revelation of the state of the Church, Christs little flock, Luke 12.32.

open] Not sealed up, as the other was, chap.5.1.

right foot on the sea, &c.] To shew a power given him over sea and land, to punish the moft remote in the furtheft islands of the world. The right foot is said to be over the sea, because it is more unruly then the earth, Psal.93.1,3,4.

V. 3. *a loud voyce*] See Chap.5.2.

as when a lion roareth] To shew, that greater judgments were yet to come on the enemies of the Church, Isa.21.8. Amos 3.8. Thus he seeketh to terrifie men, that they may repent.

when he had cryed] The thunders were as an echo, answering to the angels cry.

seven thunders] Gr. *the seven thunders*. Perhaps an allusion to Chap.8.5. where thunders, are mentioned; but uttered no intelligible found till now. These thundered heavy judgments, yet not here expreft.

V. 4. *I was about to write*] It seemeth, seeing he was about to write what the thunders prophesied, that he heard their words.

Seal up those things] Publish them not, Dan. 12.4,9. It may be, God would not have them known till neer the accomplishment, Chap.22.10. as no man could read the sealed book, chap. 5.2,3. Or, left men should think them feigned things, or despair, because of the extraordinary evils threatned by them. Things written are often sealed, for surety, as bonds and deeds; as Jer.32.10. Dan.12.4. but here sealing is intended for secrecy, to conceal, and not to publish, as in letters, or to write so as may be published, as is in this verse expounded. It may be, it was reserved for a fitter time; and so some Greek Copies read it; and hereafter write them: or, that hereafter thou mayest write them. For what God revealed to John, was to be shewed to his servants, Chap.1.1. unlesse Christ should honour his beloved apostle, here, with some heavenly secrets which should never be published, as he did the apostle of the Gentiles, 2 Cor. 12. 4.

those things] It seemeth the thunders uttered divers matters.

V. 5. *stand*] Gr. *standing*, verf.2.

lifted up his hand to heaven] Dan.12.7. This was their manner of swearing, Gen.14.22. Exod.6.8. Deut.32.40. Num. 14.30. Ezek.20.15. whereby they signified, that they called God, who dwelleth in heaven, Matth.6.9. to witnesse the truth of what they sware, and to punish them, if they sware fallsly, 2 Cor. 1. 23.

V. 6. *by him that liveth for ever and ever*] By the living God, by whom alone men ought to swear, Jer.4.2. & 5.2.

who created] These tokens of Gods omnipotency are brought, to shew Gods power in all these places, as being Creatour of them, and consequently, both Lord over them, and able to do whatsoever he will with them, and in them, Psal.146.6. & 135. 6. Dan 4.35.

time no longer] The time of the Roman Empire should last no longer. Or, there should be no longer delay, but those things ensuing should be forthwith put in execution, Ezek.12. 27, 28.

V. 7. *when he shall begin to sound*] Gr. *when he shall sound*; as 2 Kings 3.1. *he began to reign*. Heb. *he reigned*. So 2 King. 12. 1. & 15 2. *when he began to reign*. Heb. *when he reigned*. But it may be as well understood, After he hath founded; as the particle is used, Mark 4.21. John 8.28.

the mystery of God] Or calling the Jews; and making a glorious Church of Jews and Gentiles, Rom.11.25. This shall be done, when Rome is destroyed, Chap.11.15. & 16.17.

as he hath declared] He told the Prophets the things, but not the time. The Greek word signifieth, He told these joyful tydings. For the glory of the Church, when the Jews come in, will be as another Gospel, or glad tydings, Luke 2.10. to the world, Rom.11.15.

to his servants] In a more special manner: of which, see Chap.1.1.

the Prophets] Dan.2.44. & 7.26,27. & 12.7. Hos.1.11. & 3. 4.5. They were first acquainted with it, and published it to the world, though not so plainly as the Apostle hath done, Rom.11.

V. 8. *voyce which I heard*] Verf.1,3.

from heaven] Chap.4.1.

little book, &c.] See verf.2.

which standeth] Verf.2.

V. 9. *Take it*] Ezek.2.8. & 3.1,3,14.

eat it up] Read it all over, and lay it up in thy mind.

belly bitter] Thou wilt be sad to find such heavy judgments there recorded, when thou hast well considered of them.

but it shall be] Or, *though it be*. Or, *yet it shall be*. For it would come into the mouth, before it came into the belly; as verf.10.

in thy mouth sweet as honey] Psal. 19. 10. & 119. 103. The revelation of these mysteries will be very pleasing to thee at first.

V. 10. *and*

V. 10. *and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyeth, notwithstanding the discouragement, vers.9. His love to Gods oracles was so great, he feared no trouble ensuing. Jer.15.16.

V. 11. *thou must prophesie again*] As thou hast had prophecies revealed to thee before in the seals and trumpets, to communicate to men; so thou shalt have others communicated in the vials, to the same end; which things are contained in this little book which thou hast eaten up. So Ezekiel was to prophesie, after he had eaten the book, Ezek.3.1,4.

before many peoples] Or, *against many peoples*. So the word is taken, Luke 12.53. See Jer.1.10.

and nations, &c.] This foretell out multitudes, Chap.9.9. & 7.9.

and Kings] Thou shalt foretell their destruction, or such good or bad things as shall befall them, Chap.19.18. & 20.8.

CHAP. XI.

Vers. 1. THere was given me] From God, very likely, to shew the work to be his: else John would have said the angel gave it him.

a reed] Many nations used reeds or canes to measure with, because, being hollow, they were lighter, and fitter for that use. The intent here is, to measure out a Church for God under the antichristian persecution. For the reed, see Ezek.40.3.

like unto a rod] Such a rod as was used also in measuring, and is to this day with us. Therefore Israel is called, *The rod of Gods inheritance*, Psal.74.2. Jer.10.16. Scepters also are called rods in the original, Psal.45.6. & 110.2. So that the Church was to be upheld in those times by the favour of some Prince; for such used rods or Scepters to be carried before them, for honour. So were the Waldenses upheld by the Counts of Tolouze, and others.

the angel stood] In likelihood, as before, Chap.10.2,5,8. that nothing might be done but in his presence.

Rise] This doth not necessarily import that he was sitting before; but it is an usual phrase in Scripture, whereby men are called and incited to go instantly about some work wherein they were not formerly employed, Num.23.17,18. Deut.13.24. Jon.1.2.

measure the temple of God] An allusion to Ezek. 40. 1, &c. where the temple, with all in it, was to be measured by Gods appointment, to shew, that that building was of God. So must the patern of his Church in the wilderness, to inform, that God would keep them safe, in delight of men.

and the altar] All that was in the inner court, or court of Priests. To shew, that they whom these typified, should remain hallowed and appropriated still to God.

and them that worship therein] In the temple. For the court of the Priests joyned unto the temple, and was esteemed as a part of the temple; as Match.12.5,6. The priests in the temple profane the sabbath, to wit, by killing beasts in the priests court. And it is accounted as it were within the temple, Ezek. 44. 17, 19. for there were the sacrifices offered, and into it the people might not come, no more then into the temple it self. This signifieth, that true Christians should then be as few, in comparison of idolatrous ones, as the Priests and Levites, that worshipped in the inner court, were, in comparison of the people, that worshipped in the outward. True Christians are compared to Priests, Chap.1.6. By measuring these, he meaneth, numbering them, to wit, for life; as 2 Sam.8.2. or salvation. See Chap.7.4. By all this is signified, that Gods people, while antichrist raged, should have a place in the wilderness, where they might serve God according to his will, as the Jews offered sacrifices on the altar in the temple, and which should be for safety, as a sanctuary to them, Isa.8.14. Ezek.11.16. Therefore temple, and altar, and worshippers, and all are measured. So Jerusalem is measured after the captivity, that it may be inhabitated again, Zech.1.2,3,4. God would own no more worship nor worshippers then these. The rest he would refuse, though Christians by profession, vers.2.

V. 2. *the court which is without the temple*] An allusion to that which is called the outward court, Ezek. 40. 17. The great court, and distinct from the court of the Priests, 2 Chron. 4. 9.

leave out] Gr. *cast out*: To wit, as profane, and that which God will make no account of. So we cast things out of doors, that are of no price or use. Or, leave out; that is, count it not any part of the temple, though it be sometime so called. As, Matth.21.12. the buyers and sellers are said to be in the temple, which were in this outward court of the temple. Or, leave it out, that is, measure it not, as Chap.10.4. Seal up those things which the seven thunders have written; that is, write them not. Or, be puttesh the things signified first, and then the sign. Leave the places where the true religion was professed, to idolaters, while the Church is serving God in the wilderness, as in the inner court of the temple; and let this be a sign of it, that thou measure it not, as thou didst the temple, and inner court. This signifieth, that in those times the visible Church of such as bare the name of Christians, were to be cast out, as excommunicated of God, neither were the servants of God to account them as Gods building, measured by his reed, or as Gods approve Church.

given unto the Gentiles] The Papists, which are idolaters, like unto the Gentiles, shall possesse the outward face of the visible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or heathen, by allusion to the Church of the old Testament, where all that were not Gods people, or were enemies of them, were so called, Psal.2.1. & 79.1. Luke 2.32. Acts 4 25. Gal.2.12,15. Eph.2.11,12,14. 1 Cor.10.20.

the holy city] He alludeth to Hierusalem, called the holy city, Dan.9.24. Matth.27.53. So named, because in it was the temple, the priests, the sacrifices, and all the consecrated things.

shall they tread under foot] See Dan.9.26. both temple and city possessed by the enemies. They shall banish religion out of those places, where it was visibly professed before. Or, they shall exercise their false religion there. So treading Gods courts is taken for publick service, Isa.1.12. Or, the people of God, that worship God in the desert, shall be persecuted by them, and kept under, Jsa.14.25. Dan.7.23. Amos 5.11.

fourty and two monethes] That is, a thousand two hundred and threescore dayes, vers.3. Chap. 12.6. allowing thirty dayes to each moneth. Hereby are meant so many years as Prophets use to reckon. So weeks are put for weeks of years, or so many years as there be dayes in every one of those weeks, Dan.9. 24, 25,26. Or, a long time.

V. 3. *and*] Or, *But*. So the particle is used, Matth.11.19. Mark 12.12.

I will give power] Notwithstanding antichrists persecuting of them; I will give power, &c. Or, *I will give unto my two witnesses, that they may prophesie*, Luke 3.20. Or, *I will give it*, that is, I will give the temple to my two witnesses, to preach in the desert, while antichrist and his followers exercise their idolatrous worship in the court, and holy city, or the places where I was truly worshipped before.

two witnesses] So called, because they bear witnesse to truth and holinesse, against all the errours and unholinesse of antichrist. In the number two, is an allusion to Moses and Aaron in the wilderness, Elijah and Elisha, when the Israelites worshipped the calves and Baal, Zeububel and Jehoshua, in Babylon, and after the return of the people. Or, two, because two witnesses were sufficient to confirm a thing, Deut. 17. 6. Matth. 18. 16. 2 Cor. 13. 1. Ministers are Christs witnesses, Act 1.8.

they shall prophesie] Instruct the people how to worship God according to his word, and foretell the ruine of antichrist and his adherents, out of Gods word.

a thousand two hundred and threescore dayes] So long as antichrists reign and persecution lasteth, some shall preach Gods truth. See vers.2. It seemeth to be so many years, because it is a broken number; for whole ones, as ten, twenty, an hundred, use to be put indefinitely. The profanation of the idolaters, is counted by monethes, vers.2. which are reckoned by the course of the moon, because their worship is a work of darknesse, and of the night, wherein the moon ruleth, Gen.1.16. Whereas the prophesying of the two witnesses is reckoned by dayes; for true religion is compared to light, Acts 26.18. 2 Cor.6.14. See the like in the times of the beasts blasphemy, and of the womans being in the wilderness, Chap.13.5. & 12.6. Or, their prophesying is reckoned by dayes, nor by years, because it is a work of every day, and of continual labour.

clothed in sackcloth] Mourning for the idolatry of the papists spreading it self so fast and so far, and for the troubles of the true Church. Sackcloth is worn in sad times, 2 Kings 6. 30. Amos 8.9,10.

V. 4. *These are* &c.] In this verse, is set down their goodnesse extended to their friends, the people of God; in the next, their power to hurt or destroy their enemies, till the time of their prophesying should be done; for then must they be killed by their foes, vers.7.

the two olive trees] Zech. 4.3,11,14. Ministring oyl to the candlesticks abundantly: for they are not branches, as in Zecharish, but whole trees. These times of persecution here foretold, would require abundance of all graces in Gods ministers, to hold up the hearts of his fainting people, by plentiful instruction and consolation. And such did God then send, furnished abundantly from heaven, (when means of instruction failed) as olive-trees are with oyl.

and the two candlesticks] That is, they were with the two candlesticks or churches. So *and*, in the Hebrew, is taken and translated *with*, 1 Sam. 14. 18. *with the children of Israel*. There were seven golden candlesticks before, Chap.1.20. but now, by persecution, they are brought to two; and two Ministers must suffice them. They are faid to be two, because these persecuted Churches consist of Jews and Gentiles: or else, because they lived both in the eastern and western empire.

standing before] By *standing before God*, some understand, that they were hidden from men in those times of trouble. Others, that they ministred to God, Deut.10.18. 1 Kings 17.1.as great officers stand before Kings, to minister to them, 1 Kings.10. 8. Prov. 22. 29. Jer. 22. 12. compared with 2 Kings 25. 8, Chap.8.2.

the God of the earth] Who oweth and ruleth all the earth, Psal.24.1. & 93.1,2,3. & 95.3,4. God is called, *The God of heaven and earth*, Gen.24.3. *The God of heaven*, Dan.2.18. but here he is called, *The God of the earth*, to shew, for the comfort of the Church, that howsoever antichrist seemed to sway all on earth, and all the world went wondering after him, Chap.13.3. yet God keepeth the rule of the earth in his own hands still, and can protect his selected and marked ones, against the rage of antichrist and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the course of their prophesie.

fire proceedeth out of their mouth] Their revenge is spiritual. They can pray to God, and he will destroy their enemies. An allusion to 2 King.1.10. Or threatnings pronounced by them, shall light upon their enemies, because they despised their testimony, Jer.5.14.

in this manner] It is repeated, to shew the certainty of it. Or, it may have relation to the judgments following, vers.6.

V. 6. *to shut heaven*] An allusion to 1 Kings 17. 1. Luke 4. 25. James 5.17, 18. It may be understood of restraining the rain: or spiritually, of shutting men out of heaven, Matth. 16. 19. John 20.23.

in the dayes of their prophesie] See vers.6. Three years and six monethes in Elijahs time, answerable to the number of monethes here, vers.2.

to turn them to blood] See Exod. 7. 20. Either literally, by their prayers; or mystically to kill souls by their preaching, 2 Cor.2.15.

with all plagues] What they threaten, God will send, on the contemners of his word in their mouthes, Jer. 1.10. Or, with other plagues, like those of Egypt, or worse, Chap.14.9,10.

as often as they will] Whensoever, upon just occasion, they desire it of God, Matth.18.18,19.

V. 7. *And when they shall have*] An allusion to our Saviours preaching, death, resurrection. He preached about three years and an half, then was put to death, and about three dayes after, riseth again with an earthquake, and ascendeth into heaven with a cloud. Thus these two witnesses resemble that faithful and true Witnesse mentioned, Chap.3.14.

finished their testimony] When the years mentioned vers. 3. are done: for before that time they could not be slain. See notes on vers.5. So that the Witnesses are suffered to be slain, because God had no more work for them to do. If God had given them a longer time to preach, they should have continued, in defyance of their enemies. So our Saviour could not be slain till his hour was come, John 8.20. and then he was put to death, Luke 22.53, &c.

the beast that ascendeth, &c] Chap.13.11. & 17.8. Antichrist, or the Pope: who is compared to a beast, because of his inhumanity, cruelty, and theft after mens blood. And he is said to come out of the bottomless pit, that is, out of the sea; as Chap.13.1. or out of the body of the earth, as Chap. 13. 11. or out of hell, as Chap.9.2. He ascendeth, that is, beginneth now to ascend, in his instruments or fore-runners, 2 Thess. 2. 6. 1 John.2.18.

make war against them] Dan.7.21. Shall persecute them, and endeavour to destroy them. They were persecuted and fought against by antichrist often before; but this was the last battel before their death, and rising again to begin the ruine of antichrists kingdome.

shall overcome them] Who yet even then overcame him, Chap.12.11.

and kill them] When he cannot stop their mouthes, he shall kill them, that they may preach no more.

V. 8. *and their dead bodies*] See the cruelty of this ravening beast, that is not contented with the blood of Gods saints, but must lay their carcases forth in triumph, that all people may see the effigies of her immanity, and will not afford them so much honour as to be buried, Psal.79 2,3.

in the street of the great city] Within the dominion of the Romane Empire. And it is called the great city, either in regard of the amplitude of power, and large territories; as vers.13. and as the great king, Isa.36.4. that is, King of kings, Dan.2. 37. See Chap.17.18 & 18.2. Or else in regard of the spatiousness of the City of Jerusalem, being yet, now part of it is destroyed, fifteen miles compasse within the walls, and fourty two; when this story was written, as some Writers report.

spiritually called Sodom] For uncleannesse of all sorts, Gen. 19.5. Ezek.16.50. It is not then Sodom literally taken. See Chap.17.5. Besides the practice of whoredome in the stews, without control, at Rome, books have been written there in defence of sodomy, and allowed by some Popes.

and Egypt] For oppressing Gods people, Exod.1.13,14. and for idolatry, Exod.12.12. Jer. 12. 13. For they made gods of cats, crocodiles, and of divers beasts, Exod.8.26. Moses pointeth at this, as a cause why they durst sacrifice no cattel in Egypt. And Rome hath worshipped as many Saints, as the heathen false gods; and had as many images to worship, as they idols.

where also] Within whose dominions. Or, if it be meant of the city of Rome, Christ was there crucified in his members, Act. 9.5. So Heb.6.6. may be understood of malicious persecuting of Christ in his Saints. And he himself also was crucified by the authority of that empire, Matth.20.19. John 18.31. & 19.12,&c.

V. 9. *And they of the people*, &c.] That is, in all places of the Romane Empire, dead carcases of Gods ministers shall be seen. Or, *And some of the people*: for all could not come to see them: see Chap.5.9. & 7.9. *shall see their dead bodies*. Shall look upon them in scorn and derision, Luke 23. 35. Isa. 14. 16. For these are the nations subject to the beast, Chap.13.7,8. and such as are afraid at the resurrection of these witnesses, vers. 11. and as trod under foot the holy city, vers.2.

three dayes and an half] Three years and an half. This must be understood of divers persons slain in this last war, in that space. Or, if it be taken of the same bodies, it must be understood literally, for three natural dayes and an half; for they would stink, or be rotted away, before three years and an half be ended.

shall not suffer, &c.] They shall let them lye unburied so long, that they may glut their eyes with looking upon them: as if they could never have their fill of such a pleasing spectacle, as is that of the dead witnesses. Yet Gods providence might be seen herein, in suffering them to lye so long unburied, that people might admire the more, seeing others like them arise up to vex them, when they verily perswaded themselves they had been all slain.

V. 10. *they that dwell on the earth*] Out of the true Church, in antichrists kingdome, Chap.12.12. & 13.8. As on the contrary, they that dwell in the Church, are said to be in heaven, Chap.13.6. & 18.20.

shall rejoyce over them] Go daily to see their carcases, with joy. Or, when they think of them.

and make merry] Make feasts, in token of their joy; as Neh. 8.10,12. Luke 15.23,24. If they did not this literally here, yet were they as joyful as they that did so.

send gifts] In token of joy, Esth.9.19,22. For men in prosperity love to have others rejoyce with them. So secure were they, now they thought their Prophets quite gone, that they not onely rejoyce themselves, both inwardly and outwardly, but do what they can to make all others rejoyce with them at the death of them.

because these two prophets] See vers.5.6.

tormented them] Or, *had tormented them*. They did not joy that they were tormented, but that they were rid and avenged of these ministers, who troubled their consciences, by preaching against their idolatry, 1 King.18.17. & 21.20. Act.16.20. and threatning Gods judgments against them for it; besides that, their witnesse it self was a great torment unto them.

V. 11. *after three dayes and an half*] Or, *after those three dayes and an half*: to wit, of their bodies lying unburied, mentioned vers.9.

Spirit of life from God] A living soul, or breath of life, put into them by God, Gen.2.7. Ezek.37.10. God inspired others with the same spiritual graces that he had given them, and stirred them up to preach against Popery, as they had done before. See Chap.20.4.

entred into them] That which should come to passe after, was shewed to John in a vision, as if it were now done.

they stood upon their feet] God raised ministers as powerful as they. So John Baptist is called Elias, Matth.11.14.

which saw them] The persecutours were troubled, when God raised ministers to preach against their idolatry. They thought they had made sure work, and that they should never more have been troubled with Prophets: and now they are afraid that their will trouble them more then ever the former did.

V. 12. *a great voyce*] A flout proclamation of some Christian Prince, calling them to the settling of visible Churches; or of the Emperour himself, giving an open toleration of their religion.

they ascended up to heaven in a cloud] Chap.14.14. They were settled strangely, and by divine authority, in the visible Church, with liberty, honour, and support, to the admiration of their adversaries. Their fackcloth is now taken from them: they may prophesie chearfully, without sorrow and danger. Others understand

understand it of coming openly into the visible Church with a cloud or multitude of witnesses (as Heb. 12.1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the sword, as it were by a whirlwind. Others, for their imperfect knowledge, as the first, of those things which concerned Gods publick worship.

their enemies] The antichristian faction, who put them to death.

beheld them] As it was a great honour to these witnesses, that their enemies should see them thus advanced; so it was a great terrour to their foes: for as they could not hinder their preferment, so now they had no hope to slay them any more, although they preached publickly against their idolatry: for they were as safe now, by Gods protection in his Church, as if they were in heaven it self, Psal. 112. 10.

V. 13. *the same hour was there a great earthquake*] Hereby is not meant the twenty fourth part of a natural day, but about that time, as Chap. 14. 7. & 17. 12. Alsoon as the ministers of Christ began to preach, and were separated from the Papists, and settled in some places, great commotions arose in many cities. For, as the natural earthquake, such as is spoken of, Amos 1. 1. Matth. 28. 2. shaketh the earth, by the force of the wind gotten into it: so mystical earthquakes make cities and kingdomes quake with wars and troubles, when the Gospel beginneth to be preached in them: and therefore such stirs are set out by earthquakes, Chap. 6. 12. & 16. 18.

the tenth part of the city fell] In their means; for the Pope had tenths out of many Kingdoms, in imitation of the Jewish Priests, and of the Romane Emperours, who had it before. Also Germany fell from him, in a great part, which, joyned with those that fell off from him in other Countries, might make up a tenth part of the Romish Popish territory, compared to a City divided into ten parts, seven thousand dwelling in each part; and one part was now swallowed up by an earthquake.

of men seven thousand] Gr. *names of men*; that is, men, Chap. 3. 4. Act. 1. 15. Or, men of note, called, in Hebrew, *men of name*; that is, of renown, Gen. 6. 4. for it is likely that more ordinary men dyed in these stirs. Unlesse it be put for a great number, as round whole sums often are, and this may be, 1 King. 19. 18. Rom. 11. 4. This sum is used in this book thirty seven times, as some Commentators write. Sure it is, many that were of the Popish Religion, have perished in the wars, since reformation begun. Or, many societies. Or, he addeth *names*, to shew, that so many were taken notice of. More might perish then. Which sheweth, that God doth not destroy his foes at all adventure, but designeth them by name, whom he intendeth to slay. See notes on Chap. 3. 4.

gave glory to the God of heaven] By confessing, that they who perished were justly punished for their sins, Josh. 7. 19. Or, by confessing his Name, and turning Protestants as many have done. Or, by praising God that they escaped, Joh. 9. 24. This they did, being terrified by the earthquake or stirs.

V. 14. *The second woe is past*] Of those three woes which the angel foretold, Chap. 8. 13. the first and second are gone with the fifth and sixth trumpets, Chap. 9. 12. (see notes there) and in this verse. The third followeth, which beginneth when the seventh trumpet beginneth to blow. This, with the verses following, sheweth us whereabouts we are in the story, namely, about the time of the publick profession of the true religion again in the empire by authority, after popery began to fall. So that it seemeth safest to go backward. The peace of religion was established in Germany, in the year one thousand five hundred fifty and nine, at Ausburg, in a dyet, under Ferdinand the Emperour, who succeeded Charles the fifth. Now the ministers are placed in heaven, that is, in the Church, by imperial authority. True it is, that religion was publickly allowed, before this time, in Denmark and Sweden, about the year one thousand five hundred thirty and eight, as Writers of that story record. But because the revelation taketh principal notice of the empire, it seemeth fitest, that the end of the treading down the beloved City, and the beginning of the ministers liberty, should be there intended. So that the measuring of the Temple, or appointing a Church to continue, and endure persecution by Papists, is likely to begin in the year two hundred ninety and nine: as also the footsteps of persecution by the high-grown Romane bishops, who began dissentions in the Church, before they grew to their full height. Or else the meaning of those words, verse 2. *the holy city shall they tread under foot forty and two moneths*, is, their treading of it under foot shall end then, though it did not last all that time; as Israel is said to be afflicted in Egypt four hundred years, Gen. 15. 13. Act. 7. 6. though, to reconcile those places with Gal. 3. 17. many Interpreters conceive that time to begin from the promise made to Abraham, Gen. 12. 3. or 22. 18. long after which time, they came into Egypt. Neither did they suffer any ill measure there at first, all the time Joseph lived; but their troubles ended at the time prescribed by God. And so did the publick treading of religion under foot in the empire end at that decree, one thousand five hundred fifty and nine, as also the prophesying of the witnesses in sackcloth, verse 3. a little before. Then followeth their death, v. 7. which is like to be in those Germane wars a while before the peace, wherein, as many ministers were banished and put out of all, by civil authority, which is a civil death; so, no doubt, many were cruelly slain: and were inhuried over, as if their dead bodies had been exposed to publick view, and feasts made for joy that they were dead, verse 8, 9, 10. Or, those witnesses seem to be a succession of true preachers, as before, so especially among the Waldenses. The cruelty shewed on them of Merindoll and Cabriers, very few years before the liberty of religion granted in the Empire, may be the killing of the last of these ministers; and the leaving their bodies unburied followed. The free exercise of religion granted as before, seemeth to be their calling up, and the first feeling of it, their ascending into heaven, verse 11, 12. The earthquake may signifie the stirs in Germany about that time; and the things following it, the men and means falling from the pope, and papists flain in the war, and others turning protestants, verse 13. So the second and fifth trumpet is done, in this verse.

the third woe cometh quickly] It beginneth, soon after, to be executed, Chap. 22. 7. to wit, under the seventh trumpet, and holdeth on in the Vials.

V. 15. *And the seventh Angel sounded*] As was foretold, chap. 10. 7. though for a time intermitted. *The seventh Trumpet.*

great voices in heaven] Great praise given to God by his people, for this sudden alteration. See Chap. 19. 1, 4.

the Kingdomes of our Lord] Antichrist is weakned, and Christ hath begun to take the Kingdome out of his hand, and shall have a visible Church like an empire, in all the known world, and that to the end. There was no such song in the sixth seal, when Constantine put down heathen idolatry, because then the Church was to be polluted and persecuted again, for a long time after, by the Romane antichrist.

V. 20. *And the four and twenty elders*] See Chap. 4. 10. Publick thanks is now given in the Church. See Chap. 19. 1, 4.

fell upon their faces] They thought it not reverence enough to rise off their seats, but fell flat on their faces, worshipping God, and congratulating the setting up of religion publickly, so as it never shall be driven into corners again, as it was twice before, by Gentiles and Papists.

V. 17. *Almighty*] See Chap. 1. 8. They praise him, because he had shewed his infinite power in freeing his Church.

which art, &c.] This seteeth out Gods eternity. See notes on Chap. 1. 4, 8. & 4. 8.

taken to thee thy great power] Shewed thy great power, in weakning antichrist. Or, hast shewed that thou art King of the world; which many doubted of before, because of antichrists great power over thy Church.

V. 18. *the nations*] Or, *Gentiles*; as verse 2. The Popish idolatours. They shewed their anger in persecuting, before, which brought Gods wrath upon them; or in fighting now, or in freeting then, when they were overcome, Psal. 2. 1, 5, 2. Acts 4. 25, 26.

thy wrath] The time to execute thy wrath on such as repented not in time of thy forbearance.

the time of the dead, &c.] The time to punish bloody persecutours for killing thy Saints, Chap. 4. 10.

judged] Or, *avenged*, Psal. 26. 1. Luke 18. 3.

give reward to thy servants, &c.] Chap. 1. 1. Give prosperity to thy ministers and people, which have suffered hard things. The ministers are put first, who, as they are principal in the victory, so must they have the first part in the spoyles.

and shouldest destroy them, &c.] Shouldest destroy many bloody persecutours; for the destruction of Rome is self followeth, Chap. 18. and of antichrist, Chap. 19. yet now began the destruction of Popish persecutours; and many have perished in the wars, since the time of reformation.

destroy] Or. *corrupt*.

the earth] The men of the earth, Gen. 6. 11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hierusalem, wherein the ark was. It was thus up before, as that of Hierusalem under Ahaz, 2 Chron. 28. 24. and this, when it was measured, ver. 1. and the court given to the Gentiles, verse 2. Now it is see open, as that was by Hezekiah, 2 Chron. 29. 3. not to receive a few Saints, as before, in times of persecution, but whole multitudes of believers. This notetb the free exercise of religion which was established.

the ark of his testament] Not the Temple alone, but the ark also, which was shut up from the eyes of men, in the old testament, 1 King. 6. 19. and seen seldom, and by the high Priest alone, was now opened: that is, the mysteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as some few ecclesiastical persons of great note knew

knew before, of the hidden mysteries of salvation. And therefore the elders praise God for this, which represent the people, Chap. 4. 10. and not the beasts or living wights, which signifie the ministers, Chap. 4. 6. not that the ministers had not more knowledge then the people; but because the people that were kept from all such knowledge before, now know more then many priests knew before. The papists had possessed the court. The people of God had a small temple in the wilderness. Some of the clergie-men God raised up, now and then, to teach the people. The hidden things of God, like the holy place, were seen of a few chosen instruments. Now the people of God have a temple open to worship God in, and a full sight of Gods holy mysteries, hidden from them before.

lightnings, &c.] See Chap. 4. 5. Earthquake and hail set out Gods terrible judgements irresistible, Isa. 26. 9. & 28. 2. & 30. 30. Hail is called a plague, Chap. 16. 21. And it may allude either to the hailstones that destroyed the trees in Egypt, Exod. 9. 25. or those that destroyed the Amorites in Canaan, Josh. 10. 11. It may foretel the final destruction of antichrist and his adherents, in a strange manner; which, though not presently, yet must come to passe under this trumpet: and his fall is now begun: and as he was long in rising, so may he be in falling. Or, it may signifie the destruction of many persecutours by the sword, since the reforming of religion. Or, the improverishing and freeting of the abbey-lubbers, for the loss of their means, and the happy progresse of the Gospel.

CHAP. XII.

Vers. 1 VV*onder*] Or, *sign*. A strange sight and apparition, as appeareth by that which followeth.

in heaven] This vision appeared to John in this visible heaven, where the sun, moon and stars are. It could not be seen in the third heaven, where saints and angels are; for there is no sun nor moon there, Isa. 60. 19. Chap. 21. 23. & 22. 5. And it fitteth the dignity and sanctity of the Church, whose conversation is in heaven, Phil. 3. 20. remote from the dark mists of worldly errours, and listing it self above worldly affairs and comforts.

a woman] Representing the Christian Church, compared to a virgin espoused to Christ, 2 Cor. 11. 10 a bride, Chap. 19. 7. & 21. 9. & 22. 17. to a wife, Eph. 5. 25, 26, 27. 32.

clothed with the sun] The Church of God, the Spouse of Christ, the brightest and most glorious creature in the world. She shineth, in the doctrine of her ministers, and lives of her members, Matth. 5. 14, 15, 19. or, as being clothed with Christs righteousnesse, whom she hath put on, Gal. 3. 27. In the former sense, she shineth before the world: in this, before God. See Chap. 19. 8.

the moon under her feet] Or, *far beneath*. Treading under foot the Jewish feasts, which depended, many of them, on the moon. Or, contemning worldly things, which are mutable, like the moon, as men do things which they tread under their feet.

a crown of twelve stars] The stars stood not one above another, but round about her head, like twelve precious stones in the circumference of a crown. A glorious sight, no doubt. She had the stars about her head, the sun about her body, and the moon under her feet. So in the heavens, some stars are said to be above the sun, and the moon far below it. The thing intended seemeth to be, that the Church is adorned with the doctrine of the twelve apostles, on which she is founded, Chap. 21. 14. or, with excellent ministers, Chap. 1. 20. as with a diadem. For the truth of the Gospel doth not onely make us free, Joh. 8. 36. but kings also, Chap. 1. 6. The Church carrieth the stars on her head, as her ornament: Christ, in his hand, as his servants, Chap. 1. 16. ready to do his will. Men use to have crowns of gold; the Church treadeth such trash under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And she being with childe*, &c.] Gr. *having in her belly*: to wit, a childe; as Matth. 1. 18. As the ministers of God are compared to a woman in travel, when they seek to bring men to faith in Christ, Gal. 4. 19. so the whole Church, in another respect, is here compared to such a woman. For as that woman is weary of her burthen, crieth out to be rid of it, and striveth, and endureth much pain; so the Christian Church, being grown very populous, some few years before Constantines time, crieth unto God by daily prayers, to raise up a Christian emperour, that might give them the free profession of the Christian religion in the Romane empire. For this end also they did strive, joyning their forces with Constantines, to subdue the heathen persecutours. This was a cause of many persecutions to her, and much bloodshed in the wars, for a time. Here it appeareth, that we must begin the time of treading the holy city under foot, and of the witnesses, before the open profession of Christianity granted by Constantine. See notes on Chap. 11. 14. For here, the things foretold in the former chapter begin to be more particularly described; as appeareth, in that the same space of a thousand two hundred and threescore days which was given to the two witnesses, Chap. 11. 3. is here given to the Church in the wilderness, v. 6. and as fourty and two moneths were given to the Gentiles, to tread the holy city under foot, Chap. 11. 2. So the same space is given to the least, to tyrannize over those places where the true Christian religion had been professed, while the true Church is hid in the wilderness, Chap. 12. 5.

V. 3. *wonder*] Or, *sign*; as v. 1.

in heaven] Either because the Roman Emperours had power over the Church, or because they thrust themselves into it by their deputies, to persecute it. As for the vision, it is likely John saw it in the visible heaven, as he did the woman. See v. 1.

a great red dragon] The heathen Roman emperours succeeding one another, who did the devil service, as in other things, so chiefly in persecuting the Church, v. 9. Chap. 3. 10. So Pharaoh is called, Psal. 74. 13, 14. Isa. 27. 1. & 51. 9. Ezek. 29. 3. He is great, because of his large empire, Chap. 17. 18. Red, that is, bedewed with the blood of the saints, as if he were dyed with it.

seven heads] Sitting on seven hills, Chap. 17. 9.

ten horns] Ten kings which arose after, out of this empire Chap. 17. 12. Or, so many provinces, which were the strength of it, as horns are of beasts, Dan. 8. 3, 4, 5, 6.

seven crowns] Seven kind of governours one after another, on hap. 17. 10.

on his heads] Not on his horns; for the supreme authority was in Rome, on the seven hills, not in the provinces. And as in Rome they had many heads to invent mischief against the Church, and as much power to execute it; so in the provinces they wanted not more instruments of execution.

V. 4. *his tail drew the third part*] He subjected the third part of the provinces of the world to his empire, Chap. 6. 13. or produced many of the ministers, Chap. 1. 20. Dan. 7. 10, 11, 12. and that by craft, Chap. 9. 19. Unlesse the force of the dragon be in his tail, as some write.

did cast them to the earth] Put down those princes whom he subdued, from their royal authority. Or, drew some doctours of the Church to forsake the truth, and follow earthly pleasure or profit, Phil. 3. 18, 19. 2 Tim. 4. 10.

to devour her child] To destroy Christs mystical Body, 1 Cor. 12. 12. and not to suffer it to live in the empire, or to hinder any Christian likely to rise to the empire. An allusion to Pharaohs watching to destroy the first-born of Israel, Exod. 1. 15, 16. and to Herods endeavour to destroy Christ as soon as he was born, Matth. 2. 7, 8, 16. The like care did the Roman heathen emperours use, to suppresse any that were of more then ordinary parts, or favour with the people, that were likely to set up the Christian religion. So Maximinus that dragon, devoured Alexander the son of Mammea, whom he saw to be favoured of, and favourable to the Christians. Decius devoured the two Philips, the father and the son. Diocletian and Galerius left no stone unrolled, that they might have Constantine away privily. They sent him to fight against the fierce northern nations, as Saul sent David against the Philistines, that he might be slain, 1 Sam. 18. 25. when he came home victorious, contrary to the expectation of Galerius, he perswaded Constantine to fight with a lion in the theatre, to shew his courage. Maximinaus afterward laid snares for him, which yet through Gods mercy he escaped. Last of all, they fought with him, to destroy him; but God delivered him, and destroyed them.

was born] Or, *should be born*. He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more then Pharaoh could the Israelitish women; yet he should destroy that the brought forth.

V. 5. *a man-childe*, &c.] As Moses was born, in spight of Pharaoh, to deliver Gods people out of Egypt; so now the Christian Church got a deliverer, a man-childe. The like phrase is, Isa. 66. 7. It cannot be understood of Christ; for it is a prophecy of things to come after Johns time. But the Church brought forth Christians professing the true religion openly in the Roman empire, or Constantine, who was afterwards to be emperour, to subdue the nations, and then-rule strongly over them, Psal. 2. 9. Chap. 2. 27. & 19. 15.

to God, and to his throne] Meaning Constantine and his successours advanced to the Roman empire, and made Gods deputies, sitting as it were on his throne. So Solomon and David are said to sit on the Lords throne, 1 Chron. 29. 23. For it cannot be understood of our Saviour Christs ascension, and sitting at Gods right hand. This John knew before, as being written in the Gospel. And many things passed between Christs death and his ascension. Neither was Christ caught up by anothers power, as we, 1 Thess. 4. 17. but went up into heaven, or ascended thither, Psal. 47. 5. & 68. 18. Eph. 4. 8, 9, 10. to wit, by his own power. Neither can it be understood of Constantines death; for the text would not joyn his death to his birth, seeing

much

much concerneth him in the battel following. He was caught up; for he got not the empire by his endeavours; but being a son of the Church, professing the Christian religion, he was marvellously preserved by God from the rage of heathen tyrants; and seeking to avoid their snares, he came to his dying father, and by right of succession, and the earnest desires of of the people of Rome, oppressed with the heavy yoke of Maxentius, obtained the Romane empire, and so was set on Gods throne, to be next to God. The witnesses are said to ascend up into heaven; but he hath a throne in heaven, to rule next under God himself, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native country(as he was five years) had he not, by Gods providence, beencaught up to a greater empire then he expected.

V. 6. *fled into the wilderness*] Not now, but after the great battel following, and under antichrist. See v.14. For then the sted from the face of the angry dragon, who persecuted her by antichrist, as before by the heathen emperours. An allusion to Christs fleeing into Egypt, for succour from Herods cruelty, Match.2.13,14. or to the Israelites fleeing into the wilderness from Pharaoh, that great dragon, Exod.13.17,18.

a place prepared of God] When men persecute her, God provideth a place of safety for her.

that they should feed her] Either it is to be taken impersonally, That they should be fed; as Luke 12.20. or the two witnesses should feed her there: for this falleth out in the same time, as appareth by the number of days here, and chap.11.3. So Elias waxed in the wilderness, in a place prepared by God, 1 Kings 17.3,4. or to the Israelites fleeing into the wilderness from Pharaoh, that great dragon, Exod.13.17,18.

V.4. *war in heaven*] A great battel in the Church of God. For the dragon could not fight in the highest heaven: there is no war there.

Michael and his angels] Constantine and his souldiers, represented to the eyes of John in the form of Michael the archangel and his angels, mentioned, Dan.10.13, 21. & 12.1. Jude v.9.

the dragon] Maxentius, Maximinus, and Licinius, in whom the devil wrought, as his principal instruments to suppress the Christian religion.

V. 8. *and prevailed not*] Or, *But they prevailed not.* So this particle is used, Mat, 11.19. That is, they were overthrown; as Prov.12. 3. & 17. 21. Maxentius was drowned in Tiber; Maximinus died, that should have been banished; Licinius lost his head. In memory of this victory, Constantine picture d over the gate of his palace a dragon pierced thorow with a dart, lying under his and his souldiers feet.

neither was their place, &c.[Dan.2. 35. Psal. 103. 16. They ruled no more in the Roman empire, now converted to the Christian religion, and publikely professing it. The phrase here used, noteth an utter extirpation, Dan.2. 35. Chap.20.11.

V. 9. *the great dragon*] The Romane heathen emperours, and the devil with them, who poisoneth the earth with idolatry, was no more worshipped.

old serpent] Who deceived our first parents at the beginning of the world, Gen.3.1. Rev.20. 2. He is a dragon for cruelty a serpent for subtilty.

the devil] The accuser of the brethren, v.10.

Satan] The adversary of Gods Church, Zech.3.1.

deceiveth the whole world] Drew all the Roman empire into idolatry.

cast out into the earth] Had no more power over the Church by publike magistracy, as before.

his angels] His souldiers and wicked instruments.

V. 10. *in heaven*] In the Church of God. In this song, they praise God for deliverance of the Christians from tyrants, the declaration of Gods strength, and the Kingdom of Christ, in putting down heathen emperours, and setting up Christian, and removing their accuser.

now is come, &c. Now is manifested, Chap 11.15.

accuser of our brethren] Called the devil; for he accuseth us before God, Job 1.9. & 2.5. And in the time of the ten persecutions, when the Christians met by night, for fear of danger the devil by his instruments accused them before men, as if they met in the night to practise all manner of lousnesse.

day and night] Continually, Psal.1.2. Josh. 1.8.

V. 11. *And they overcame him*] In the former verse, the power of the captain was commended; now the prowesse of the souldiers is set out.

by the blood of the Lamb] Or, *for*; Rom. 8. 33, 34, 37. and 16. 20. By vertue of Christs Blood, they got power to overcome Satan, and all his wicked instruments; not by worldly power and strength.

by the word of their testimony] Christ honoured them with this victory, because they bare witnesse of his truth. It is called, The testimony of Jesus, v. 17. Chap. 19. 10. because he was the object of their confession. Here it is called the testimony, Because they are the persons who confessed him.

loved not their lives] Acts 20. 24. 2 Cor. 11. 23. & 4. 11. But exposed them to death. Or, despised them, and set them alowe, in comparison of the confession of Gods truth. They made so little account of them, that they exposed them to all dangers for the cause of Christ, joyning with Constantine in the war against the persecutors. Some understand this of the martyrs who died for religion before Constantines time.

V. 12. *ye heavens*] All ye Churches on earth. An allusion to Psal.96.11. Isa.49.13.

ye that dwell] Gr. *ye that dwell as in a tent.* So Joh. 1. 14. 2 Cor.5.1. Ye that abide safe here a while, as in a tent, under Gods protection, till ye be translated to glory, Psal. 31.20. & 91. 1.

woe] Great grief and sorrow will come on you.

of the earth, and of the sea] Or, *lands.* Who live any where out of the Church of God. For earth and sea are here opposed to heaven, which is the Church. So that the fruit of this victory is the joy of the saints, and grief of ungodly men.

having great wrath] Because he is cast out of God Church, that he can no longer tyrannize over it, he will empty his spleen upon his own servants. So he did after upon the Romane Church by the Goths and Vandals.

but a short time] Gr. *but a short season.* The end of the world was not yet here: but he could not have so fit occasion to put the saints to death, as before, now his Viceroy's the heathen emperours were deposed.

V. 13. *cast into the earth*] See v. 9.

he persecuted] By the popes, when he could do it no longer by the heathen emperours. Or it may be understood of the Arrian persecution, under Constantius and Valens; which came within this time, and was seconded by popish persecution, till the time prefixed was finished.

which brought forth the man manchilde] Vers.5.

V. 14. *two wings of a great eagle*] God gave her strength to flee into a safe place speedily, Exod.19.4. Deut.32.11,12. and so wonderfully delivered and preserved her from antichrists rage.

into the wilderness] Into a private place. So did the Waldenses, for many years, in desert places, as those mentioned, Heb.11.38.

into her place] Which God had provided for her safety, and where her wicked persecutours could not come at her to hurt her.

where she is nourished for a time, and times, and half a time] These words should be in a parenthesis; for the words following depend on the former words, *that she might flee into the wilderness from the face of the serpent.*

for a time, &c.] For as many years, as there be days in three years and a half. See v.6. Chap. 11.2,3. Dan.7.2,5. & 12.7. See *times* for *years*, Dan.4.16,23,32.

from the face] For the red dragon, that sought to devour her shewed his anger in his face. This phrase also sheweth that the Church, for some time, was not visible to her enemies, Isa.16 4. Or, for fear of the serpent. So this phrase is used, 1 Sam.17.24. & 19.10. Isa. 21.14.

of the serpent] Mentioned, v.9.

V. 15. *out of his mouth*] Sent out bulls abroad from the popes.

water as a flood] Or, *river.* By his bulls, he raised multitudes of souldiers to destroy the Waldenses, and other protestants since. For the end of that chapter containeth a general description of the state of the Church all the reign of antichrist, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hostile manner, Isa. 59. 19. Rev. 17. 15. and violently sweeping away all before them, like a river, Isa. 59. 19. Amos 8.8.

after the woman] If this be a second persecution by the popes, then the former may be by the Arrians. See notes on v. 13. Or, the popes did more closely persecute before, and now more openly send out Croisado's against the Waldenses and others in the wilderness.

to be carried away of the flood] To be utterly destroyed out of those desert places, as he had driven her out of the inhabited world before.

V. 16. *And*] Or, *But*; as v. 8.

the earth helped the woman] The Earl of Tholous, and divers others, that were papists, fought for their clients and subjects the Waldenses, seing their faithfulnesse and painfulnesse, which brought profit to their lords by manuring desert places.

swallowed up the flood] Destroyed many of the popes souldiers sent against the Waldenses, so that they could never quite be rooted out. Or, the carcasses of such as went to fight against the protestants, were scattered upon the earth, dying by famine or plague, or war, as the Israelites did in the wilderness, Numb. 14.29. So the land is said to eat up her inhabitants, Numb. 13. 32. And divers of the popes souldiers were

were so consumed. It may be an allusion to Num. 16 31,32. where the earth swallod up Dathan and Abiram, and so preserved Moses and Aaron from their insurrection. Or, the Roman empire, which is the earth, in this book, when opposed to the Church; was divided in it self, and so Gods people escaped.

V. 17. *And*] Or, *Then.* So this particle is used, Mat. 23.32. and that translation is more elegant. As if it had been said: When the dragon could not keep the Church out of the wilderness, nor destroy it there; then he persecuted all her favourers he could come at elsewhere.

wroth with the woman, &c.] The war with the seed arises not from any hurt they had done the dragon; but out of an old quarrel against their mother, Gen.3.15.

and went] The pope, being at Rome, stirred up the magistrates every where to persecute the poor protestants.

with the remnant of her seed] That could not get into the wilderness with the rest. Those few good Christians which lay hid among the papists, were brought out and slain. Or, when he could not overcome the Church of the Waldenses in the wilderness, he set antichrist on work to destroy the protestants that sprung up in Bohemia, France, England, and other parts, and served God privately, but had not yet meetings and ministers, as the Waldenses had.

CHAP. XIII.

Vers.1. AND I stood upon the sand of the the sea] Or, *I was set.* John was removed by the divine power, to a convenient place, where he might see the beast arise out of the sea. See the like removes, Chap.17.3. & 21.10. Ezeck. 8. 3. Dan. 8.2. Others read it, *And he stood*; that is, the dragon; and so annex it to the end of the former chapter. But that cannot be; for the dragon was gone away, to fight with the rest of the saints, chap.12.17. Neither need he stand there to see the original of the beast, which he knew very well. Neither are these revelations shewed to the dragon, but to John.

a beast] A great empire, Dan. 7. 3. It is no news in Scripture, especially in Daniel, and in the Revelation, for such fierce and cruel empires to be compared to wilde-beasts; as leopards, and bears &c. Some conceive this beast and the other, v. 11. to be all one. Others interpret this of the popish Romane empire, and the other of the pope, who is the antichrist.

rise up] It is not said to be raised up, but to rise up, and to ascend; for this beast was very greedy of supremacy, and fought it by his own strength, as well as by his friends. He seeth it ascend up by little and little, til it came quite out of the sea. So did the western emperour and the pope grow up by little and little, till they got free of, and power over many nations. He is properly said to ascend out of the sea, because the shore is higher then it, and keepeth it in. Psal. 24.2. Therefore mariners are said to go down into the sea in ships, Psal. 107. 23. Isa.42.10. Or, to descend, by an usual Hebrew phrase, is to come from, or come forth of, Rev. 7. 2. & 10.9. Jer.34.21. & 35.7.

out of the sea] Out of many nations, Chap.17.15.

seven heads, and ten horns] See Chap.12.3.

upon his horns ten crowns] For ten crowned kings were afterward subject unto the popish empire, or antichrist, which had not yet received their crowns, Chap.17.12.

upon his heads the name of blasphemy] Or, *names.* Monuments of idolatry were on the seven hills of Rome: or, their several governours were idolaters.

V. 2. *like unto a leopard*] A fierce beast, hating man so much, that he first fleeth upon his eyes, to pull them out; and in his rage will tear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5. 6. Hos. 13.7. A more both of fierceneſſe and subtilty. This empire was divided into many kingdoms, like the Grecian, typified by a leopard, Dan.7.6. & 8.8,22.

as the feet of a bear] Ravenous, like the Persian empire, Dan.7.5.

as the mouth of a lion] Made idolatrous and cruel decrees, as the Babylonian empire did, Dan. 7. 4. & 3. 1, &c. Thus this representation is formed of divers beasts, because no one was bad enough to fet out the evil qualities of this dominion.

the dragon gave him his power] Gr. *his own power.* The devil gave him the power that he had given the heathen Roman emperours before, which they had lost in Constantines time. The devil gave him strength to manage his dominion, fet him in Rome, where Satans throne was before, and gave him authority over many kings and kingdoms. All these are needfull to uphold an empire. Authority must be backed with honour, and honour with strength; else an empire will not stand.

V. 3. *one of his heads*] The western Roman emperour was grievously spoiled by the Gothes and Vandals: or the pope weakned, and brought very lowe, like one wounded in the head.

wounded] Gr. *slain.*

was healed] By raising up of the French and Germane empire, under the title of the Romane. So that now it seemed like a body which had been mortally wounded, and yet flourisheth again, to admiration.

wondered after the beast] Chap.17. 8. Submitted themselves to the beast wholly, and wondered at his raising again, and followed him with great admiration.

V. 4. *worshipped the dragon*] In obeying the emperours or popes idolatrous decrees, they not onely worshipped them, but also the devil in them, Chap.9.20. 1 Cor. 10. 20. For the dragon gave them that power, and his work they did. Therefore John seteeth them all out, as falling down on their knees before the dragon. Not that theſe emperours or popes would confesse they had their power from the dragon, or that this people thought they had it from him, or worshipped the dragon visibly: but when they thought they worshipped God, who in their conceit had set up his dominion, they did closely worship Satan, who set it up indeed. Or, as the Roman eagle was carried before the army, whereby the beast was followed and worshipped, even with peril of life: so some write that they carried dragons before every troop; and they that carried them were called Dragoons. Thus they followed the dragon.

saying] Here they expresse their admiration, and their fear accompanying it, in the words following. They worshipped them in words, as well as gestures: as the elders worshipped God, Chap.4.10,11.

V. 5. *there was given into him*] By the devil, who gave him his power, v.2. Or, he was permitted by God to blaspheme.

a mouth speaking] Dan.7.8,11,25. & 11.36.

great things and blasphemies] He boasted of his own greatnesse, and vilified all others, even God himself, vers. 6. Psal. 12.3,4.

to continue] Or, *to make war*; as v. 7. Gr. *to do great things.* Or, *to do what he list* for a time, Dan. 8.4,12. Or, *to abide*, James 4.13.

forty and two months] See Chap.11.2. The power of antichrist, and the papists, is reckoned by months; for they are works of the night, guided by the unconstant moon: but the course of Gods people is guided by the sun, and set out by days Chap.11.3.

V. 6. *he opened his mouth*, &c.] At first he counterfeited himself holy, when the power was newly given him; but now by degrees he cometh to blaspheme God himself, with full mouth, Psal.73.9. 2 Thess.2.4. Opening the mouth, is the beginning to speak, Mat.5.2.

his name] God himself, and his power, Acts 2.25. & 3.12, 16. & 4,12. Rom.10. 13. Psal.74.10,18.

his tabernacle] His Church, Psal. 76. 2. & 87. 1,2. and his ordinances.

them that dwell in heaven] That serve God in his Church, as fellow-citizens of heaven, and being of Gods houshold, Eph.2.19. where God dwelleth as a Master, Psal. 76. 2. and a Father, Mat.6.9. These then, in regard of their simplicity and weaknesse, lie open to all reproaches and injuries from their powerful enemies.

V. 7. *to make war with the saints*] With Gods servants, who are sanctified, Dan.7.21. Chap.11.7.

to overcome them] By subduing or slaying them, v.10.

power] See v.5.

all kindreds, &c.] See Chap.5.9. & 7. 9. & 11.9.

V. 8. *all that dwell*] The greatest number; as Luke 2.2. Rom.11.26. So that the rest were so few, in comparison of the idolatrous Christians, that they are of no reckoning.

upon the earth] In the world, except such as are here excepted, Chap.3.10.

whose names] Whom God maketh no account to save. Lest, because the followers of the beast are so many, thereby we might think, none should be saved; John adureth us, that none of Gods elect shall perish, Mat. 24. 24. They shall be kept from this idolatry, Rom.11.4,5.

in the book of life of the Lamb slain] Exod. 32. 32. Phil.4,3. Chap.3.5. & 20.12. & 21. 27.

from the foundation of the world] By vertue of whose Blood, they were saved who lived before his incarnation, as well as they who lived after it. Or, whose names are not written from the foundation of the world, in the book of the Lamb slain: that is, who are not predestinated, from all eternity, to be saved by the death of Christ. See Chap.17.8.

V. 9. *If any man have an ear*, &c.] Let every man observe this beast, that he be not deceived by him; for he cometh not now in the shape of the dragon, but is a Christian by profession. See Chap.2.7. Mat.13.9. yet, by the former description, he may be known and avoided.

V. 10. *into captivity*] Two things to be expected from this beast by the people of God, are slavery and death: which calamities, as they inflict upon others, so they shall by others be inflicted on them, Isa. 33.1.

he that killeth, &c.] Gen. 9.6. Matth. 26.52.
here is the patience] Chap. 14.12. Here is the main matter, wherein the patience and faith of Gods servants shall be exercised, 1 Pet. 1.6,7. Or, here is good ground for patience and faith in Gods servants: to wit, that God will certainly destroy their persecutors, that make them slaves, and kill their brethren, and seek to destroy them daily. The certain hope of antichrists ruine, should uphold all Gods people that are persecuted by him.

V. 11. *another beast*] Either the same in another shape, if both be meant of the pope, as some think, because there is but one beast mentioned, Chap. 17.8. but here represented by two beasts: the former, in regard of that temporal power, the later, in regard of that spiritual power, he challengeth to himself. Or else the former is the French or Germane emperour ruling over many kings, and this is the pope or false prophet, Chap. 19. 20. One the political beast, the other the ecclesiastical.
coming up] See notes on v. 1.
out of the earth] From mean beginnings; and spreading far, Gen. 2.9. Or, not coming from heaven, but from hell; as chap. 11. 7.
two hornes like a lamb] He seemed to be meek. Or, he was a Christian by profession, and called himself Christs vicar.
spake as a dragon] As he that was represented by the dragon; for dragons cannot speak. He set up idolatry by his command, as he heathen emperours had done.

V. 12. *all the power of the first beast*] Took on him civil authority.
before him] In the city of Rome, which was the seat of the emperour, where he was wont to keep his court.
the earth, &c.] See chap. 12. 12. Unlesse it be taken for the generality, as the world is, v. 3.
to worship the first beast] To acknowledge a Romane empire again, after the incursion of the Goths: and to make the Romane city to be accounted holy, that all might flock to it. He doth not at first set up his power, but the emperours again, which was a thing more faisable; and afterwards weakeneth him, to set up himself.
whose deadly wound was healed] See notes on v. 3.

V. 13. *great wonders*] Matth. 24. 24. 2 Thess. 2. 9. Now he sheweth how this second beast worshipped the first; namely, by working miracles; which the first beast could not do, though he had much power given him, v. 2. Yet these were no true miracles, but jugling, whereby he deceived the people, vers. 14. Chap. 18.23. Lying wonders, 2 Thess. 2. 12.
so that he] That is, such great ones, that he may seem to be able to do the greatest of all. Like that phrase of removing mountains, Matth. 17. 20. Fire from heaven is named, because signes from heaven affect men most, Matth. 16. 1. and because the pope would endeavour to confirm his worship by fire from heaven, as God did his, Levit. 9. 24. 1 Kings 18. 38. 2 Chron. 7. 1. and be in shew as great a prophet as Elias, 2 Kings 1. 10, 12.
maketh fire come down from heaven] By sorcery; for some popes have been conjurers, and have made some such shews to the people: as pope Zachary had fiery armies going before him to Ravenna, that he might be thought to be another Elisha, 2 Kings 6.17. When pope Steven went into France, to get help of king Pipin, balls of fire were seen running up and down in the air. Such either stories the popish writers have store of, to prove their pope to be antichrist. Or, he excommunicateth men, as if he did thunder and lighten on them.
in the sight of men] Publikely, to seduce men the more.

V. 14. *deceiveth*] All is set down in the present tense. He exerciseth, doth wonders, deceiveth; either because John now saw some such thing in the vision, or else because it would be done as surely, as if the pope were then doing it.
on the earth] See v. 8.
miracles] Look on v. 13.
in the sight of the beast] See on v. 12.
make an image to the beast] See up a Romane emperour, that should have nothing to do in Rome, and should be like the former emperours, in setting up idolatry again.
by the sword] By warlike incursions of barbarous people invading the empire, v. 3.
and did live] Or, *recovered*, Isai. 38.21. & 39. 1. Though he were mortally wounded, v. 12. yet this beast maketh him live still, that men might think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He saw, by the raising of the ruines of the Romane empire, he had prevailed much; and now he maketh these later emperours act according to his will, that he may raise himself.
to the image of the beast] For the Germane Cesar was not Romane emperour, till he was confirmed by the pope.
speak, &c.] Should make laws, and punish such as did not acknowledge him to be emperour, or himself to be Christs vicar. Others think it is an allusion to their jugling tricks, making their images to speak, thereby to seduce the people to idolatry.
image of the beast] Before, it was an image made to the beast, to uphold the state of Rome: now, it is the image of the beast. The pope will have it acknowledged to be so.
should be killed] Now he addeth cruelty to his subtilty, and dealeth by open force, having strengthened the Romane empire again. So did Nebuchad-nezzar rage, Dan. 3. 6, 20.

V. 16. *all*] All sorts of men, small and great, &c. This sheweth the largenesse of his dominion: and also his care, not onely to oblige the great ones to him, that might be most useful to establish his kingdom; but also the meanest: for he knew that mean ones may raise great fires in a state, as a little spark may set on fire an house; and cities are taken often, where men least suspect. So are states ruined.
to receive] Gr. *that he may give to them*. And by consequence, that they may willingly take it at his hands.
a mark in their right hand] Not that he stamped a visible mark upon them, but obliged them, by some external band, to serve and fight for the sea and state of Rome. To fight for him, as souldiers were wont to do for their Emperour or General, whose mark they had in their right hand, wherewith they used to fight.
or in their foreheads] To serve him, as servants did their masters; whose they were known openly to be, by wearing their marks on their foreheads.

V. 17. *buy or sell*] Either civil, by way of trading; or spiritually, by buying and selling pardons. It had been too cruel to have killed all at first, who refused his authority: therefore he forbiddeth them all trading, without which men cannot live; and so compelleth multitudes to come in to him.
mark] Except he be a sworn servant of the pope. See v. 16. This maketh the full and proper subjects of that kingdom, and therefore caused all he could to receive this mark, v. 16. and they are threatned with damnation, who receive it, Chap. 14. 9, 11. Neither of these is spoken of those who received the name, or the number.
or the name of the beast] Or, were a papist in religion. By *the beast* here is meant, the first beast. The Romane state or emperours, whom the pope made men to serve, and whose authority he used, till he could raise himself to his height, v. 1, 12. Chap. 16. 2.
or the number of his name] Or, were esteemed so to be, and numbred among such.

V. 18. *Here is wisdom*] It is a hard thing to finde out this mark or name.
for it is the number of a man] It is not onely known to me by revelation, but also may be found out by humane wisdom, Let wise men therefore seek to finde it out.
and his number] It is to be found in the numbers of the Greek letters of his general name: for mens names in Greek, contained numbers in the letters. They had not other figures, as we have, but counted by letters.
six hundred threescore and six] Saint John would not plainly set down the name, lest he should make the Romane emperours offended with the Christians; as Saint Paul doth not name him that letteth, 2 Thess. 2. 6, 7. yet such plain tokens are set down by both, that he, and antichrist his upholder, might be known when he cometh. The truth is, this is the name of the beast, not of antichrist; and so a national name, describing that state where antichrist should rise and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally. Ireneus, and the ancients, take it for the word *Lateinos*, which, in Greek letters, maketh six hundred fifty and six: shewing, that antichrist should be a Romane, or one of the Latine Church. Others suppose his power should begin in the yeer of Christ six hundred fifty and six. Others, that it should last so many yeers in the height of it

CHAP. XIV.

Vers. 1. *Looked*] See Chap. 8. 13.
and lo] Or, *behold*. A note of some great matter ensuing, Matth. 1. 23. Isai. 7. 14.
a Lamb] Christ, the true Lamb, Chap. 13. 8. Joh. 1. 29. 1 Pet. 1. 19. the Son of God the Father, appearth in this verse; opposeth the counterfeit lamb, Chap. 13. 11. See Chap. 5. 6.
stood] He himself appeareth to John now in a vision, on a mountain like mount Sion. But the thing intended is, that he appeared in his ministers publikely serving God.
on mount Zion] A type of the Church, Psal. 48. 2. Isai. 33. 20. wherein Christ in his ordinances appeared as in a city on an hill, Matth. 5. 14. more conspicuously then before, after the long hidden estate of his Church persecuted by the pope.
and hundred fourty and four thousand] See Chap. 7.4.

having

having his Fathers name written in their foreheads] The mark on their foreheads, the name of God, not mentioned Chap. 7. is here expressed: implying, that they did now in a more open and public manner professe themselves his true servants, and were as manifestly known so to be, as if it had been written on their foreheads; alluding withal to such marks as servants used to have. See Chap. 13.16,17. It is called, The name of his God. See Chap. 3.12.

V. 2. *a voice from heaven*] Out of the now visible Church of God, Chap. 4.2, &c.
as the voyce of many waters] Of many people now acknowledging the true religion, Chap. 1.15. & 17.15. & 19.6.
of a great thunder] Chap. 6.1. A loud and open profession of the truth, that the world might take notice of it.
of harpers] A sweet and pleasant thanksgiving, delightful to God and good men. An allusion to the sweet melody in the Temple at Hierusalem, 1 Chr. 25. 1. Psal. 43.3,4.

V. 3. *as it were*, &c.] Such an one as John had not heard before, among all the heavenly voyces in this revelation.
a new song] They gave praise to God for their new deliverance from Popish persecution, and the freedom they had by the favour of Christian Magistrates, to profesle the Christian religion openly. This sheweth that this must not be understood of the persecuted Church in the wilderness, as some would have it; for the state of persecuted saints afforded not matter for this new song, Psal. 137. 3, 4. neither is the Church in that state called heaven, but when it is visible, Chap. 12.7. It is meant then of the Churches breaking out again, when the witnesses were taken up into heaven, that is, into a free visible Church, Chap. 11.12. This then is another new song, different from that, Chap. 5.9. for that was in praise of Christ, for opening the seals. See notes there.
before the throne, &c.] Before God, his ministers and people in the congregation, Chap. 4.2, 4, 6. Psal. 107. 32.
no man could learn that song] Not that any else went about to learn it; but none of the idolatrous Papists had that cause, or could tell how to praise God for this favour: for they were left in darknesse.
redeemed from the earth] Bought by the Blood of Christ, and brought out of Popery, 1 Cor. 6.20. & 7.23. 1 Pet. 1.18. from antichrists earthly Church, Chap. 12.12.

V. 4. *not defiled with women*] Not polluted with Popish false doctrine and idolatry, which is spiritual fornication, 2 Cor. 12. 2. Ephes. 5. 27. Ezek. 15.16. Chap. 18.3. An allusion to the Israelites, of whom many were enticed to idolatry by the Midianitish women, but many were kept from it, Num. 25. Others understand all this of the Waldenses, and that as served God purely in all the time of Popery; because it is said, *They were not defiled*. Their remainders are now found in the visible church.
follow the Lamb whithersoever he goeth] Seek Christ in his ordinances, though with perill and losse, having forsaken communion with the Popish Church. And not following antichrist for their head and guide, as others dill, but Christ onely.
redeemed] Gr. *bought*. See vers. 3.
from among men] 1 Cor. 3. 3. This expoundeth the former verse. *The earth*, then signifieth, there are men of an earthly state, out of whom Christ took his, and from whose society he yet calleth them, Chap. 18 4.
the first fruits] First converted, or openly making the first profession of the reformed religion, Chap. 5. 9. & 20. 5. An allusion to the first fruits in the law, Deut. 18.4. Prov. 3.9. James 1. 18. They were set apart to the Priests, as Gods dues. All the world is the heap; the elect are God's and Christ's, in a peculiar manner.
unto the Lamb] This is more then to follow the Lamb; for it sheweth a peculiar right he hath in them.

V. 5. *no guile*] Psal. 32.2. John 1.47. They were true in all their sayings. Or, in word they professed the true religion, which they believed in their hearts.
without fault] Because Christ hath redeemed, and paid the price of their sins, with his Blood, Ephes. 6.26, 27. Or, free from Romish idolatry (to which they could not be drawn by all the Popes power and threatnings) and worshipping God aright, and obeying all his commandments, to the utermost of their strength, Luke 1.6.
before the throne of God] Men may condemn them; but God, who knoweth their hearts, and accepteth of them in Christ, will acquit them. Or, they are blamelesse, not onely before men, whose judgment is subject to errour; but even before God himself, as sincere, that is, true and faithful subjects to God, Gen. 17.1. Isa. 38.3.

V. 6. *another angel*] Different from them that blew the trumpets, or from him who shewed him these things, Chap. 1.1. or from him, Chap. 8.13. who threatned wo's to the earth.
fly] Making haste to publish his message throw the world. A type of the ministery of those times. And indeed, it passed from place to place very swiftly at first. So that this intimateth the free and speedy passage of the Gospel from place, by their ministery.
in the midst of heaven] So that he could not be hindered from preaching, by any humane opposition. Or from whence he might be more conspicuously seen, and his voyce most clearly heard on either side; as the light of the Sun doth most brightly diffuse it self into all parts of the hemisphere, when it is about the meridian. See Chap. 8.13. This angel some take to be Wickliffe and his fellowes: others, to be Luther and his assistants. Such are called Angels, Chap. 1.20 & 2.1.
having the everlasting Gospel] Put to the Ministers is this word of reconciliation committed, 2 Cor. 5. 19. as to the faithful stewards, to dispense to others, 1 Cor 4. 1, 2. And it is called eternal, first, Because it teacheth men not to fear antichrists spoyling of goods or life, seeing it holdeth out eternal happinesse unto them, Heb. 10.34. Secondly, Because the sum of it was from the beginning (and therefore it is not a new doctrine, as the Papists call it) and it shall be preached openly to the end of the world, in despight of all opposition, Chap. 11. 15. for the witnesses shall be no more slain. Thirdly, Because it shall not be disannulled as the legal covenant was.
unto them that dwell on the earth] To earthly-minded men, to call them off from earthly, to seek heavenly things, Col. 3. 1. Such secure ones are thus described, Luke 21. 34, 35. Or, to all the inhabitants of the earth, so that every nation shall hear of it; as followeth in this verse. So this phrase is used, Chap. 5. 9. & 7. 9.

V. 7. *with a loud voyce*] To shew the weight of the message, and that all might hear, Chap. 8.13.
Fear God] Worship the true God, and do not worship images any more, as ye have done. Or, fear not antichrist any more, who can but kill your bodies; but fear God, who can destroy your soules else, Luke 12. 4, 5. He exhorteth them to that which hath been neglected, and the contrary done: For men had not feared God, but men; not honoured his grace, but mens merits; not worshipped him, but flocks, stones, &c. Chap. 9.20. At first, the ministers spake not so plainly and fully against Babylon, as after, vers. 8. but did undermine antichrists kingdome, by preaching the true knowledge and worship of God; too much before neglected and corrupted.
the hour of his judgement] He will not bear with your idolatry now, as he did in the times of ignorance, Acts 17 30.
and worship him] Psal. 146.5, 6. Acts 14.15.
heaven and earth, &c.] Which none else could make; much lesse your Images. He nameth four principal works of God, to draw men to know and worship him aright. First, the heavens famous for breadth, light, motion, influence. Secondly, the earth; unmoveable since the beginning, and very profitable to men. Thirdly, the seas; of huge compasse, and great use for fishing and navigation. Fourthly, the fountains; which run always for the use of the living creature, as types of Gods eternity and bounty.

V. 8. *another angel*] Other ministers. Some take it for the Bohemians: others, for such after Luther as more clearly spake of Romes destruction.
Babylon is fallen] Isa. 21.9. Jer. 51. 8. Chap. 18.2. These saw the Popes kingdom shaken, by the ministery of such as went before them, and now declare boldly, that God hath laid the foundation of the destruction of it, and will as surely destroy it shortly, as if it were now down.
wine of the wrath of her fornication] Or, *of the poisoned wine of her fornication*, chap. 17.2. For the Hebrew word to the which the Greek here answereth, signifieth poison, as well as wrath. As whores give spiced or enchanted cups to their lovers, to make them commit fornication with them; so did Rome, by subtil enticements, draw a great part of the world to her idolatry, which is often in Scripture compared to fornication; as Jer. 3 Ezek. 16. divers times. Or, the made God angry with them, as well as with her self, by drawing them to the same idolatry. Or, because when God is angry, and goeth to punish wicked men, he is said to have a cup in his hand, of poisoned wine, to give every one his part according to his merit, that men might know their judgements came from him, and not by chance, Job 21. 20. Psal. 75. 8. Isa. 51. 17. Jer. 25. 15. & 49. 12, 13. & 51. 7, 8. So Babylon and her followers shall also drink their share, according to their deserts. See vers. 10. An allusion to such nations as used to kill malefactours with poisoned cups.

V. 9. *third angel*] Other Ministers after them. Martin Luther and his fellow-labourers, as some think; or later preachers, as others.
worship the beast] The Pope, who is antichrist. See Chap. 13. 11.
and his image] And follow the Germane Emperours, or other Princes, whom he made, as an image of the heathen empire of Rome, (Chap. 13.15.) to uphold his idolatries and superstitions.

receive

receive his mark, &c.] See notes on Chap. 13. 16. The first angel did preach the true worship of God, we hinsh lost: the second foretelleth the fall of Babylon: the third warneth men to come out of her, before it come; seeking to draw men out of the fire, Jude vers. 23.

V. 10. *the same*] Not onely the Pope himself, but all his obstinate followers also, and sworn servants. Or, as he hath taken the beasts mark, so he shall perish with him for company.

of the wine of the wrath of God] Of Gods severe judgement in the destruction of Babylon. See vers. 8. Psal. 75. 8. Jer. 25. 15. Or, of Gods poisoned wine; that is, of the wine that God giveth them to make them mad; as Psal. 60. 3. which is poured by God into the cup of his wrath, for them to drink, whom God will be avenged on, as vers. 8.

without mixture] Not allayed with the water of mercy at all, James 2. 13.

with fire and brimstone] In hell-fire for ever, besides the heavy judgments he may endure at the fall of Rome, Chap. 9. 18. and 19. 20. An allusion to the destruction of Sodome, Gen. 19. 24.

in the presence of the Angels, &c.] Publickly, before Christ and his angels. An allusion to Sodomes destruction again, wherein Christ and his angels were employed. They that bear antichrists mark before men, shall be forsaken of, and tormented before Christ and his angels, that their torment may be the greater, Mark 8. 38. Luke 9. 26.

V. 11. *the smoke of their torment*] Of the fire tormenting them. Their torment shall have no end; as we know the fire goeth not out while we see the smoke, Isa. 34. 10.

no rest] No intermission, because of the greatnesse of their everlasting pains. Here are some intermissions in the sufferings of Gods people, though they be heavy for the time: but there shall be none, in these pains of the idolaters.

day nor night] Though they have a perpetual night in hell, as a perpetual day in heaven: yet he speaketh after the manner of men here on earth, meaning, They never have one minute of rest. See Chap. 7. 15. Here, the light of the day, and society of friends, may somewhat allay those pains that are terrible in the night; and sleep in the night, may make us forget the labours of the day: but those torments nothing can asswage.

who worship the beast, &c.] See vers. 9.

V. 12. *Here is the patience*] See Chap. 13. 10. Or, here is the vengeance that shall be executed on their enemies, who patiently endured death for obedience to God, and holding fast the true religion, against the Papists. Or, now shall the patience and obedience of Gods servants be made known to the world. It shall appear who are true, and who are counterfeit Christians. By antichrists fierce persecution, the chaffe shall be separated from the wheat, and the drosse from the gold. Or, after the Gospel preached, and the Pope declared to be antichrist, there shall be greater persecutions then before, and the patience of Gods servants more tryed; as appeareth in the persecutions and wars since the Waldenses and Luthers time. The Pope, like the devil, rageth, because his time is short, Chap. 12. 12.

V. 13. *And I heard*, &c.] Because in the former verse he had spoken of many troubles yet to come, to try the patience of Gods people; here he bringeth in a voyce from heaven, and commanded to be written, to assure them, that the greatest evil antichrist could bring on them, was but a speedy way to happinesse. And this consolation was needful, lest they should think the primitive martyrs happy, who were put to death by heathen persecutors; but themselves unhappy, who were to be condemned by Christians, for heretickes.

in the Lord] As members of Christ, or in the faith of Christ as Rom. 16. 7, 11. 1 Cor. 15. 18. 1 Thess. 4. 16. Heb. 11. 13. Or, for the Lord. So some interpret this phrase, Rom. 16. 2, 8, 12. And the Hebrew particle answering to the Greek one here, is often so used.

from henceforth: yea, saith the Spirit] Or, *from henceforth saith the Spirit: yea.* Though antichrist must down, yet it will cost so much blood ere it be done, that they are happy that dyed or shall dye before, in the fear of God. Or, ye may think that your persecutions are all past, because the Gospel is openly preached again: but antichrist, being now revealed, is more mad then before, and ye shall find more trouble then formerly; so that ye shall count the dead happy, Eccles. 4. 2, 3.

may rest from their labours] From the troubles that are to come, or by dying before. Or, from their labours endured here.

their works follow them] The reward of their works, 1 Cor. 15. 58.

V. 14. *I looked*] See Chap. 8. 13.

and behold, &c.] Before, God wrought by the word, sending forth his three angels to preach, vers. 6, &c. Now, he taketh the sword, and beginneth by deeds to pull down antichrists kingdome. Which action is set out by two similitudes; one, of an harvest, vers. 15. the other, of a vintage, vers. 18. for in these, men use to cut down all the fruits.

a white cloud] A sign of great glory.

like unto the Son of man] Or, *like unto a son of man*, Chap. 1. 13. Some glorious angel, vers. 15. like a man; for he is set on work by another angel, vers. 15. and an angel gathereth the grapes, vers. 19. which is all one judgment with this. See notes on Chap. 10. 1.

a golden crown] For majesty. Such Kings wear. It sheweth also, that he should get a glorious victory over antichrist.

a sharp sickle] To do swift execution.

in his hand] That is, in his right hand; for with it men use to reap. He was both able and ready to execute what should be committed to him, as harvest-men with their sicles in their hands, (which were the usual instruments of cutting down the corn, Deut. 16. 9. & 23. 25. and are still) are to cut down the corn. This angel may be a type of some great and glorious Prince or Princes that should begin to execute Gods wrath on the Pope. Many such were in Germany in Luthers time.

V. 15. *another angel*] Differing from the three former, and from him that sate on the cloud.

out of the temple] Out of the Church of God now opened, (chap. 11. 19.) as the other angel did, vers. 17. Representing the ministers of those times, who should call on the Princes to be Gods executioners, as baylies, who summon the harvest-men to work, but reap not with their own hands.

crying with a loud voyce] Showing his great desire to have the thing done, and that all men might hear, and further the work. See vers. 7.

Thrust in thy sickle] Joel 3. 13. Go about the work of destroying antichrist and his upholders.

for the time] Gr. *the hour.* The time appointed by God: and therefore the business will succeed well now, that would not before.

is come] As might appear by signes, or by divine incitation to the work.

for thee to reap] Wherein God calleth thee to do it, and therefore will prosper the work in thine hands.

the harvest] Antichrists followers are fit for vengeance, Jer. 51. 33.

of the earth] Of the false Church, or antichristian state; Chap. 13. 12.

is ripe] Or, *dyed.* The Idolaters sins are full, and ready for judgment, Gen. 15. 16. Jer. 51. 33. Isa. 17. 5. Or, *withered*; as this word is used, Matth. 13. 6. An allusion to hay, which, when it is withered, is good for nothing, but must be cut down; else it will be spoyled it self, and hurt the ground. So would these wicked ones grow stark naught, and hurt others, if they were not quickly destroyed. See the like, Psal. 129. 6.

V. 16. *thrust in his sickle*] He did as he was commanded, and God prospered it accordingly.

the earth was reaped] Antichrist and his followers were destroyed.

V. 17. *another Angel*] Now the vintage followeth after the harvest, as it useth to do.

out of the temple] Figuring some Ministers of note, that shall affrift the Princes in destroying antichrist, and reforming religion.

a sharp sickle] For they used not then to gather grapes with the hand, as we do; but to cut them off with an hook or sicle, for expedition, Isa. 18. 5. And so did some of the heathen.

V. 18. *out from the altar, which had power over fire*] It may be that angel spoken of, Chap. 8. 5. who stood at the altar of incense, and took fire from the altar of burnt-offering, and cast it on the earth, from whence followed the judgements there ensuing. And in that respect he might be said to have power over fire. Or at least, it may be an allusion to that story, and may represent such, as by their fervent prayers could prevail with God to bring his judgments on antichrist and his followers, and as it were command Ministers and Rulers to go about it, stirring them up with the slaughter of those martyrs which lay under the altar, Chap. 6. 9. Or, this angel is said to have power over fire; that is, to restrain the fire of contentions, Judg. 9. 20.) from among Protestant Princes, that they might joyntly fight against the Pope.

gather the clusters] The wine, is the Popish Church: gathering, is taking away: the clusters of grapes, are the multitude of the members of that Church. So destruction of the wicked is set out by a vintage, as well as by an harvest, Chap. 19. 15. Isa. 63. 1, 2, 3.

fully ripe] See notes on vers. 15.

V. 19. *gathered the vine*] Destroyed the Popes dominions, and slew those that were guilty of the blood of Gods Saints. Some understand, by the harvest, the destruction of Rome; and by the vintage, the utter ruine of Popery afterwards; as the vintage followeth the harvest.

cast

cast into] An allusion to the usual manner of vintages, where they had always a wine-presse ready to tread their grapes in, as soon as they were gathered, before the moisture was dried or dropt out of them, Isa. 5. 2.

great wine-presse This sheweth, that this was a greater judgement then the former; as great wine-presses have more grapes trodden in them, then lesser ones. This appeareth also by many former circumstances. He that cut down in the harvest, came from the clouds, v. 14. He that cutteth in the vintage, cometh out from the temple in heaven, v. 17. The encourager of the former came out of the temple, v. 15. of the later, out of the altar, ver. 18. and is said to have power over fire. The former cryeth with a loud voice, v. 15. the later, with a loud cry, v. 18. The former is bid to thrust in his sickle, vers. 15. the later, his sharp sickle, vers. 18. The former, to reap, vers. 15. the later more fully, to gather the clusters of the vine of the earth, v. 18. The former is told, The harvest is ripe, vers. 15, the later, that the grapes are fully ripe, vers. 18. The former reapeth the earth, v. 16. and taketh no care of threshing: the later casteth the grapes into the great wine-presse of Gods wrath, v. 19. So that the judgement here intended must needs be greater, unless it be the same set out by two similitudes, as the plagues of Egypt was, Gen. 41. 1, &c. And then the latter is added here, to set out the judgement the more fully; or to shew the certainty of it, as Gen. 41. 32.

V. 20. *And the wine-presse was trodden*] The similitude is prosecuted. When grapes are gathered, they are cast into the wine-presse, and then trodden, Judg. 9. 27. and the juyce of them runneth out, Neh. 13. 15. Isa. 63. 3, 4. This seteeth out the fierce execution of Gods wrath upon sinners, Lam. 1. 15. and upon antichrist and his, Chap. 19. 13, 15.

without the city] They used to tread the wine-presses out of the city, because it was a foul and troublsom work, and the grapes might be hurt, and time lost, in carrying them from the place they grew in. See notes on v. 19. Without the Church, the city of God, as some interpret it: so that God provideth for the safety of his Church, while her enemies are in destroying. But, as others say, the great battel shall be, not in the city of Rome, but in the territory thereunto belonging.

and blood came out of the wine-presse It is true, that wine is called, The blood of the grapes, Gen. 49. 11. Deut. 31. 14. But here the holy Ghost seemeth rather to passe suddenly from the type, to the thing it self thereby typified; from the wine-presse to the war, where horses are used, though not used in the other; and to giveth us light for exposition. So he doth, Amos 9. 12, 12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab. 1. 17. from catching fish in their net, to slaying the nations.

to the horse bridles] He alludeth to those that in war pursue the enemies flight, to do execution: or to conquerours, who use to go forth, after the battel, to see the dead carcases of their enemies, Isai. 66. 24. and to take the spoil: which they do with much difficulty, when the field is covered with the blood of the slain, so that they are forced to ride, and the horses wel-nigh to swim. The meaning is; the blood of slain men should be like a deep river running over the banks; so great shall the slaughter of the antichristians be, Chap. 16. 14. & 19. 13, 18.

a thousand and six hundreds furlongs] As the wine runneth out of the wine-presse, so the blood of the slain shall now flow a great length, and breadth, and depth. An allusion to the destruction of Jerusalem, wherein the blood is imagined to run over all the land of Canaan, supposed to be about that compass of ground: and signifying, that blood shall be found plentiful: running in all the popes territory, or patrimony of the Church, which is esteemed by some to be about that proportion of ground.

CHAP. XV.

Vers. 1. A*Nother signe*] Differing from that, Chap. 12. 1. and foretelling different things; as appeareth, because it is called *another*, and a *marvellous* one. Therefore the former victory over antichrist, Chap. 14. and this song, must either have respect to something done at the beginning of reformation, or be a general description of this last overthrow, by way of anticipation, which is more particularly described in the vials following. And it is called a *signe*, to shew, that it came not accidentally, though it was a strange light; but was sent of God, to signifie things to come.

in heaven] Chap. 12. 1. In the Church, grown more visible and glorious. As God did roar from Sion, Amos 1. 2, 3. when he foretold the destruction of the nations: so here, out of the Church, come the vials of Gods wrath, to be poured forth on antichrist.

great and marvellous] In regard of the great changes and things it would bring to passe; or in comparison of the former. In these respects the whole Church confesseth it to be so, vers. 3.

seven angels] So are the publishers of Gods will, representing the executioners thereof, called before, Chap. 8. 7, 8, 10, 12. & 9. 1, 14. & 11. 15.

the seven last plagues] Of whom they had these; and what they were, see v. 7. They are called, The last plagues, for the reason following; because Gods wrath is filled up by them, and so the thing done, which God had decreed, on the antichristian state, Chap. 10. 7. & 16. 17. They are the last that God will pour on antichrist; and the Church and world shall have happier days after.

V. 2. *a sea of glass mingled with fire*] Some take it for a type of their innumerable perfecutions they had suffered. Others, for the crystalline and pure doctrine of God, Chap. 4. 6. mingled with much zeal against papists; or, many contentions among themselves, as appeared in the controversies about the Sacrament; yet might the truth be seen still sufficiently to salvation, Luke 12. 49. Others, for the signes of Gods wrath, whereby their foes were destroyed.

That had gotten the victory] Such as had escaped the popes rage, and had helped to pull down his kingdom.

over the beast] Chap. 13. 11.

over his image] Chap. 13. 15.

over his mark, &c.] Chap. 13. 16, 17.

stand] Chap. 14. 1.

on the sea of glass] Trampling under feet their former persecutions. Or, upheld by the doctrine of Gods word, notwithstanding their differences among themselves, and quarrels with their adversaries. Or, treading on their wicked adversaries, who are compared to a leaby reaton of unquietnesse, Isa. 57. 20, 21. And that of glasse, because God setteth all their wickednesse, Heb. 3. 13. And is said to be mingled with fire, because they shall be destroyed with fire, Chap. 16. 8. Or, stand on the pavement before Gods throne, Chap. 4. 6. Worshipping God openly in his visible Church. Or, *stand at the sea of glass*. So the particle is used, Luke 12. 6. 30, 40. As the Israelites stood at the Red Sea, and praised God for their deliverance, Exod. 14. 30. & 15. 1. So these at the glassie sea of fire.

harps of God] Excellent ones; as Gen. 23. 6. Heb. *a prince of God*; Psal. 36. 6. Heb. *mountains of God.* Or, harps to praise God with, Chap. 5. 8. & 14. 2. when they see their foes destroyed, Psal. 58. 10, 11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praise God for so great a victory; as appeareth by their sweet musick of praise, vers. 3, 4.

V. 3. *the song of Moses*] Such an one as Moses sung to the praise of God, for delivering Israel, and destroying the Egyptians, Exod. 15. 1. For God sheweth his power now as much, in freeing his people from antichrists yoke.

the servant of God] In a peculiar manner, by office, Deut. 34. 5. See Chap. 1. 1.

and the song of the Lamb] Chap. 14. 1, 3. Or, taught them more fully by the Lamb; as they had the pattern from Moses in part. Some take this which followeth, v. 3, 4. to be the song taught by the Lamb, and that Moses his song is not set down, because it was recorded before in Scripture.

great and marvellous] Psal. 111. 2. & 139. 4. Gods works are said to be so here, because he had so long suffered antichrists cruelty, and so strangely destroyed him at the last.

Almighty] A fit title: for he had shewed his almighty power, in overthrowing so great force, and punishing so many enemies, Chap. 1. 4, 8.

just and true are thy ways] Psal. 145. 17. Just, because thou hast punished antichrist; and true, because thou hast performed thy promise to thy people. By Gods ways, is meant his constant works. A similitude taken from a traveller.

King of saints] As those over whom he ruleth in a more special, and gracious manner, by his Word and Spirit, Psalm 110. 2, 3.

V. 4. *who shall not fear thee?*] Jer. 10. 7. Every one shall do it. Or, *who should not (or would not) fear thee?* Thou hast given cause to all men to do it. By *fear*, is meant fear of reverence, and religious worship; as is followeth, *and glorifie thy Name*; Chap. 14. 7.

for] Or, *saying, that.* Thus they teach posterity, why, and how to praise God. See the like, Psal. 106. 1. & 107. 1. and 136. all over: 2 Chron. 5. 13. And so the Jews use it in their lyturgy. See also, 1 Chron. 16. 41. Matth. 7. 23. In all these places it may fitly be so translated: and so it is full in the Greek, Luke 19. 42. *Saying, that if*, &c.

thou onely art holy] Of thy self, and infinitely, 1 Sam. 2. 2. and hast shewed thy self to to be, by destroying the unholy, and freeing the holy.

all nations shall come] Thou art now sending forth thy forces to destroy antichrist, and then thou shalt be rightly worshipped in all the world, Isai. 66. 23, 24. Although, while antichrist reigned, there was scarce any hope of any tuch thing left in the world; yet, when he is destroyed, all that are left of those that adhered to him, shall publikely worship thee accordingly to thy

word,

word, Chap. 11. 13. & 20. 5. None shall then refuse to fall down to thee. They that knew thee not before, shall be converted.

before thee] In the places of thy publike worship, Psalm 42. 2.

thy judgements are made manifest] There is no man but seeth how justly thou hast proceeded, and that, though thy judgements seem to be great, yet are they no greater then they have deserved. This thou hast shewed, in freeing us from the power of antichrist, already; and it shall be made more manifest, when thou dost destroyd him and his adherents. For thy judgements past, are an argument to us, to look for fuller declaration of thy justice in time to come; and every man may see what thou wilt do, by what thou hast done.

V. 5. *the temple of the tabernacle*] That is, the innermost part of the tabernacle, called The holy of holiest, and The most holy place: which tabernacle is termed, The tabernacle of the testimony, Num. 1. 50. & 17. 7. in regard of the two tables of stone, so called, Exod. 25. 21. because in them was written the law of God, the testimony of his will, Exod. 34. 28. Psal. 19. 7. & 119. 14, 22. which tables were put in the ark, Deut. 10. 5. 1 Kings 8. 5. and that ark placed in the innermost part of the tabernacle or temple, 1 Kings 8. 6. Heb. 9. 3, 4. The temple was so open, that men might see into it out of the court, now, which in the old testament they could not. See the meaning, Chap. 11. 19.

V. 6. *seven angels*, &c.] John saw them, vers. 1. but now he seeth them coming out of the temple, to execute their charge.

out of the temple] See Chap. 14. 15. Out of the *Sanctum sanctorum*, where the ark was, vers. 5. It may import, that these were the last plagues, because they lay hid in the secretest closet of Gods sanctuary, till the rest were finished. Here is still a gradation of judgements. The angels that blowe the trumpets are in heaven, Chap. 8. 1, 6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, Chap. 14. 14, 15, 17, 18. But these with the vials come out of the most holy place, Gods closet, and secret armory. They came also by command from God; for from the oracle did God use to answer Moses, Exod. 25. 22. Numb. 7. 89. & 17. 4. So God stirred up men extraordinarily, to help pull down antichrists kingdom. See Chap. 16. 1.

having the seven plagues] See note on v. 1.

pure and white linen, &c.] Very glorious. An allusion to the high priests garments (who only were into the most holy place) both for the linen and girdle. See Exod. 28. 6, 8. They are clad like conquerors. See Chap. 19. 14.

their breests girded with golden girdles] They were ready girt, to go about their work, Exod. 12. 11. 1 Kings 18. 46. Luke 12. 35. And with golden girdles, to shew their royal dignity, Chap. 1. 13. Some great religious princes they seem to see out, who must successively weaken the popes kingdom, till it be quite destroyed.

V. 7. *one of the four beasts*] Or, *living wights*, Chap. 4. 6. The ministers. See why, Chap. 14. 15. It may be taken for the first, as Chap. 6. 1. Or, any one of them, because the rest are not named after, as in Chap. 6. The meaning is, that in every age after the reformation, God will raise up, as some eminent princes to fight against antichrist; so also some famous ministers to incite and encourage them thereunto.

seven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men used to drink, Psal. 76. 8. Jer. 25. 15. First were the seven seals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Lastly, the vials, which come without noise, because they come not to warn, but to destroy the antichristians, as fire and brimstone was poured down on Sodom and Gomorra, Gen. 19. They are golden, in allusion to the vessels of the sanctuary, Exod. 25. 29. & 37. 16. Jer. 52. 19. Hereby is shewed, that Gods wrath is like gold, pure, and free from the dregs of passion; and also that God will get himself much glory by these judgements: For gold is the most pure and glittering metal.

full of the wrath of God] Not that God is angry with them; but by that which is contained in them, executeth his wrath on his foes: see how, Chap. 14. 8, 10. They contained many and great punishments in them.

who liveth for ever and ever] Chap. 5 14. & 10. 6. And therefore can punish them, not here only, but also for ever in hell.

V. 8 *the temple was filled with smoke*, &c.] Smoke is used sometimes, to set out Gods powerful and terrible presence; as Exod. 19 18. especially when he cometh in anger, to destroy the enemies of his Church, that he may shew mercy to his people, in delivering them, Psal. 18. 7, 8, 14, 15, 16, 17. Isa. 6. 4, 11. So here, God would shew his terrible and powerful presence in his temple, by manifest arguments of his wrath against the enemies of his Church, in sending some thence continually to plague the antichristian church, from the time of the Churches reformation, till antichrists final destruction.

no man was able, &c.] God was so angry with the papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that religion out of the earth.

CHAP. XVI.

Vers. 1. A *Great voice*] Signifying the work to be important, and to be done with great care.

out of the temple] Ch. 14. 15. It seemeth to be work to be holy and just. It seemeth to be Gods voice. See Chap. 15. 6, 7. and the rather, because the voice is said to be heard, but no visible form of the speaker is shewed, Deut. 4. 12, 33.

to the seven angels] Signifying the instruments ready to execute these judgements, as the angels were ready to pour out the vials, and waited onely for a signe.

Go your ways] It is time for you now to pour out those plagues upon the earth which are committed to you. They must go out of the Church, into antichrists dominions, to afflict them.

pour out the vials] To the bottom. Leave nothing in. Execute Gods wrath to the full, as far as each of your commissions go.

vials of the wrath] Chap. 15. 7. These vials were for the destruction of popish Rome, as the seals were for the overthrow of the heathen Romane empire. There is a great agreement between the trumpets, that weakened the Christian Romane empire, and these vials, that shall ruine the popish Church. The evil of the first trumpet and vial lighteth on the earth; the second, on the sea, &c. The one sheweth, that the popish Church shall be destroyed, as sure as the heathen empire was: the other, that it shall be destroyed by such like judgements as the heathen empire was weakened.

wrath of God] Yet God may be the speaker, though he speak of himself, in the third person; as he doth, Exod. 20. 7.

upon the earth] Upon the antichristian church and state, as appeareth, vers. 2. This is like to be the sense here, because some of the vials were poured on the sea, and on the sun, vers. 3, 8. not all on the earth literally taken.

V. 2. *the first went*] Gr. *went forth*. They did not all pour out their vials at once, to them, that this desolation should come by degrees, not all at once. The angels that founded the trumpets, first blowed before God and founded, Chap. 8 2, 7. these go forth to do it: which sheweth, that these are types of those princes that must destroy antichrists kingdom by degrees. *The first vial.*

poured out his vial] Left nothing in it. This sheweth the greatness of the judgment, and his fidelity, in doing as he was commanded, vers. 1.

upon the earth] Upon the common people, the popes footstool. So it is to be taken here, because the other vials were to be poured on the earth also; if it be taken for antichrists whole kingdom, as it is, v. 1.

noisom and grievous sore] Gr. *evil and wicked*. Evil is put for noisom, or offensive to others, 2 Sam. 11. 27. 1 Chron. 21. 7. Wicked, for troublesom to a man self, Eccl. 1. 13. Sore travel: Heb. *evil thing*. So Eccles. 4. 8. And on the contrary, good, is put for pleasing to others, Gen. 1. 31. or our selves, Psal. 4. 6. & 34. 12. & 106. 5. Now because the place of the body is not noted, it may be supposed these sores in the type went all over the body, as Jobs did, Job 2. 7. And the like is threatned, Deut. 28. 27, 35. This must needs be noisom to others, and troublesom to themselves. Some take it for the rage of the common people, who went to fighe against the Waldenses; for they were the popes marked souldiers. Others, for the Neopolitan disease that came upon his warriours, one thousand four hundred ninety and four. Others, for the envy of the idolaters against the Gospel, and the preachers and professours of it, when Luthers first began to preach. Ie made them like the Egyptians, that not onely could not abide to have their bodies touched, but also not to endure the company of others, Exod. 9. 10, 11.

upon the men] Like boils; that as they afflict within, so they appear without, and stink when they break: so did their envy. Thus were the papists vexed, when the protestant religion was publikely professed. Men that knew no grounds of religion, nor knew no cause of quarrel against them, would bring fagots to burn them; as appeareth in the book of martyrs.

mark] Chap. 13. 16.

which worshipped his image] Chap. 13. 15.

V. 3. *upon the sea*] See Chap. 8. 8. Hereby is meant the popes jurisdiction which kept many provinces in subjection to him, as the sea doth begirt the land. *The second vial.*

it became] A greater defection then before. The third part onely was blood, Chap. 8. 8.

as the blood of a dead man] Exod. 7. 17. As the putrified blood of a dead carcase, which is so loathsom, that no man can drink it. Or, as if it were made all over red with the blood of many men slain.

every living soul died in the sea] Whole provinces and kingdoms cast off the popes jurisdiction; because it was so corrupt, they could not live any longer in it. So it came to passe in Luthers time, before his death.

The third vial.

V. 4. *rivers and fountains of waters*] Popish magistrates, and ministers employed to uphold their church, who came to an ill end; as many did in England and France.

V. 5. *angel of the waters*] That had power given him to turn the sea into blood, v. 3. Or, him on whose vial poured out, the rivers and fountains were turned into blood, v. 4. Like the angel of the fire, chap. 14. 18.

which art, &c.] Chap. 1. 4.

judged] Punished; as Gen. 15. 14.

V. 6. *And thou hast given them blood to drink*] They were adjudged to death, as they had judged others. So the laws are against priests in England; and they have for their ill lives been put death by the secular power, in some popish countreys.

V. 7. *another*] Differing from him, chap. 9. 13. or from him, chap. 14. 18. or from him that spake out of the temple, v. 1. of this chapter. Or, one confirming the words of the angel the interpreter at the golden altar, chap. 8. 3 4.

Even so] So it ought to be.

true and righteous] Chap. 15. 3. Thou hast judged incorruptibly, in giving blood for blood; and fulfilled thy promise, in revenging the blood of thy servants, chap. 6. 11.

V. 8. *upon the sun*] The popes temporal power over kings. Or, the house of Austria, which shineth brightest in the popish heaven. They have begun to be eclipsed. *The fourth vial.*

unto him] Or, *unto it*. To the angel, or to the sun. See the like, chap. 9. 1.

to scorch] Much fire and war have been in their territories of late: more may be.

V. 9. *scorched*] Or, *burned*. They were enraged with rancour and malice, as with a burning fire.

blasphemed the Name of God] As the beast doth, chap 13 6. which hath power over these plagues. Either he shewed the cause why they blasphemed God, to wit, Because he did inflict these plagues on them; or, did not keep them off: Or else he sheweth their madnesse, that made their plagues greater, by resisting him that could have removed them, if they had submitted to him, and intreated his help, Isa. 8 21.

to give glory to God] See chap. 11. 13.

repented not] See chap. 9. 20, 21.

The fifth vial.

V. 10. *upon the seat of the beast*] On the city of Rome, chap. 13 2. which shall then be destroyed. And then we shall certainly know, which of the vials are past, and which to come.

full of darknesse, &c.] Though his city be destroyed, yet not his kingdom totally: that shall be much obscured, when his throne is gone. The pope then must live somewhere else, when Rome is destroyed, (as once he did at Avignon) before his kingdom be quite overthrown: and his followers shall be in great agony, like those that bite their tongues for grief and anger, ready, at the next encrease of pain, to devour or destroy themselves. Or, it may be meant, They shall eat their words, and be ashamed of their railings upon Gods saints, though they leave not their idolatry, v. 11.

V. 11. *blasphemed the God of heaven*] Spake ill of him, because they conceived their plagues came from thence: for they thought no humane power could have destroyed Rome.

repented not] See v. 9. Chap. 9. 20.

The sixth vial.

V. 12. *upon the great river Euphrates*] Chap. 9. 14.

and the water thereof was dried up] With the heat of the plague; or by the Jews, turned Christians, diverted, that they may come to help ruine the beast, Isa. 11. 15, 16. An allusion to the taking of old Babylon, Jer. 50. 38. & 51. 32. and drying up the Red sea, Exod. 14. and Jordan, Josh. 3. Or, the destroying of the Turkish empire, that hindereth their coming, as of Assyria, Isa. 8. 7. These are not like to come to help destroy Rome; for that is to be done under the former vial. See notes on v. 10. But to help destroy antichrist utterly, at the great battel of Armageddon, v. 16. Chap. 19. 17, 18. For their conversion is likely to be before that, though after the fall of Rome. See notes on chap. 19. 1, &c.

kings of the east] The Jews, who are like to reign in those parts again, Isa. 24. 41. Others understand it of the Turks, to be brought in by the popes frogs to help him, v. 14.

V. 13. *three unclean spirits*] Divers kindes of incendiaries sent abroad.

like frogs] Unclean persons, and making a great noise, to draw men to fight for antichrist, though Rome be down. They should be either the Jesuites, or some stirring sect worse then the Jesuites, arising after Romes, and before antichrists fall.

out of the mouth] By the command; as chap. 12. 15. Or, sent to establish their doctrine or religion.

of the dragon] Of the devil, chap. 13. 13. The Jesuites seem to be sent by him; for they keep a cabinet-council at Rome, distinct from the popes.

of the beast] The emperour, chap. 13. 1. who sendeth ambassadours abroad, to uphold the popish cause.

of that false prophet] The pope, chap. 13. 11. who sendeth his legats. See chap. 19. 20. & 20. 10. All these stir up other princes to further the catholike cause, as they call it. See the like, Gen. 14 3. Josh. 9. 1, 2. & 10. 1, 2, 3.

V. 14. *spirits of devils*] Not onely unclean, as v. 13. but also devillish and malicious.

working miracles] Chap. 13. 13. To perswade men to fight for antichrist, who is now going down the winde.

go forth] Are diligent and travel into all parts, to perswade princes to uphold the popish cause.

kings of the earth] Popish kings.

of the great day of God Almighty] Wherein God shall shew his Almighty power, in destroying the popish princes, chap. 19 17.

V. 15. *Behold I come*] This verse should be included in a parenthesis, because the verse following dependeth not on it, but on the former. It is put in, to comfort Christs servants against these great preparations, by his promise of his speedy assistance.

as a thief] Chap. 3. 3. Matth. 24. 43. Unexpectedly.

watch] Taketh heed of the plots of these frogs. Or, doth expect my help unto them.

keepeth his garments] Doeth nothing unbeseeming the true religion; for he will get no help from them by dissembling but will be exposed to shame, if he condescend to them.

V. 16. *He gatherveth them*] God, v. 14. As he let Ahab be seduced by the false prophets, to his destruction, 1 Kings 22. so he letteth those foolish kings hearken to the frogs, to come into the pit of perdition. Or, *They gathered*: that is, the frogs. Or, the meaning is, they were gathered; as Luke 12. 20.

Armageddon] The place hath this name given it from the future event; as Numb. 11. 34. Ezek. 39. 21. Some take it for an allusion to Baraks victory over Sisera, by the waters of Megiddo, Judg. 4. 15. & 5. 19, 20. The word may signifie, Devoted to destruction: or, Destroyed by craft: that is, subtilly brought thither, to be suddenly destroyed.

The seventh vial.

V. 17. *the seventh angel*] Under the fifth vial, was the destruction of the city of Rome: under the sixth, the overthrow of the the kings that assist the pope in the great battel. Under this seventh, the remainder of the papists are destroyed.

into the air] Where Satans throne is, Eph. 2. 2. who upheld the beast and false prapher all this while, and uled his utmost endeavour to uphold them in the last great battel.

a great voice] In the thunder, v. 18. See Joh. 12. 28, 29.

from the throne] From him that sitteth on the throne; that is, God the Father, chap. 1. 4. & 4. 2.

It is done] It is certain, as if it were done, Hos. 10. 7. Chap. 21. 6. Babylon is undone, v. 19. Or, *It was*. Or, *It is done*. That is, it once had a glorious being, now it hath none at all.

V. 18. *voices and thunders*, &c.] See chap. 4. 5. & 8. 5. & 11. 13. 10. As if heaven and earth were troubled, or conspired together, to destroy antichrist. Or, it may signifie a destruction, not by humane helps, but from heaven, as it seemeth, v. 21.

such as was not, &c.] See Dan. 12. 1.

V. 19. *the great city*] The place where the remainder of the senate and people of Rome abide: for it was destroyed under the fifth vial.

divided] Gr. *made*. Or, *became*.

into three parts] Pulled all to pieces, as a city torn into three pieces by an earthquake.

cities of the nations] Other popish cities were destroyed. See chap. 11. 2. Or, of Turks and Gentiles: for all Christs enemies are to be deposed from publike authority.

came in remembrance before God] He sheweed, by destroying her utterly, that he remembred all her wickednesse. So good works are remembred, when rewarded, Act, 10. 4, 31.

cup of the wine, &c.] See chap. 14. 10. Jer. 25. 15, 16.

of the fierceness of his wrath] This sheweth the greatness of Gods anger, punishing them for their sins which they were so many years in committing.

V. 20. *every Island*] Or, *place beyond the sea*; as Psal. 72. 10. Or, *every land or country*; as Isa. 20. 6. & 41. 1. Jer. 47. 4. See chap. 6. 14. There, they were out of place; here, no more found, as if they had been removed or swallowed up by the earthquake. There should be no more footing for popery in any remote place, or destinted cities. All of them should be either converted or confounded.

V. 21. *upon men*] The judgment on the places was shewed before: now followeth the judgment on the men that escaped. God will destroy them strangely.

a great hail] Great hailstones (as Josh. 10. 11.) signifying great judgements.

weight of a talent] See Ezra 8.26. Very great hailstones, big enough, not to kill men onely, but also to dash them to pieces.

blasphemed God] They were so obstinate in their idolatry, that they stood out against all Gods judgements, and blasphemed God to the very last hour, v. 9.

CHAP. XVII.

Verſ. 1. *One of the ſeven angels*] It was fit that one of the executioners of Gods wrath on Babylon ſhould inform John what ſhe was, Chap. 16. 1. Or, *the firſt of the ſeven angels*; as Chap. 6. 1.

talked with me] See Chap. 1. 12. & 4. 1.

I will ſhew unto thee] As now the whore is ſhewed to John, and the manner of her deſtruction; ſo ſhe muſt be manifeſted to be a whore, to Gods miniſters and people, eſpecially to ſuch as ſhall be employed in deſtroying her; for that is a great encouragement to fight againſt her.

the judgement] The utter deſtruction of Rome. But it is called *judgement*, that men may know it came not by chance, nor undeſervedly, nor by mans power principally; but by a juſt ſentence of Almighty God upon her for her ſins, and that men are ſet on work by an higher power, to pull her down, and bring her lowe.

great whore] She was once the faithful ſpouſe of Chriſt; but now is turned harlot, Iſai. 1. 21. She is called a *great whore*, becauſe of the multitude of her ſpiritual fornications, Iſai. 23. 15, 17. Nah. 3. 4. Or, *the damnation* (as Matth. 23. 14.) *of the great whore*, by an Hebraiſm, for, *the great damnable whore*. As Matth. 24. 15. *abomination of deſolation*, for, *abominable deſolation*.

ſitteth upon many waters] Situated on the great river Tiber, as old Babylon on Euphrates, Jer. 51. 13. See what is meant by waters ſpiritually, v. 15.

V. 2. *kings of the earth*] Many great princes have been ſeduced to idolatry by her, and worſhipped her idols; and the diſpenſeth with adulteries and inceſts in them, to keep them at her beck. Before, the nations onely are mentioned, Chap. 14. 8. here; the kings alſo, to ſhew, that this Romiſh idolatry ſhould be countenanced by authority in many nations.

inhabiters of the earth] Like a common ſtrumpet, ſhe proſtituteth her ſelf to baſe people alſo, for money, that ſhe may put off her pardons and indulgences.

drunk with the wine] Allured to idolatry by her, with hope of gain, honour, pleaſure, ſo that they doted on it, and were mad againſt all that oppoſed them in that courſe; as wicked men do, who are enticed to whoredom by the flatteries of a ſtrumpet, Prov. 7. 14. See v. 4. Chap. 14. 8. Jer. 51. 7.

V. 3. *in the ſpirit*] In a trance, his body abiding where it was, Chap. 4. 2.

into the wilderneſſe] A fit place to be private, that he might the better view ſo great a myſtery. Or, to ſhew, that this great whore was not yet viſible in the world. Or, that he might view the woman the better, being ſeparated from others, and in an open waſte, where nothing might hinder the ſight of her. Or, to intimate, that Rome ſhould be brought into a deſolate ſtate in the end; as Chap. 18. 21, &c. Iſai. 13. 19, 20, 21, 22. Jer. 50. 12.

a woman] Popiſh Rome, v. 18.

a ſcarlet-coloured beaſt] The Romane, or French, or Germane emperour, ſet up by the pope. Or, as ſome, the pope, who upholdeth popiſh Rome. And the beaſt is ſaid to be ſcarlet-coloured; firſt, to ſhew the pride of theſe Romiſh idolaters, who would go like kings, and great commanders, and rich perſonages, Nah. 2. 3. 2 Sam. 1. 24. Matth. 27. 28, 29, 31. Secondly, to ſhew their cruelty, that were as it were dyed with the blood of Gods Saints, verſ. 6. Chap. 18. 24.

full of names of blaſphemy Uſurping names that belong to God and Chriſt onely, 2 Theſſ. 2. 4. and taking Gods power, or a greater, unto themſelves; as the pope and his adherents do at Rome, by diſpenſing with ſins and oathes. Now their blaſphemies are legible, to be ſeen with the eye, as ſpots on a beaſt; and they are all over beſpotted with them.

ſeven heads] See v. 9, 10, 12.

V. 4. *in purple and ſcarlet colour*] So the pope and cardinals are attired at Rome. Thus like a ſtrumpet they deck themſelves, to allure lovers. And it may alſo ſet out their pride, in their kingly and triumphant attire, Chap. 18. 7. Dan. 5. 29. and their luxury, whereof Rome is full.

decked] Gr. *gilded*.

with gold, &c.] It may ſet out the ſtately worſhip of the papiſts, their coſtly images, altars, copes, pales, or ſtately palaces.

cup of gold] The wine was mentioned, Chap. 14. 8. Now the cup is ſet out, and it is a golden on, Jer. 51. 7. to allure men to drink of it, or to ſhew, that golden means are uſed by the popes, to draw men to idolatry. Or, that Rome beareth the title of The catholike Church; but giveth the poiſoned cup of idolatry to others to drink, chap. 14. 8.

in her hand] Signifying, that Rome ſendeth abroad legats, to allure all men, eſpecially great ones, to her ſuperſtition.

full of abominations] More abominable, for idolatry and wantonneſſe, then any other place. Such cups of enticing wine, whores were wont to give to their lovers, to allure them to folly, verſe 2. Or, alluding to ſuch enchanted potions, as by lewd perſons are given to work a ſtrong and ſtrange inclination of amorous affections towards them in others.

V. 5. *upon her forehead a name*] As common ſtrumpets anciently had their names written over their cells in the ſtews, and ſome on their foreheads; that all might plainly ſee, that ſhe is ſuch as ſhe is hereafter deſcribed.

written] By Gods appointment it was made known; for ſhe would never take ſuch a title to her ſelf; yet ſhe did ſo openly carry her ſelf, that men might ſee her faults in her forehead, Iſa. 3. 9. Jer. 3. 3.

Myſtery] Deceiving others, under the colour of divine myſteries, (whereas heathen Rome openly profeſſed idolatry) their whole religion being a myſtery of iniquity or wickedneſſe, 2 Theſſ. 2. 7. as the Goſpel of Chriſt is called, The myſtery of pietyy, or godlineſſe, Rom. 16. 25. 1 Tim. 3. 16.

Babylon the great] An alluſion to old Babylon, called Great Babylon, Dan. 4. 30. whom Rome imitateth, in oppreſſing Gods Church, and challenging an univerſal empire.

the mother of harlots] Or, *fornications*. A teacher and nourſher of bodily and ſpiritual whoredoms, Ezek. 16. Hoſ. firſt and ſecond Chapters. So that ſhe not onely was idolatrous her ſelf, but brought forth, and brought up, children ſuitable to her ſelf.

V. 6. *drunken with the blood*, &c.] Not onely outwardly ſprinkled with it, but inwardly ſurfeited; ſuch abundance of martyrs did ſhe kill, and commanded every where to be killed, Chap. 16. 6. & 18. 24. She made others drink with her idolatry, verſ. 2. and thoſe againſt whom ſhe could not prevail, ſhe made her ſelf drunk with their blood.

of the ſaints, &c.] This encreaſeth her ſinne. It was a great tranſgreſſion to kill men; greater, to kill holy men; greateſt of all, to kill them for bearing witneſſe to Chriſt.

I wondred, &c.] John wondred not before, at the ſight of the two beaſts, Chap. 13. But now he admireth at the ſight of the woman on the beaſt, whom he had not ſeen before. And he wondred indeed, that God would ſuffer ſo much blood of his ſervants to be ſhed by her. But he did not ſo admire at her great power, as to follow her. This wicked men do, verſ. 8. Chap. 13. 3, 4.

V. 7. *And the angel ſaid unto me*] That angel that ſhewed me this repreſentation, v. 1, &c. now fulfilleth his word, and telleth me the meaning of it.

Why doſt thou marvel?] Johns admiration, is the ground of the future revelation.

I will tell thee] As John could not tell the meaning of this type, unleſſe the angel had revealed it: ſo we could never have known Rome to be Babylon, unleſſe God had made it known to us, v. 9.

myſtery] See v. 5.

that carrieth her] The emperours uphold Rome, and Rome upholdeth the pope.

V. 8. *that thou ſaweſt*, &c.] This beaſt appeared to John before in another ſhape, not as an upholder of popiſh Rome.

out of the bottomleſſe pit, &c.] Shall be ſet up by Satan to that end, and be deſtroyed with him, Chap. 11. 7.

ſhall wonder] See notes on v. 6.

whoſe names are not written, &c.] Chap. 13. 8. Though their impoſtures by very ſubtil, yet they cannot deceive Gods elect, Matth. 24. 24.

and yet is] Other copies read it, *and yet ſhall be*] This beaſt ſome take to be the pope; others, the emperour: which appeared to John in another form before, Chap. 13. but now was vaniſhed, in regard of that form, and appeared as one that ſhould hereafter uphold popiſh Rome. Others ſay, Which was in reſemblance of power, but ſhould not be for a time in that greatneſſe; yet ſhould afterwards get a renewed power, Chap. 13. 4.

V. 9. *minde which hath wiſdom*] Here a wiſe heart may exerciſe it ſelf, to finde out this myſtery, Chap. 13. 18.

ſeven mountains] Rome was built on ſeven hills, yet to be ſeen there, though ſome of them now be without the walls of the city.

V. 10. *There*

V. 10. *There are*] Or, *They are*.

ſeven kings] The laſting heads, were hills; the fleeting ones, are kings, that is, ſeveral ſorts of governments.

five are fallen] Kings, conſuls, tribunes, decemvirs, dictatours.

one is] Romane emperours.

the other is not yet come] Popes: or, the Gothiſh kingdom of Italy; for it laſted but a while, in compariſon of the emperours.

a ſhort ſpace] It is literally true of the Gothiſh kingdom: but it is he meant of the pope, it intimateth, that the popes power ſhall not abide for ever. It may ſeem long to thoſe that ſuffer under it; but it is ſhort, in Gods ſight, 2 Pet. 3. 8. and in reſpect of the eternal happineſſe of Gods ſaints, Rom. 8. 18. 2 Cor. 4. 16, 17, 18. A longer time is ſaid to be ſhort, Chap. 22. 6, 7, 10, 12, 20.

V. 11. *the beaſt*] By a ſynecdoche. He meaneth, one head of that beaſt which he ſaw. Or, he is not the eighth beaſt, nor head; for there were not ſo many in all: but the eighth king; for with that word is agreeth in the Greek, and not with either of the of the other. He ſhould be ſo altered, that he ſhould ſeem rather to be a new beaſt, then an head of the old one, Dan. 7. 7.

is one of the ſeven] There were emperours before; and after that they were depreſſed by the Goths, the weſtern emperour was ſet up by the pope, Chap. 13. 13. Or, he may be one of the ſeven, if he be underſtood of the pope; becauſe he attained to ſuch power afterwards, as the emperours formerly had.

and goeth into perdition] Verſ. 8.

V. 12. *The ten horns*] Hereby it appeareth, that this is the firſt beaſt, Chap. 13. 1. for the ſecond had but two horns, Chap. 13. 11. The ſecond beaſt, the pope upheld; the firſt, the emperour or empire; and the firſt upheld the woman, the city of Rome, v. 18.

ten kings] The kingdoms of Europe rent from the Romane empire. See the like, Dan. 7. 24. In Johns time, they had no kingdoms, but were ſubject to the Romane empire.

as kings] For they had crowns, Chap. 13. 1. whereas the ten horns of the dragon, Chap. 12. 3. had no crowns: they were but lieutenants to the Romane empire. The crowns were then on the ſiven heads, not on the ten horns, as now.

one hour] They ſhall reign a ſmall time with the pope, v. 10. Matth. 20. 12. & 26. 40. Or, *at one hour*, Chap. 3. 3. Joh. 4. 52. Acts 3. 30. For the pope ſoon laboured to divide the kingdoms of Chriſtendom, to uphold himſelf. And now there be divers kings, notwithſtanding the emperours remaining.

V. 13. *one minde*, &c.] They ſhall labour with one conſent, to uphold the pope, or the Romane empire. Before, nations ſubmitted; now, kings. See on v. 2.

power and ſtrength] Or, *force and authority*. They ſhall uſe all their perſonal and royal authority over their people, to uphold the beaſt, Chap. 13. 2.

V. 14. *Theſe*] Some of theſe ſhall take part with antichriſt till the end, even after the fall of Rome, till they be deſtroyed at Armageddon, Chap. 16. 14. & 18. 9. & 19. 18. So, The thieves mocked Chriſt, Matth. 27. 44. that is, One of them, Luke 23. 39. Here the inſtruments of the popes war are ſet down by a ſimilitude taken from beaſts which fight with their horns, Zech. 1. 18, 19, 21.

with the Lamb] Chap. 5. 6. Before, the beaſt made war with the witneſſes, Chap 11. 7. and with all the Saints, Chap. 13. 7. but now, with Chriſt himſelf. This ſheweth the cauſe of his quarrel againſt them; to wit, that they belong to Chriſt; and the growth and height of his malice againſt Chriſt.

for he is Lord of lords, &c.] Chap. 19. 16. 1 Tim. 1. 16. God having given him ſupreme power over all, it is fit that all ſhould be willingly ſubject to him, or ſubdued under him, Pſalm 110. 1, 2, 3. Matth. 28. 18, 19, 20. 1 Cor. 15. 25.

called and choſen] Of high account with God, though the world call them hereticks. Or, ſuch as are picke out by Chriſt himſelf, Jer. 49. 19. & 50. 44. and called to deſtroy antichriſt, and will faithfully do it.

V. 15. *The waters*, &c.] Here he ſetteth out the large territories of the beaſt, conſiſting of many people of ſundry languages, by the ſimilitude of many waters. So Iſai. 8. 7, 8. Jer. 47. 2. for the people are moveable and inconſtant, like water. And antichriſts kingdom is built on a fleeting foundation, like a houſe on the water.

which thou ſaweſt] The woman to ſit on, v. 1.

peoples and multitudes] See Chap. 5. 9. & 7. 9. & 10. 11. & 11. 19. & 13. 7. & 14. 6.

V. 16. *Theſe ſhall hate the whore*] Or, *we theſe kings which ſhall hate the whore*. For the gender is changed in the Greek, from horns to men. That is, ſome of theſe: for others will take part with antichriſt to the end. See notes on v. 14. They ſhall, like raging enemies, out of hatred conſpire againſt her, and lay waſte her dwelling, as it were ſtrip her of her ſtate and pomp, uſe her moſt deſpightfully, and utterly deſtroy her.

make her deſolate] By leaving her communion.

naked] They ſhall take away her garments, conſiſting of purple, and ſcarlet, and gold, and precious ſtones, and pearls, v. 4. and convert them to their own uſe. So they ſhall make her poor and naked. Or, they ſhall forbid their ſubjects to go thither to buy pardons. So whores are impoveriſhed, when their lovers forſake them.

eat her fleſh] Spoil her, as a lion feeding on his prey. Or, ſhall feed themſelves on her ſpoils, which were as dear to her as her fleſh, Matth. 5. 29, 30. Or, members, Col. 3. 5. This ſheweth their great rage againſt her; Pſal. 27. 2. Job 31. 31. but it appeareth more in the clauſe following, in that they were not content with eating her fleſh, Job 19. 22. but burnt the remainders of her.

burn her with fire] Deſtroy her utterly, not leaving a bone of her. They ſhall burn the whole city, when they have riſled it, as the Babylonians did Jeruſalem, Jer. 38. 23. & 52. 13. & 37. 10. and as harlots and ſtrumpets ſometimes were, Gen. 38. 24. Levit. 21. 9. Ezek. 23. 45, 47.

V. 17. *For God hath put into their hearts*] A reaſon is here given of the altering of their affections toward the beaſt now, and their enclining it ſo ſtrongly to it before: to wit, Gods will, who, as now in mercy he moved them to deſtroy the beaſt; ſo before, for their own ſins, and cowardlineſſe, verſ. 13, 14. and the ſins of their ſubjects, in juſtice for a time gave them over to ſubject themſelves to the beaſt. So Pharoah is ſaid to harden his own heart, Exod. 8. 15. and God is ſaid to do it, Exod. 7. 13.

to fulfill his will] To deſtroy the city of Rome.

and to agree, &c.] Or, *to do with one conſent*. Or, *to act that one ſentence*, verſ. 13. that is, to ſubmit themſelves to the popes tyranny no longer then for a time ſet by God. So the apoſtle thanketh God, Rom. 6. 17. that they were no longer ſervants of ſin, not for that they were ſo for a time. Or, God, for a juſt puniſhment of their ſins, made them ſubject to Rome, as he did the nations to old Babylon, Jer. 27. 6. For it was not a ſin in it ſelf, to ſubmit to the Romane empire, though by the popes this power were afterwards abuſed to perſecution. No threats or allurements could have made them ſo ſervile to popiſh Rome, if God in juſtice had not given them over to that ſlavery: not none have raiſed up their ſpirits again to deſtroy Rome, if God had not done it, and ſo made her friends her foes. Thus whoremongers uſe to deal with ſtrumpets, when they ſee what hure they have got by them, Ezek. 16. 37, 39. Or, it may be read, *And ſuffered them to agree*. See the like addition of a ſic word, 1 Tim. 4. 3.

until the words of God ſhall be fulfilled] Till the city of Rome ſhall have executed all thoſe cruelties, and enjoyed her dominion ſo long, as God hath appointed or foretold. We muſt not then accuſe God of ſlackneſſe, if Rome be not yet down; but with patience expect Gods time, knowing, that as ſurely as he hath put into the hearts of theſe kings to ſerve that empire; ſo ſurely he will, at his time determined, put it into their hearts to deſtroy that city.

V. 18. *And the woman*] Before, he had expounded the beaſt; now, he telleth what the whoriſh woman is that ſat upon the beaſt.

the great city] Rome, which then had the empire. Before, he concealed the full deſcription of it: now, the time of deſtruction drawing neer, he doeth as good as name her. We may hope then her end is not far off, now ſhe is all over Europe proclaimed to be the whore of Babylon.

CHAP. XVIII.

Verſ. 1. *After theſe things*] The holy Ghoſt having ſpoken of the deſtruction of the ſeat of the beaſt under the fifth vial, Chap. 16. 10. ſheweth what that ſeat is, Chap. 17. 18. the city of Rome: now he goeth on to the overthrow of it. So that it ſeemeth we are now under the fourth vial, and the fifth is not yet poured out, becauſe Rome is not yet deſtroyed.

another angel] Differing from him before, Chap. 17. 1. Though God had given ſundry warnings of the fall of Rome before, Chap. 14. 8, 9. & 16. 10. yet he ſheweth his long ſuffering, and willingneſſe to have men forſake her, that they may not periſh, by ſending three angels more, to ſignifie that her deſtruction draweth nigh: one here, foretelling her fall once more; another, verſ. 4. calling men out of her, as out of an houſe, on fire, leſt they be deſtroyed with her; as Numb. 16. 26. a third, verſ. 12. ſhewing her utter deſolation in expreſſe words, confirmed by a ſigne.

from heaven] Or, *out of heaven*. Sent with a commission from God, to foretel the fall of Rome now at hand. It sheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement should not come by accident; but by the will and providence of God. It may signifie some great man suddenly raised by God, and unexpectedly (as Psal. 56. 6. & 57. 3. & 102. 19.) to destroy Rome. Things that come out of the earth, must have time to grow: things from heaven come suddenly.

great power] Furnished with power fit for such a service. So that none could resist him; but Rome must fall by his means. Others foretold the fall of it before; but this cometh to execute it.

the earth was lightned with his glory] That is, with his brightnesse, in the vision. So glory is used, Exod. 40. 34. Numb. 14. 10. 2 Cor. 3. 7. The thing signified may be, that, even earthly men, and papists, shall admire at the piety of him whom God shall set up to destroy that city; or at his majestical power, made known by his victories.

V. 2. *mightily with a strong voice*] That all men might hear this tidings of the fall of Rome: for she was so settled, that many believed she could not be overthrown. Or, to shew the greatnesse of her fall, and of Gods anger against her.

Babylon the great is fallen] Chap. 14. 8. Isai. 21. 9. Jerem. 51. 8.

is fallen] It is doubled, to shew the greatnesse, neernesse, or certainty of the fall.

habitation of devils] It was full of them, but now it is full of devils. Either because men esteem solitary places haunted with ghosts, or because the foul spirits do haunt such places for their pleasure, (Isai. 34. 11. Jerem. 51. 37. Matth. 12. 43. Mark 5. 3. Or, are confined thither by God, as to an hold or prison; or keep there, to terrifie men that passe by such places.

a cage of every unclean and hateful bird] Isai. 13. 21. Of such birds as were forbidden in the law, and hated by men, because they are not good for food or song, but feed on other birds, and make hideous and dismal noises. See a patern of such desolation, in the ruines of monasteries: they once held unclean men; now now nothing, except perhaps unclean spirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous strumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, Chap. 14. 8. it was said, She made them drink: now the phrase is altered, They have drunk: to shew, that some might come in of their own accord, as others did by her persuasion or compulsion. Both these ways, men come to taverns and stews.

of the wine, &c.] See Chap. 14. 8.

kings] Chap. 17. 2.

merchants of the earth] Either worldly merchants, that sold her deliciate things for her lust; or spiritual ones; as friers, monks, pardon-sellers, and such like, 2 Pet. 2. 3.

abundance] Or, *power*.

delicacies] Money, which they had of her for delicate things to serve her lusts.

V. 4. *and her voice*] A voice, without naming the authour, bringeth some great matter worthy of attention, Isai. 40. 6. When Rome is to be destroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

Come out of her] Jer. 51. 6, 45. & 50. 8. Isai. 52. 11. God is careful of his, that they may escape Babylons sins and punishment; which they would not do, unlesse they come out before the burning of the city: for the people will still follicite them to idolatry; and the sword or fire cannot distinguish between friends and enemies.

my people] This then was Gods voice, or some angel's representing God.

V. 5. *reached unto heaven*] Gr. *followed*. They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18. 20, 21. & 19. 13. Ezra 9. 6. Jon. 1. 2. Jerem. 51. 9. The least sins reach to heaven. God knoweth them all: but the phrase is commonly used of great sins, that will pull down sudden judgements. God is compared to a patient man, who passeth by many smaller faults in his servants, without taking notice, as not being willing to punish them; which he should do, if he took notice of them: yet when some great fault is committed, then he calleth his servant to account for it, and punisheth him.

remembered her iniquities] He seemed to forget her sins before, while he let her prosper; but now he sheweth that he remembreth them, by punishing her for them, Chap. 16. 19.

V. 6. *Reward her*] Jer. 50. 15, 29. Some take it as spoken to all those that come to destroy Rome. Others, of those which came newly out upon his last summons, vers. 4. whose spirits were most likely to be set upon revenge, by the harsh impressions of the sins they lately saw there, and wrongs they newly received.

double unto her double] Not the double of her desertes, but of those miseries the hath brought on you before. And that is just, both because God forbiddeth them to do it, and because she did wrongfully torture innocents; but they justly punish the whore.

in the cup] Not of her fornication, but of punishment.

V. 7. *how much*] Gr. *in how many things*. This sheweth, that she was very high before, and must be brought very lowe, now.

glorified her self] Set up her self above others, and against God, Jer. 48. 26, 42. Lam. 1. 9.

so much torment] Her punishment must be answerable to her pride and luxury. This is spoken of worldly punishments at the fall of Rome; for none can be so high on earth, as they are brought low in hell.

she saith in her heart] She thinketh so, Psalm 14. 1. She durst not say so, lest she should be esteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16. 16.

I sit a queen] Isai. 47. 7, 8. I have a great command.

no widow] I am mighty, and full of people, and live happily. Chap. 12. 11. is the like phrase. Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1. 1.

see no sorrow] Feel none in my self.

V. 8. *in one day*] In a short time, called *one hour*, vers. 10, 17, 19. Not that one day would end the business; but her enemies should not give over the siege, till they had taken it. Or, in one day; that is, suddenly, against her expectation, Isai. 47. 9. 11.

death, and mourning, and famine, &c.] In the siege of Rome, many shall be slain, and their friends that live, shall mourn for them; and they in the city shall suffer famine; and when it is taken, it shall be burnt down to the ground Chap. 17. 16.

for strong is the Lord, &c.] Left any man should think the city too strong to be destroyed so quickly, he telleth of Gods power, who undertaketh the work, Jer. 50. 34.

V. 9. *kings of the earth*] Like adulterers that have lost their pleasures; so these kings shall make womanly lamentations for losse of their images and superstitions. This must be understood of such kings as shall stand to the pope, after Rome is down. See notes on Chap. 16. 14. & 17. 16.

who have committed fornication] No good men bewail her. Such onely do it as have been naught with her, Chap. 17. 2.

shall bewail her] Ezek. 26. 17.

when they shall see the smoke of her burning] Chap. 14. 11. and 19. 3. Gen. 19. 28. Either it must be taken literally of such kings as came to assist her, and fled away when they saw the city on fire: or figuratively, when they understood of her destruction.

V. 10. *standing afar off*] Though they loved her, and could have wished her prosperity to continue; yet they durst not come neer to help her, least they should be destroyed with her, by them that besieged her, who would take such as came, for friends to the whore, and destroy them, as Jehu did Ahaziah's brethren, 2 Kings 10. 13, 14. Or, They were afraid of being burned, as they were that cast the three Jews into the fur-nace, Dan. 3. 22. the flame was so great. Thus the Israelites fled, when the earth swallowed Dathan and Abiram, Numb. 16. 34.

that great city] Or, *O great city!*

judgement] See Chap. 17. 2.

V. 11. *The merchants*] These weep not for love, as the kings did; but for losse of their gain, which they got by selling her dainty things, to satisfie the lust of her prelats. Or, fine things for their idolatrous worship; as, for altars, images, vestments. It may be meant spiritually, of those that made gain of her spiritual merchandise.

mourn over her] As a father over a dead child.

for no man buyeth their merchandise any more] Ezek. 27. 27. For there is no wonted trading there; all traffick, both spiritual and temporal, being there ceased.

V. 12. *gold*, &c.] Things for fine apparell, and stately houshold-stuff.

all thyne-wood] Or, *sweet*. Some kinde of cedar: or, all kinds of sweet-wood, as all manner of vessels. Or, this might be for use about buildings.

V. 13. *and cinnamon*, &c.] For pleasing smell.

and wine, &c.] For dainty fare.

horses and chariots, &c.] For princely port.

slaves] Gr. *bodies*. For service. Servants are like bodies, acted by others: free-men, like souls, that guide themselves, and their.

souls of men] Persons of men, Ezek. 27. 13. Gen. 12. 5. and 46. 25. Men, though not slaves, yet used for several employments. Or, souls of men literally taken, of which they made spiritual merchandise.

V. 14. *And the fruits that thy soul*, &c.] Gr. *the autumn, or autumn fruit of the desire of thy soul*. That is, desired fruit: as, In fire of a flame; that is, Flaming fire, 2 Thess. 1. 8. This verse should be in a parenthesis. As if those merchants should like mourners speak to perishing Babylon. Or it may be the publisher of the angel, the revealer; as vers. 14. or John the publisher, objecting plaintiffs to Babylon. These autumn fruits are most dainty and pleasant to the taste, and goodly to the eyes, like the fruits of paradise, Gen. 3. 6. Of such, Rome hath store.

dainty and goodly] Gr. *fat and shining*.

no more at all] They are not onely lost for the present, but for ever. There is no hope of recovering.

V. 15. *The merchants of these things*] Or, *the merchants, I say, of those things*: Meaning those spoken of, vers. 11. He had before set down the causes of their mourning; now he setteth down the manner of it.

stand afar off] See vers. 10.

V. 16. *that great city*] See vers. 10. That uttered much merchandise.

in fine linen, &c.] This is suitable to the persons mourning. The Kings that are mighty, mourn, because the power of the city is gone, vers. 10. The merchants mourn, because the wealth of it is gone.

decked with gold] Gr. *golded with gold*, Chap. 17. 4. Not onely wearing gold; but as it were covered with it from top to toe.

V. 17. *in one hour*] Like a whirlwind. See vers. 10.

every shipmaster, &c.] Chap. 8. 9. All that traded with her by sea, Ezek. 27. 29, &c. Or, such as were then bringing wares to her by sea, and saw the smoke of the burning of Rome afar off, as Abraham did, when Sodome was destroyed, Gen. 19. 28.

as trade by Sea] Psal. 107. 23. Or it may be spiritually understood of inferiour officers, who carried their pardons to sell.

stood afar off] See ver. 10.

V. 18. *And cryed*] Jer. 50. 46. Ezek. 37. 32.

the smoke] Ver. 9. Isai. 34. 10. Her destruction will suddenly be known, both by sea and land.

What city is like unto this great city?] What city once so strong and populous? See the like, Chap. 13. 4. Or, who would ever have thought this city should have been thus laid desolate.

V. 19. *And they*] Or, *Yea, they*; as Matth. 26. 50.

cast dust, &c.] It was the manner of mourners. See Josh. 7. 1 Sam. 4. 12. Job 2. 12. Ezek. 27. 30. These mourned most, because they were least able to subsist, and therefore likely to perish sooner by want of trading, then the merchants that employed them. They cryed, in the former verse: here weeping and wailing is added, to shew the greatnesse of their sorrow, vers. 9, 15.

that great city, &c.] See vers. 10, 16.

all that had ships] Not merchants alone, but ship-masters: inferiour officers, as well as great ones.

in one hour] Ver. 8, 10, 17.

V. 20. *thou heaven*] O Church. See Chap. 11. 19. & 19. 1, 6. Psal. 98. 11.

apostles and prophets] Ministers, their successours. God accounteth these like those eminent persons. A great comfort to them.

avenged you] Gr. *judged your judgment*; That is, considered the wrong done to you, and punished her for it, Chap. 17. 1. Psal. 9. 4. Mic. 7. 9. He hath avenged the death of your predecessours: or, the wrongs done to you by her, Jer. 51. 35, 36. Or, it may be an apostrophe to those in heaven, shewing what cause of joy they had, if they were here to see the fall of Rome.

V. 21. *a mighty angel*] An allusion to Jer. 51. 63. Shewing, by a sure token, that the fall of Rome should be greater then the fall of Babylon. There, a weak man; here, a mighty angel: there, taketh an ordinary stone; here, a great millstone: there, casteth it into Euphrates; here, into the sea: there, Babylon shall sink; here, it shall be thrown down with violence: there, it shall not rise; here, it shall be found no more at all, vers. 14. Chap. 12. 8. Isa. 13. 20. Jer. 51. 63. A great millstone will fall apace with its own weight; faster, if it be cast down; faster of all, if by a strong hand: neither can it then rise any more, or be raised out of the bottom of the sea. This sheweth the violent and everlasting destruction of Rome.

V. 22. *of harpers*] Jer. 7. 34. & 25. 10, 11. All things that served for pleasure, shall cease.

in thee] The angel now turneth his speech to Babylon. Some have told her face to face of her destruction.

no craftsman] All things tending to profit, shall be gone.

sound of a millstone] Gr. *voice*. In the cities they used hand-mills, which made a great noise. All things necessary shall be taken away. Well may the mills cease, when none shall live there, for whom corn should be grinded. The things abused, shall be all taken away, Joel 1. 5. Jer. 25. 10.

V. 23. *light of a candle*] The poorest men have candles in the night, that want many other comforts: but Rome shall have none, after this. Or, they shall not use candles in wedding and festival nights any more, Math. 25. 6, 7.

voice of a bridegroom] There shall be no more marriage there to people the city any more. Or, no merry meetings. These things argue an utter desolation, Jer. 7. 34. & 16. 9.

thy merchants] Nah. 3. 16. Isa. 23. 8. Thou hast made use of Kings for thy profit. Or, thy Cardinals were Kings fellows.

by thy sorceries] Enchanted cups, Chap. 14. 8. or, by Satans help: for some Popes have been sorcerers.

deceived] Drawn to Idolatry.

V. 24. *in her was found the blood*] Though God defer, yet he will keep coure at length, and find the blood of his servants in Rome, as if it stuck to the hands or clothes of the murderers, Isa. 63. 3. Jer. 2. 34.

of prophets] Faithful teachers slain, vers. 20.

of Saints] Of private Christians put to death for religion.

of all that were slain] To wit, for religion, as being slain by her authority, or incitation of the Princes to doit. Or, as Math. 23. 32, 35. because she succeedeth the former persecutours, and finisheth the work, and so is counted guilty of all the blood shed before also.

CHAP. XIX.

Vers. 1. AFter these things] After the fall of Rome. He proceedeth to the things done under the sixth vial; for the beginning of this Chapter answereth to Chap. 16. 12. The middle of it, to Chap. 16. 13, &c.

great voyce] To shew their affection in themselves, and desire to stir up others to praise God for it.

of much people in heaven] The Saints of God in the Church, upon the first news of Romes fall, blesse God for it. They all in general joy at this news. See the like, Chap. 11. 15.

Alleluiah] *Praise ye the Lord*, Psal. 111. and 112. and 113. This is the first time that it is used in the New Testament; and it is found four times here. It seemeth the Christian Gentiles, after the fall of Rome, shall follicite the Jewes to come in to Christ, and to joyn with them in praising him for Romes fall.

Salvation, &c.] All the praise of this great work belongeth to God, Chap. 5. 3. & 7. 10. 1 Tim. 1. 17. Glory is a great opinion of him: honour is the means whereby we expresse it, inwardly or outwardly.

unto the Lord] Is unto him. He hath given us cause to honour him, for destroying the beast, and putting us out of all fear of him. Or, *be unto him*. We praise him for it, and desire that others do it also.

our God] He hath shewed himself our God, in destroying our enemies, and therefore we have especial cause to praise him, Psal. 147. 20.

V. 2. *true and righteous*] See Chap. 15. 3.

for he hath judged] They shew what cause they had to praise God for declaring his truth, in performing his threats against Rome, which many doubted would not be effected; and his justice, in destroying such as would not be drawn from their idolatry by his word. Or, he hath not judged out of suspitions and report, but in truth and justice, Gen. 18. 21.

the great whore] See Chap. 17. 1. Great, because of her many fornications. Or, by allusion to the thing signified, The great city, Chap. 18. 18.

corrupt] The earth. See Gen. 6. 11.

avenged] As was desired, Chap. 6. 10.

his servants] He hath reason to avenge their blood, because they were not slain for any wickednesse they had done, but for serving him, Psal. 44. 22.

V. 3. *again*] They double their thanks, because of the greatnesse of the benefit.

and her smoke] This sentence should be in a parenthesis. The sense is; She is irrecoverably lost, Isa. 34. 10. Or, *for her smoke*; as Luke 6. 32. and then there needeth no parenthesis; but the meaning will be; The Saints shall ever be mindful of the fall of Rome, to praise God for it, as if they saw the smoke of it always, to put them in mind of that fire that burned it down.

V. 4. *And the four and twenty Elders*, &c.] Chap. 4. 4, 6. Before, vers. 1. Gods people blessed God suddenly, where they heard of it; now they do it publickly in the Congregation, for destroying Rome. So Chap. 11. 16. This better setteth out the greatnesse of the benefit; with their deeper sense of it, and

stirreth up others the more to thankfulnesse, Psal 5.7. This is Romes funeral.

foul beasts] Or, *living wights*. Thorow all this book, there are beasts or wights, and elders, and a throne, to shew, that Gods ordinances and right worship was still some where in the world in use, during the heathen antichristian persecutions: and so they will be to the end.

on the throne] Chap. 4. 2. & 5. 1. God shall then take his throne to himself, when Rome, which is Satans and antichrists throne, chap. 2. 13. is destroyed.

Amen, Alleluia] They allow of the praise given to God before, v. 1. and persuade the people to praise him more.

V. 5. *a voice came out of the throne*] Chap. 4. 5. The generall applause of the Christian Gentiles, v. 1. and their solemn thanksgiving for the fall of Rome, v. 4. might come to the ears of the Jews; but God himself must speak to their hearts, before they will joyn with the Christians in this Alleluia. See the like method, Isa. 6. 66. This may be Christs voice, because it cometh from the throne; and yet he saith, Our God; as Joh. 20. 17.

praise our God] He doth not blame them, as if they had not done it well before; but giveth a new cause of praising God. See v. 7.

all ye his servants] Ye Jews, that once were his servants, joyn with the Gentiles in this Alleluia, Deut. 32. 43. Rom. 15. 10.

both great and small] All sorts of men, Psal. 115. 13. See chap. 13. 16. & 20. 12.

V. 6. *And I heard*] Or, *Then I heard*. So this particle is used, Math. 23. 32. Here is the effect of the former exhortation.

of many waters, &c.] See chap. 14. 2. & 17. 15. The Jews and Gentiles praising God together, for the fall of Rome, will make such a noise, as will fill heaven and earth. Or, it may be understood of Gentiles converted from popery by the sight of Romes fall.

reigneth] God is publikely worshipped every where, as king, now the whore is destroyed.

V. 7. *Let us be glad*, &c.] Chap. 11. 10. Psal. 118. 24. Math. 5. 12. Let us prepare for feasts and triumphs against the marriage of the Lamb.

give honour to him] As we have cause to rejoyce in it, so also to give God praise and thanks for it.

for the marriage, &c.] Math. 22. 2. The Church is now called, as a bride, to dwell with her husband, after the whore is burned: before, she was but as it were espoused to him. Glorious times will follow Romes fall. This cause was not mentioned, v. 1. 4. but these converts, as they looked forward to the destruction of Rome, so they look backward to the conversion of the Jews, and marriage of the Lamb.

made her self ready] As virgins use to deck themselves when they are to be married, Psal. 45. 13, 14. Isa. 61. 10. So the Church is now purged from all superstition, and ready to entertain Christ in the purity of his ordinances. Or, the Jews being now come in, with the fulnesse of the Gentiles, Rom. 11. 12, 25, 26. the Church is ready to be married to Christ. It cannot but be matter of great joy, that two sisters, so long parted, should now be firmly knit together, Cant. 8. 8.

V. 8. *to her was granted*] Sanctification, the Churches ornament, Psal. 45. 13. & 93. 5. is a dowry given her by Christ her husband, chap. 3. 18. Eph. 5. 26. 27.

righteousnesse] Gr. *rightcousnesses*. That is, good works, which adorn Gods servants, as much as fine linnen or glittering garments do great men, Math. 5. 16. and do as conspicuously appear in their lives, as gorgeous apparel on the back or body of those that wear it, Rom. 13. 12, 14. Col. 3. 12. 1 Pet. 3. 3, 4. & 5. 5. Phil. 4. 5, 8.

V. 9. *he saith*] The angel, mentioned, chap. 18. Now he goeth on with the story, which had been broken off in the beginning of this chapter, with relation of the great praise given to God for destroying Rome.

write] The matter to come is weighty, and worthy to be conveyed to posterity. So chap. 14. 13.

Blessed] Math. 22. 2. They are happy times, and they are happy that are so called, that they come; that is, internally called. The things being strange, and very unlikely to come to passe; the angel taketh a special care to confirm John in the truth of them, that he may the more confidently report them to others.

marriage-supper] It seemeth such feasts used to be then at night, v. 17. Luke 14. 16, 17. See notes on chap. 18. 22.

these are the true sayings of God] They are not my words, but God's, and shall certainly be fulfilled in their time, Luke 1. 20.

V. 10. *to worship him*] Having so good news from him, John, being ever-joyed, falleth down to worship him, as Cornelius, on sommwhat the like occasion, did to Peter, Acts 10. 25.

See thou do it not] Chap. 22. 9. Gr. *See, not*. The angels concise speech, as if he had not time to say all, sheweth how evil Johns act was, and how displeasing to him, and dangerous to John, if he should suffer him to do it. To that end also he saith, *See*; that is, Beware thou do it not.

thy fellow servant] One whom Christ useth to declare his will to others, as he doth thee. Therefore, for *brethren*, is put *prophets*, chap. 22. 9. It may be the angel that revealed this revelation to John, chap. 1. 1. yet, for all that, not to be worshipped by John, his fellow-servant.

worship God] To whom onely religious worship is due, Matth. 4. 10.

is the spirit of prophesie] Christ onely can by his Spirit make us prophets to foretel things to come, from him. His revealing things to us, is the life of prophecy. He therefore must be worshipped for it, and not we.

V. 11. *heaven opened*] Free accesse to Gods publike worship every where. Or, the Church opened, that Christ may stir up his people, v. 14. to go fight against antichrist, who, after Romes fall, will be for a time some where else, gathering new forces. Vers. 19. a door was opened in heaven, before the rising of antichrist, chap. 4. 1. the temple was open in heaven after the death of the witnesses, Chap. 11. 19. Now heaven is shut, that is, the Church, is for wide open, that Christs armies may go forth to destroy the beast and the false prophet, v. 20. So the great gates of a city are opened, when armies go forth to battel, 2 Sam. 18. 4.

behold] This requireth attention to the great battel yet to come.

a white horse] Chap. 6. 2. A sign of Christs just carriage in the war, and certain triumph after it.

he that sat upon him] Christ, who appeared then to John, as ready to destroy antichrist utterly, and will do it by the kings that hate the whore, chap. 17. 16.

faithful and true] See chap. 1. 5. & 3. 7, 14.

in righteousnesse, &c.] He condemneth the enemies of his Church justly, and then executeth them accordingly. He will not abuse his power, to destroy any that have not deserved destruction.

V. 12. *as a flame of fire*] Chap. 1. 14. & 2. 18. He can see his enemies privy plots, and destroy them. His eyes do not sparkle, but flame out with anger. Wo be to his enemies.

many crowns] All kingdoms are subject to him, v. 16. Psal. 2. 8, 9. & 72. 8, 9, 10. Matth. 28. 18, 19, 20. Or, for victories over many kings, v. 19. whose crowns he taketh off their heads, and putteth on his own, 2 Sam. 12. 30. The dragon and the beast never had above ten crowns: he hath a multitude: his Kingdom shall be larger then ever theirs was.

a name written] Now to be made known: sure also, and permanent.

no man knew] Chap. 2. 17. Judg. 13. 18. None knew the eternal generation of Christ, who is called The Word of God, v. 13. Or, none knew it, till it was revealed in the word, v. 13. Or, by his victories, v. 16, 19. So Gods name, *Jehovah*, was revealed, Exod. 6. 3.

V. 13. *dipt in blood*] Isa. 63. 2. It sheweth the exceeding great slaughter of his foes formerly: for his garments are not sprinkled with blood, as Isa. 63. 2. but dipt or dyed in it, Isa. 9. 5. What could his enemies look for from him now, seeing 5. What could his enemies look for from him now, seeing the marks of his former victories, but destruction? Or, as the marks of his former victories, but destruction? Or, as if he should come to revenge the blood of his servants shed by antichrist, and should wear one of their garments full of blood, to incite him to the greater revenge. Or, it might be to signifie the event of this battel, that so much blood should be shed, that not the common souldiers onely, whose hands are most employed in war; but the general himself, whose head useth to be more employed then his hands, shall have his garments dyed in blood.

the word of God] By eternal generation, Joh. 1. 1, 14. Or, because he maketh his Fathers word good, by destroying the foes of his people. Or, because, by destroying antichrist, he causeth Gods word to be freely preached every where, and God is known thereby, as by a name.

V. 14. *the armies*, &c.] Gods people being flushit with the fall of Rome, shall be in arms, ready to destroy antichrist utterly, when Christ shall call them to that work.

white horses, &c.] Fitter for triumph then for fight; for here are no bucklers nor swords mentioned, which are more fit for war then fine linnen, a poor fence against blowes; but here is the apparel of conquerours: so that they made themselves as sure of the victory, as if it were already gotten. Thus, though the battel may be sharp, Gods people shall comfort themselves, by looking beforehand on the happy issue.

V. 15. *out of his mouth*] See v. 21. Chap. 1. 16. & 2. 16. He shall passe sentence of death upon them, and execute it, Isa. 11. 4. Or, he shall destroy them, according as he hath foretold, 2 Thess. 2. 8. Arms are attributed onely to the captain; for all is done by his power, though he use instruments.

the

the nations] Or, *Gentiles*, Chap. 11. 2. Popish enemies.

rule them, &c.] See Chap. 2. 27. & 12. 5.

treadeth] Treadeth on Gods enemies, gathered as it were into a wine-presse, at Armageddon, till their blood be all out of their bodies, Chap. 14. 20. Isa. 63. 3. Thus he threatneth his foes with his mouth, striketh them with his iron rod in his hand, trampleth them under his feet.

V. 16. *on his vesture*] That all men may see it, and fear him. Some footsteps of his power appeared before, in converting the Gentiles; but much obscured by the persecution under the heathen emperours, and afterwards under the popes: but when both these are destroyed, then all men may fully discern it.

on his thigh] That men might submit to him, Gen. 24. 2, 9. & 47. 29. being subdued by his sword, which useth to be placed on the thigh, Psal. 45. 3. Cant. 3. 16.

King of kings] Chap. 17. 14. & 11. 15. Dan. 2. 44.

V. 17. *an angel*] Christs herauld, to bid all the fowls to a banquet.

in the sun] That he might be heard all the world over, as the sun is seen. A cleer token of the ensuing victory: and that the enemies should be destroyed in the sight of the sun, as surely as we see the sun.

with a loud voice] Chap. 18. 2. That the most remote might hear, and come to take their share. It also sheweth the weight of the matter. Men speak loud, when they speak of great things.

fowls] Warriours or souldiers mixing themselves with Gods people, more for the love of the spoils, then of the cause. Or, it may be taken literally; for many dead carcases will be left unburied, to fill the fowls, v. 21. 1 Sam. 17. 44. Jer. 7. 33. Ezek. 39. 4, 17, &c.

in the midst] See Chap. 8. 13. & 4. 6.

of heaven] Of the air, Gen. 1. 20. Psal. 8. 8.

gather your selves] The fowls are called beforehand, to shew the certainty of the victory.

V. 18. *that ye may eat*] Christ will be married as a conquerour.

the flesh of captains, &c.] Feed on the revenues and spoil of all the papists; for they shall all be destroyed, great and small. There shall be variety of prey, to fit every ones appetite, as there is of dishes at a feast, Chap. 17. 16. Or, it may be literally understood of the carcases of great men and small, left for the fowls to devour, v. 17. Ezek. 39. 4, 17, 20. Jer. 7. 12.

V. 19. *the beast*, &c.] The Roman or German emperour, Chap. 13 1. with some kings, Chap. 17. 16. of Romes fall, v. 1. shall assist the pope, living elsewhere, in his last war against Christ and his Church.

V. 20. *the beast*] The emperour, v. 19.

was taken] Like a beast in a snare. This seemeth to be at the conclusion of the sixth vial, or beginning of the seventh. See chap. 16. 16, 17.

the false prophet] The pope, Chap. 13. 13. & 16. 13. Yet some take it for the popes clergy, and the pope for the beast. This is that false prophet that wrought miracles, Chap. 13. 13, 14, &c.

alive] Put to horrible tortures, being taken alive; whereas the kings and their followers shall be slain in the battel, v. 21. An allusion to Num. 16. 31, 32. An extraordinary destruction is signified, to terrifie others from misleading Gods people, Psal. 55. 15.

lake of fire, &c.] Chap. 20. 14. & 21. 8. & 14. 10. An equisite torment, Ezek. 38. 22. Psal. 11. 6. Gen. 19. 24.

V. 21. *the remnant*] The kings that fought for the pope, and their armies. As their sin was not so great as the emperours and popes, so neither shall their judgment.

out of his mouth] Vers. 15. Gods word slayeth them, when he performeth his threatnings, Jer. 5. 14. Thus the prophecy, v. 18. is fulfilled. None shall be ransomed for money, Isa. 13. 17, 18. A severe execution shall be on all that shall take part with antichrist in this his last battel.

were filled with their flesh] There were wealth enough for all comers, Jer. 50. 10. Or, carcases enough lying unburied, to glut all the fowls. See v. 18.

CHAP. XX.

Vers. 1. A*N angel*] He that did open the bottomlesse pit before, Chap. 9. 1. now shutteth it. Some take it of Constantines keeping under the heathen emperours, and conceive this chapter to depend upon the twelfth chapter; and to shew what became of the dragon, after he was cast into the earth. But it is likely that the prophecy goeth on; and that the holy Ghost, having described the whore of Babylon, popish Rome, chap. 17. and shewed the fall of it, chap. 18. and the calling of the Jews, and destruction of antichrist and his followers, Chap. 19. now declareth the prosperous estate of the Church for a long time after; and the destruction of the Turks, the day of judgement, and damnation of all wicked men, in this chapter: and then setteth out the happie estate of all the godly in soul and body in heaven for ever, Chap. 21. and in the beginning of chap. 22. or else looketh back there to the flourishing estate of the Church on earth, when all her foes are destroyed; and so he concludeth with confirmations, exhortations, promises and threatnings.

a great chain in his hand] As going to apprehend some powerful person, that was to be attached and bound, as a prisoner or captive, with a chain, Psal. 148. 8. 2 Chron. 36. 6.

V. 2. *dragon*, &c.] See v. 10. Chap. 12. 9. The pope being destroyed, the devil would bring in the Turk, who seemeth yet to stand, or some other enemy like the heathen emperour, called the dragon, before, Chap. 12. 3. to persecute and war against the Christians: but God will not permit it till the thousand years of the Churches prosperity be done: and therefore he causeth Satan to be bound with a great chain, that he might not let loose another dragon before the time. Thus the Churches peace for that time is secured.

bound him a thousand years] Either for such a number of years, or for a long time indefinitely.

V. 3. *into the bottomless pit*] Which he desired not to be shut into, Luke 8. 31. For the same Greek word is translated *ship deep*, there. He was cast into the earth, before, chap. 12. 9. here, lower.

set a seal upon him] This sheweth the devils rage, who must not onely be chained, but also shut up, and the door sealed by authority from heaven, that he may be kept from doing mischief, Matth. 27. 66.

deceive the nations no more] Not bring in heathenism or popery any more. Or, persuade them to fight against the Church, by his wiles, v 7. 8. or, wicked agents, chap. 16. 13, 14.

a little season] After Satans loosing, the day of judgment will soon come.

V. 4. *they sate upon them*] Or, *some sate upon them*. Some understand this of Constantines time, chap. 6. 16. Others, of Luthers. Others, of the Church after antichrists destruction. Others, of the day of judgement. In all which, the Saints rule, and persecutions are brought to judgement.

the souls, &c.] Coming to demand justice against those that had slain them, by the cry of their blood before kings here; or personally before God at the day of judgement, Chap. 6. 9, 10.

for the witnesse of Jesus, &c.] Chap. 6. 9. & 1. 9.

not worshipped the beast] See chap. 13. 15, 16, 17. & 14. 9.

they lived and reigned] The Christian judges in the beginning of the verse, who were esteemed as dead men under the heathen emperours, or under antichrist; now not onely were seen to live, but reigned also, to do justice to Gods people as Christs deputies. Or, those beheaded ones lived in soul in heaven with Christ. Or, such as they that were persecuted before, shall live and reign after antichrists fall. So we say, The Romans ruled the world from Julius Cesar to Constantine, and after: yet we mean not the same persons. So John is called Elias, because he came in the spirit of Elias, Matth. 11. 14. Luk. 1. 17. So the two witnesses are raised again. See chap. 11. 11.

a thousand years] All the time Satan is chained like a mad dog, the Church shall flourish.

V. 5. *the rest of the dead*] Others did not openly professe religion in peace, till Luthers time. Or, some will not come in till after the thousand years. Peradventure some Turks, or others, may come in at the eleventh hour, Math. 11. 6. for the papists were either converted before, or destroyed at the fall of antichrist, chap. 16. 20. & 19, 21. Or, they that will not come in when the Jews do, and antichrist is destroyed, will never come in to Gods Church: for, all Israel, and the fulnesse of the Gentiles, will be come in then, Rom. 11. 25, 26. See the like phrase, 2 Sam. 6. 23. Or, God will not right others oppressed, till the end of the world. Or, they lived not in any account, as before, Psal. 88. 5.

This is the first resurrection] Either the former part of the verse must be read by a parenthesis, and the words depend on the fourth verse: or, it may be understood of the end of the thousand years in some of the former senses. At Luthers time, or after the coming in of the Jews, and antichrists destruction, there will be such a new face of the Church, as if the saints were all raised up again, Isa. 5. 25, 28.

V. 6. *Blessed and holy*] As they are happy that suffer for Christ, v. 4. so they also whose eyes God doth open to see their errours, and embrace Gods truth.

part in the first resurrection] This resurrection is not of particular persons, but of whole Churches and nations; as Rom. 11. 15. alluded to, in the raising of dead bones, Ez. k. 37. 1. &c. In which they are said to have part, who by the means then publikely and plentifully afforded, are spiritually quickened; that is, raised from the death of sin, to the life of grace, Joh. 5. 24, 25. Acts 8. 21. Eph. 2. 1, 5.

second

second death hath no power] They shall not go to hell, ver. 14. Chap. 2. 11. & 21. 8. by turning back to the world. Or, they shall no more be seduced by antichrist. Or, not be destroyed by Turks, and other enemies described, ver. 9.

priests of God and of Christ] See Chap. 1. 6. & 5. 10. Yet here seemeth somewhat more to be intended. For in those places we are said to be made Priests to God; that is, to offer spiritual sacrifices to him: but here, to be *Priests of God*; that is, excellent Priests, 2 Pet. 2. 9. See the like phrase, Gen. 23. 6. Psalm 36. 6.

reign with him] Be free from their former persecutions, as living now under Christ, not any longer under antichrist.

V. 7. *loosed*] See verf. 2.

V. 8. *to deceive the nations*] To draw them to fight against the Church, to their destruction. See ver. 3.

in the four quarters] In all parts, some shall be deceived.

Gog and Magog] Ezek. 38. 2. & 39. 1. Either the Papists not destroyed in Armageddon, Chap. 16. 16. & 19. 21. or rather, the Turks, or other foes, assailing the Church a little before the day of judgment, verf. 12. For the rising of the Turkish empire is spoken, Chap 9. 3. &c. but their fall no where, till now. It seemeth they shall be restrained for the thousand years of the Churches prosperity after the fall of the Pope, from fighting against it; but afterwards let loose and destroyed, as the Popish Empire before.

as the sand of the sea] See Josh. 11. 4. Judg. 7. 12. 1 Sam. 15. 5. 2 Sam. 17. 11. 1 King. 4. 20.

V. 9. *they went up*, &c.] Or, *went forth*. Chap. 13. 1. They seemed not to be in an army, before; but suddenly arose to a great multitude, Jer. 46. 7, 8. & 47. 2.

breadth of the earth] All over where the Saints of God abide, Isa. 8. 8. Ezek. 38. 9, 16.

compassed about] Endeavouring that none of the faithful might escape them. See the like, 2 Kings 6. 14, 15. & 25. 1.

the camp of the Saints] The Church militant, compared to Israel in their tents, Num. 2. and now being in tents, to fight against the Turks, or other unchristian enemies.

the beloved city] The Church of God, driven to some strong place for shelter.

fire came down, &c.] Gods wrath, shewed in an extraordinary way, delivered his Church, by destroying these enemies, Heb. 10. 27. & 12. 19. Job 20. 26. Psal. 21. 9. Gen. 19. 24. 2 Kings 1. 10, 12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the heathen Emperour, verf. 2. Chap. 12. 3. Or, some other enemy, no Christian by profession, shall be sent to hell, to keep the last Pope and Popish Emperour company. Here it may be noted, that the foes of the Church, that professe not the Name of Christ, as the heathen and Turkish Emperours, are in this book compared to dragons and serpents, and to the devil himself: but the Popes, and Popish Emperours, who professe Christianity, are compared to wild beasts.

where the beast, &c.] See Chap. 19. 20.

for ever and ever] Gr. *to ages of ages*. As one succeeding another, without any end.

V. 11. *And I saw*] This may well be understood of the day of judgment; which was to come shortly after the loosing of Satan again, verf. 3. It sheweth, that from the fall of the Turk, to the day of judgment, the Church shall have peace. And also, that those enemies of the Church that are left after that great battel, though they escaped the sword then, and dare not openly oppose the Church any more; yet God will call them to judgment.

a great white throne] Fit for him that cometh now to judge all the world, Luke 1. 32. Tit. 2. 12. Acts 17. 31. And *white*, to shew the uprightnesse and glory of the judge, Chap. 19. 11, 14. But some understand it of Constantines judging heathen idolaters, and freeing Christians persecuted formerly by the heathen, Chap. 6. 14, 15. Others, of the solemn destruction of antichrist, and gathering of the Jews. Both which, are lively resemblances of the last day. Others, of the destruction of the Turks, newly spoken of.

fled away] Or, *vanished*, Chap. 16. 14. 2 Pet. 3. 7, 10, 11.

found no place] Chap. 12. 8. They shall appear no more in that form they are now in, but changed, Chap. 21. 1, &c.

V. 12. *great and small*] All, without exception, Chap. 13. 16. Or, as some think, each one in that proportion or stature in which he dyed.

and the books] Dan. 7. 10. Christ, or their own consciences, shall charge with all their sins; as judges proceed with depositions upon record.

another book, &c.] Chap. 3. 5. To exempt the godly from condemnation, Chap. 21. 27. Phil. 4. 3. Men write in a book the names of those they intend to deliver, or to prefer.

according to their works] The wicked must be judged according to their works written in the books. The just, written in the book of life, shall not come into judgment, Joh. 5. 24. Chap. 21. 27.

V. 13. *And the sea*, &c.] All men must rise to judgment, whether drowned in the sea, or denyed burial on earth, or buried in the grave. Or, death and sea gave up their bodies to be judged, and hell their souls.

hell] Or, *the grave*, Chap. 6. 8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now sent to hell in soul and body both. Or, there shall be no more death nor grave for Gods people to fear, nor any torment remaining, but for those that are in hell.

lake of fire] Verf. 10. Chap. 19. 20.

second death] See verf. 6.

V. 15. *in the book of life*] Verf. 12.

lake of fire] Verf. 14.

CHAP. XXI.

Verf. 1. *And I saw*] As the Church is altered, so must her dwelling. It may be spoken of a glorious Church on earth: and then the day of judgment is set before it in the former chapter, that the downfal of the enemies of Gods Church might be set down altogether. And then the Churches felicity, after the destruction of the whore, beast, dragon, and all covert and open enemies: which new estate will abide till glory come: security is like to be her onely trouble, when Christ cometh, 1 Thess. 5. 2, 3. 2 Pet. 3. 3, 4. Math. 24. 37, &c. and 25. 1, 2, &c. Bringing in of eastern kingdoms to the faith, and destroying all the enemies of the Church, may well be called, A new world. Or, it may be taken literally for the happy estate of Gods Saints in heaven, in soul and body, after the day of judgment.

a new heaven] Isa. 65. 17. & 66. 22. 2 Pet. 3. 13. For the old were gone, Chap. 20. 11.

no more sea] Either literally: for there will need none for trade: the fire perhaps at the worlds end, may utterly dry up the sea. Or figuratively, no more war against, nor trouble in the Church; but holinesse in good men, security onely, nor enmity, in others; a firm peace all the world over, as at Christs first coming. Then the Church shall not be like the raging sea, but like the quiet earth.

V. 2. *the holy city*] Matth. 27. 53. Jerusalem is so called. Either heaven, or the Church formerly troden under foot, Chap. 11. 2. but now made glorious, Isa. 54. 11, 12. & 51. 23. & 52. 1, 2. & 60. 1.

new Jerusalem] The Church of God, whereof old Jerusalem was a type, Gal. 4. 26. The city wherein Gods people dwelleth. And it is called, The new Jerusalem, not in respect of the old Testament only, but of the former estate of it in the new. It shall be free from all former troubles.

coming down out of heaven from God] If it be understood of heavenly glory, the sense is; It will be more fully revealed by Gods Ministers inviting them to it then, then in former times. See Chap. 3. 12. If of the Church on earth, it sheweth, that it receiveth the glory and lustre it hath, not from men on earth, but from God in heaven, John 1. 17. 1 Cor. 15. 47, 48, 49. Because God is the greatest height, all that comes from him, is said to come down, 2 Cor. 5. 1, 2. Jam. 1. 17.

as a bride] Adorned as a bride, Isa. 61. 10. Heb. 11. 10. Therefore he saw the citizens, as well as the city. He saw many men, verf. 3. He saw them adorned as a bride ready to be married; yet he saw not the glory of it so fully as verf. 10.

V. 3. *a great voyce*] To publish the greatnesse of Gods mercy, and the Saints glory, to all men, Chap. 19. 1.

Behold] A thing wonderful, Isa. 7. 14. and present to his view in the vision, John 1. 29.

the tabernacle of God is with men] An allusion to the people of the *Jews*, which had the tabernacle; and an intimation, as some think, that these here meant, were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, An abiding city, Heb. 9. 10. and God said to be with them, and not they with him, 1 Thess. 4. 17. He will give them abundance of grace. And the tabernacle is mentioned, as some think, to shew, that the Jews were come in to the Church. See on Chap. 16. 12. & 19. 1. So the service of God under the New Testament is called incense, and offering, Mal. 1. 11. Or, heaven may be called so, in allusion to the tabernacle, Psal. 15. 1. Ezek. 37. 28. where God is present with his for ever, as the ark was in the tabernacle, as long as it lasted.

they shall be his people] So is his Covenant, Gen. 17. 8, 9. Jer. 31. 33. Ezek. 37. 27. He will protect them from all foes.

V. 4. *And God shall*, &c.] Chap. 7. 17. He seteth down the fruit of Gods dwelling with them.

wipe away all tears] Their former persecutions which lay so heavy upon them before, and caused them to shed so many tears, shall cease, Isa. 54. 14, 15.

no more death] An allusion to Isa. 25. 8. & 13. 14. applyed by the Apostle to the happinesse of the Saints after the resurrection, or,

on, 1 Cor. 15. 54, 55. and so it may be understood here. Or else of the happy estate of the Church on earth a little before, when Pope, and Turk, and all enemies are destroyed. And as then they shall be free from persecution; so men shall not be slain with plague and famine so frequently as in former times. The happinesse of the Church is described negatively, by removal of evils: yet abundance of comforts, spiritual and corporal, is included also. So that the Church then, shall be a lively type of the glorious Church in heaven: and they shall not dye by persecution, as before; but death shall be a quiet passage to heaven.

neither sorrow, &c.] No inward grief, no outward expression of it, no heavy labour or pain to cause either. They shall not be, like the Israelites in Egypt, put to hard labour in slavery, and grieving at it, and crying for deliverance, Exod. 3. 7, 9. See the like phrase, Isa. 54. 14. & 60. 18. & 61. 3, 7.

former things are passed away] All the miseries of this world. Or, the beast, false Prophet, and all that did hurt the Church.

V. 5. *he that sate upon the throne*] Chap. 4. 2. Because it seemed incredible that all things should be made new, God himself confirmeth it, and saith, *I make all things new*; taking the work upon himself, who was able to do it.

Behold] See notes on ver. 3.

I make all things new] Isa. 43. 19. 2 Cor. 5. 17. When old things were, new must needs succeed. This may intend the glorious state of Gods Saints after the resurrection: or, a more ample restauration of the true doctrine and sincere worship of God on earth, before the end.

write] See Chap. 14. 13. & 19. 8. Isa. 8. 1. & 30. 8. Job 19. 23. Hab. 2. 2.

for these words are true] Or, *that these words are true*. They must be written as it were in table-books, to shew that God would do it, and his people might expect it.

V. 6. *It is done*] Chap. 16. 17. All that the Prophets spake of the Churches deliverance, and the destruction of her enemies, is accomplished, Chap. 10. 6, 7. Her foes are all destroyed, and the shall have a quiet state to the end. Or, the world is at an end, and glory promised is come.

I am Alpha and Omega] Chap. 1. 8. & 22. 13.

the beginning and the end] I decreed and foretold all these things, and now have brought them all to passe.

I will give, &c.] Isa. 55. 1. Chap. 22. 17. Because good men cannot hear of these excellent things, but they will long for them; he addeth, *I will give*, &c.

fountain] Psal. 36. 8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap. 2. 7. God will give heaven to those that heartily desire it; but yet they must fight for it, before they enjoy it. They must overcome the dragon, the beast, Gog and Magog.

I will be his God, &c.] Psal. 89. 26, 27. 2 Sam. 7. 14. 2 Cor. 6. 18. I will tender him as a father doth his son. This argueth extraordinary comfort, here or in heaven.

V. 8. *but*] Such sinners as follow, shall have no part in this new heaven and earth: and, left they should slight this losse, he threatneth them with hell-fire besides.

the fearful, &c.] If it be spoken of the day of judgment, it may be taken generally for all such sinners. If of the Church before, it signifieth, that though no persecutors remain, yet there will be many wicked men, who shall go to hell, when they dye, although they lived to see this glorious estate of the Church. The fearful then may accordingly be either such as at any time do evil, or omit good, against light of conscience, for feat of danger, Matth. 10. 28, 32. & 16. 15. That overcome not, but are overcome, verf. 7. Or, such as were afraid of Gog and Magog, the last enemies, and durst not fight against them.

unbelieving] That believe not in Christ. Or, that for all this, did not expect the promised felicity of the Church, when they saw Gogs army, but despaired of victory.

abominable] Given to sins against nature; as sodomy, &c. See Chap. 17. 4.

murderers, &c. See Chap. 9. 20, 21.

in the lake] Chap. 19. 20.

second death] Chap. 20. 6, 14.

V. 9. *one of the seven angels*] Very likely, he that shewed him the whore of Babylon, Chap. 17. 1. shewed him now the Lambs wife. Of these angels, see Chap. 15. 1.

I will shew thee the bride] He saw her, verf. 2. but not so distinctly as the is after described.

the Lambs wife] The riches of the heavenly city. So he that sheweth a man a Kings palace and treasury, may be said to shew him the king. She is now dreft like a bride, and shall be soon married to Christ, and made his wife, Chap. 19. 7.

V. 10. *in the spirit*] Chap. 1. 10. & 17. 3.

great and high mountain] Christs spouse cometh now to be openly seen. John saw the whore in a wildernesse, Chap. 17. 3. he seeth the Church now on an hill, because the city was high. So Ezekiel was carried up into a mountain, to see the city and temple, Ezek. 40. 2. Moses, to see the pattern of the tabernacle, Exod. 25. 40. Heb. 8. 5. and the land of Canaan, Deut. 34. 1. The temple was built on a hill, 2 Chron. 3. 1. It was called a mount, Chap. 14. 1. but here, a great and high one. So Isa. 2. 2. It may signifie the glory of the last Church on earth, or the height of glory in heaven.

great city] Great for compasse; for many must enter into it, verf. 24.

high] For buildings, or walls. See verf. 12.

holy] For no unclean person must come there, verf. 27.

Jerusalem] Because God, who dwelt once in Jerusalem, will dwell there no more eminently, Ezek. 48. 35.

descending, &c.] See verf. 2.

V. 11. *having the glory of God*] Exceeding great glory. So great things are set out, Gen. 23. 6. Psal. 36. 6. Or, glory given them of God, 1 Cor. 15. 40, 41.

her light] He beginneth with light, as the principal grace of a city. That light is not meant, whereby she shined to others; but that which shined to her, and enlightned her. So the sun and moon are called, Two great lights, Gen. 1. 14, 15, 16. This light is Gods glory, or Christ, verf. 23. This Church shall see more of God and Christ, and of holy and heavenly things, by that light, than either the Jewish synagogue, or any Christian Church saw before.

like a jasper stone] The last stone in Aarons brest-plate, Exod. 28. 20. & 39. 13. One of the king of Tyrus his jems, Ezek. 28. 13. Used, to set out Gods glory shining in the Church, chap. 4. 3. and so here also; unlesse it set out his majesty in heaven. The walls of his Church are built of it, verf. 18. and it is the first in the foundation, verf. 19. He compareth not this light of that Church to any light in heaven or earth, for the sun is sometimes darkened by clouds, and hurteth our eyes, if we look too wistly on it: the moon and stars lose their light, when the sun appeareth: and our made-lights decay. But it is compared to a jasper, which is not darkned by clouds, neither doth hurt our eyes; but, the more we look on it, the more it pleaseth us: neither doth it leave shining, when the Sun shineth, nor doth the brightnesse of it go out at any time.

clear as crystall] Now he sheweth what kind of jasper it is like. Not the green, or yellow, or purple jasper; for that taketh away the native colour of other things, and maketh them look like it: but the white, like crystal, which is most pure from spots, and most clear to look thorow. He doth not say, It was like crystal; but, like a jasper stone clear as crystal, because the jasper sheineth more then the crystal. So that it had the brightnesse of the jasper, and the purity of crystal, Chap. 4. 6.

V. 12. *a wall great and high*] That none might either pierce it, or scale it. The Saints are safe there from all foes.

twelve gates] Wayes in, out of all parts of the world, Ezek. 48. 30, 31. If Jerusalem had but twelve gates, it may be an allusion thereunto.

at the gates, twelve angels] As porters, to receive men into heaven, Luke 16. 22. Not cherubins, to keep us out, Gen. 3. 24. Or, to guard us in the Church on earth. Or, ministers, to teach us the way to heaven, Chap. 1. 20.

names written thereon] For direction, to guide men to it.

of the twelve tribes] Chap. 7. 4. Signifying, that the godly of the Church of the Old testament are gone thither, and we should endeavour to follow them. Or, if this verse be understood of the last Church on earth, it signifieth, that the Saints shall be safe there, men shall have free access unto it, the ministers shall receive them into the service and protection of the God of Israel.

V. 13. *on the east*] Math. 8. 11. Mark 13. 27. To shew, that some out of all parts of the world shall come in, and be receiving.

V. 14. *twelve foundations*] Made of twelve stones, or rowes of stones, lying one by another, verf. 19. or one upon another. However, furely founded it is, and will last.

of the twelve apostles] Their doctrine is a foundation of our salvation, and eternal happinesse by Christ, Ephes. 2. 20, 21.

V. 15. *he that talked with me*] The angel, verf. 9, 17. Chap. 22. 6, 8.

a golden reed] To measure the heavenly city. A plain one served to measure the earthly one, Ezek. 40. 3, 5. Chap. 11. 1. There, the temple onely; here, the gates, and city, and walls, are to be measured. The Church will be now more exact then before.

V. 16. *four square*] A firm and stable building; not a round and voluble one.

twelve thousand furlongs] Some Greek copies are, Twelve times twelve thousand, one hundred fourty and four thousand. A furlong for every member, Chap. 7. 6. & 14. 1. John 14. 2. and in some proportion to be the breadth of the wall, one hundred fourty and four cubits, verf. 17. Or, each side in length, and the houses in height, and the city is set each way in breadth, was twelve thousand furlongs. Some think that every side, from corner to corner, contained but three thousand furlongs,

longs, and so the whole compasse was twelve thousand. It is large enough to contain innumerable angels, and saints of all ages and places.

the length and the breadth] From corner to corner, it is every way of equal measure. It is not properly called *length, and breadth*, when it is no longer one way then another, as it is in a square.

V. 17. *the wall thereof*] Perhaps the houses and towers were higher then the wall, as in many cities it is, that it might appear glorious to comers; and then the height of it may be set down in this verse. Or it may be understood of the breadth of the wall; and then the height of it might be equal to the city, verf. 16.

measure of a man, &c.] Cubit of a man in that shape the angel appeared.

V. 18. *of jasper*] See verf.11. Cities are esteemed according to their matter: but there is none like this. It is not of wood, or stone; but of gold and jems, Isa.54.11.

the city] The houses and palaces there. Or, the pavement of the streets; as verf.21.

like unto clear glasse] See verf.11. Gold is an excellent metal; but it is not transparent, like glasse: yet the gold of this city hath that property also.

V. 19. *the foundations of the wall*] Nothing is more precious then Christ: taught by the apostles, compared to twelve precious stones like Aarons breftplate, Exod.28.27, &c.

with all manner of precious stones] Isa.54.11,12.

jasper] See ver.11.

a saphir] A jem, of which, see Chap.4.6. It was the fifth in Aarons breft-plate, Exod.28.18. See also, Isa.54.11. Ezek.1. 26. & 10.1. & 28.13. Cant.5.14.

a chalcedony] A precious stone, of one colour, like fire, found about Chalcedon.

an emerald] A stone so green, that other green things seem to have loft their colour, when it is present. It is very pleasing to the eyes, and men may see their faces in it. It was the fourth in Aarons breftplate, Exod.28.18. It is mentioned, Ezek. 28. 13. Chap.4.3.

V. 20. *sardonix*] A precious stone looking white without, and red underneath, like the nail of a man. It hath the name from a sardius and an onix; it partaketh of both their colours.

sardius] A jem found about Sardis, of a bloody colour. It is the first in Aarons breftplate, Exod.28.17. called A sardine, Chap.4.1.

a chrysolite] A stone in Ethiopia, of such a golden colour, that gold looketh like silver to it, when they are together.

a beryl] The tenth in Aarons breftplate, Exod. 28. 20. An Indian stone, of a pale green colour. See Cant. 5.14. Ezek. 1. 16. & 10.9. & 28.13. Dan. 10.6.

a topaz] A green jem of Ethiopia. The second in Aarons breftplate, Exod.28.17. Job 28.19. Ezek.28.13.

a chrysoprasius] A green Indian jem.

a jacinct] A precious stone of a violet colour.

an amethist] A stone for colour much like a jacinct. The ninth in Aarons breftplate, Exod.28.19. By these jems, is set out the glory of heaven, or, of the last Church on earth.

V. 21. *twelve pearls*] Of great price and esteem. A man may sell all, to get in at one of those gates, Matth.13.45,46. The very entrance into heaven, or into the last Church on earth, is of more worth then all worldly riches.

of one pearl] It must needs be of great price, when a pearl was so big, it could make a gate. We read of none such in this world.

the street] No dirty street, as in some great cities, nor stony; but clean, and smoothe to walk in. No uncleannesse nor trouble there, verf.27.

pure gold, &c.] Verf.18.

V. 22. *I saw no temple therein*, &c.] Fair temples are commendations of cities: but in heaven there shall need none; for there shall be no ritual worship there, but purely spiritual, Joh. 4.23. Temples are to lift up mens minds to God: there needeth none, where they see God. The earthly Jerusalem had a temple, and visible signs of Gods presence in it; the heavenly needeth not: God will shew himself there for ever. If it be understood of the last Church on earth, then is signified, that the worship of God shall be more pure, and spiritual, and like to the heavenly; then ever before.

V. 23. *And the city*, &c.] Chap.22.5. Isa.11.9. & 24.23. & 60. 19. Jer. 31.34.

for the glory of God, &c] See verf.11. They need not worldly comforts in heaven, they have so much in God. So light is taken for joy, Psal.97.11.

the Lamb is the light thereof] Even in heaven, all our communion with God is through Christ. If it be understood of the Church on earth, the sense is; They shall have so much sweet communion with God in Christ, that they shall make light account of all worldly contentments.

V. 24. *And the nations*, &c.] Isa.60.3.

of them which are saved] Or, *of them which are to be saved*; as Act.2.47. The first way of reading respecteth the Church in heaven; the second, that on earth.

shall walk in the light of it] An allusion to men trading here by the benefit of the light of the sun. The sense is, They shall enjoy the felicity of it. Light is often put for prosperity; and darkneffe, for adversity, Isa.60.1,2.

the kings of the earth, &c.] Isa.45.14. & 49.23. Dan.4.34. As if sea-men, returned from a voyage, should bring their choiseft things to dedicate in some temple. It shal be as glorious, as if all kings had brought all their glory thither. Or, good kings shall be glorious there, more then here. Rich and noble citizens, are a cities glory. Here, all citizens are Kings, chap.22.5. Luk.12. 32. Or it may be understood of the flourishing state of the Church on earth before the day of judgment, and the kings that shall joyn themselves to it, and uphold and enrich it.

V. 25. *And the gates*] Isa.60.11. City gates are open in the day, for passage; shut in the night, for safety. Here it needeth not, where no night nor danger is.

for there shall be no night there] I need not say, Nor by night, as Isa.60.11. for there shall be no night there.

V. 26. *And they shall bring*] The kings shall, verf.24. Or, it shall be brought, Luke 12.20.

the glory and honour of the nations into it] Whatsoever is glorious among the nations, shall be brought thither. No want can be there, when all glory and wealth shall be brought thither. Or, a great number of the nations, which is a glorious sight. Or, the prime men of all nations, shall be converted and saved: which, in Saint Pauls time, was not so, 1 Cor.1.26, &c. It is no mean glory to the Church, that so many kings and great men shall come in to it.

V. 27. *there shall in no wise enter*] Though the gates always stand open, yet no ungodly man can enter, there are twelve angels to keep them out, verf.12.

that defileth] There shall be no foyl nor contagion in this great city, such as crept in before, by antichrists subtilty. A neat city, that hath no foul thing nor person in it, nor any thing to offend eye, ear, or nose. So it will be in heaven, 1 Cor. 6.9,10. Ephes.5.5. Psal.15.1,2. & 24.3,4. Isa.52.1. & 60. 21. Joel 3.17. Zech.14.21. Matth. 13.41. In the last Church on earth alfo, discipline is likelihood shall be so strictly executed, that no profane perfons shall be found there. Only such as are elect, as no sea-men can judge.

abomination] Verf.8.

book of life] Chap.3.5. & 20.12. Phil.4.3.

CHAP. XXII.

Verf. 1. *AN d he shewed me*] The description of the holy city is finished in the five first verses of this chapter; and the conclusion of the book followeth.

a pure river] A river is a great ornament to a city; it is pleasant and profitable, to convey persons and provisions to it. This is no pond, but a river: and not a troubled or muddy river, but a pure one.

of water of life] So called, not only because it floweth always, and purveth forth new waters; in which respect, waters that come from a fountain are called Living waters, Gen.26.19. but also because it preserveth life in those that drink of it, Joh. 4.41.

clear as crystal] Transparent, and exceeding all fountains, in cleernesse. Most pleasant to the eye, as shewing to it all that is therein to the very bottom: and most pleasing to the taste, as free from mud and filth.

proceeding out of the throne] The river of paradise came out of the earth, Gen.2.10. That in Ezekiel, out of the temple, Ezek. 47.1. This here, out of Gods throne.

of God, and of the Lamb] God and Christ sit on one throne. See verf.3. This sheweth Christ to be God, equal to the Father. Some interpret this river of the Holy Ghost, who proceedeth from the Father and the Son, as a river from a fountain, and satisfieth all that thirst, with his Spiritual gifts, John 7. 38,39. Others apply it to the Church on earth, thinking that it importeth something to be fulfilled in the famous Church, consisting of Jews and Gentiles, before the end of the world; and to be an allusion to Ezek.47.1. where the waters are said to come from the temple and altar, verf. 1. But here being no temple nor altar, chap.21.22. it is said to come from the throne of God and the Lamb. Therefore it is said to go toward the east, Ezek. 47.1,8. Zech.14.8. And it signifieth the purest preaching of the Gospel throrow the world, which bringeth life and health to the soul, as living waters to plants, Ezek.47.9. and refresheth the Church, Psal.46.4. Others understand it of heavenly glory, which is most pleasing and perspicuous, and cometh from Gods mercy, and the merits of Christ, Tit.2.11,13. & 3.4,5,6. and bringeth us to communion with them both, 1 Joh.1.3. Heb.12. 22,23,24.

V. 2. *in the midst*] An allusion to the earthly paradise, where the tree of life stood in the midst of the garden, Gen.2.9.

of the street] An open river for all, not a sealed fountain.

of it] On the city, chap.21.21,27.

and of either side of the river] That is, many trees of this kind grew there, some on the one side of the river, some on the other, as Ezek.47.7,12. that men on either side might have plenty of fruit, and come easily at it. Or, *and of the river, which was on each side of it*; that is, one tree of life grew in the midst of the river, which compassed the earth whereon it grew, as it were with two arms: and this tree was so great, that it did stretch out boughs, with leaves and fruit on them, plentifully to both sides. So fruitful are trees that grow by rivers, Psal.1.3.

the tree of life] Alluding to that tree in paradise, which should have been to Adam a seal of everlasting life, if he had continued in the estate of innocency, Gen.3.22. See chap.2.7. Here is meat and drink, and that in great plenty, and for perpetuity, Psal.36.8. Fruitful trees planted by the waters, wither not, Psal.1.3.

twelve manner of fruits] Twelve divers kinds of fruits, so that they need not be cloyed with one kind. In serveth instead of all Ezekiels trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the later, plenty. The former is an help against loathing; the later, against lacking.

every moneth] It is autumn here always. There is no need to lay up food against the winter.

for the healing] Ezek.47.12. Mal.4.2. Not by feeding on the leaves, but by covering themselves with them, or laying them on their wounds. For although leaves of trees be not usually eaten, yet they are used many times physically, to heal wounds. So that they should not onely live, but also live in health.

of the nations] Or, *of the Gentiles*, chap.11.2. And then the fruit was to feed such as were in the Church; the leaves, to heal others, that they might come in: as the bread is for children, the crums for dogs, Matth.15.27. Either it is to be understood of Gods word, which is food and physick to us here, 1 Pet.2. 2. Heb.5.12. Psal.107.20. which shall be more clearly and plentifully preached, before the end of the world, then yet it ever was: or else of Christ our Saviour, who is All in all to us, and by whom we shall live for ever in heaven.

V. 3. *no more curse*] Evil thing, person, or action. Or, curse, that is, destruction. Or, *curse against my one*. Such shall be the force of discipline, and vigilancy of pastours, and Gods blessing on their labours, that God shall not need to destroy obstinate sinners from heaven, for contempt of his ordinances and ministers, Zech.14.11.

the throne of God, &c.] See verf.1.

shall be in it] God will settle his throne there. There shall be no rotten members, to make God to depart from it, as he did from Shiloh, Psal.78.58,59,60. and from Jerusalem, 2 King.21. 14,15. But this is that Sion where God will dwell for ever, Psal. 132.14.

shall serve him] Though Gods servants shall enjoy abundance of grace and comfort here on earth, before the end of the world, and perfection of glory in heaven; yet the relation of servants to God, shall abide still.

V. 4. *they shall see his face*] They shall converse familiarly with him, 2 Sam.14.32. *his face*] Deut. 30. 10. 2 Joh. verf.12. They shall worship God so purely, that he shall seem to converse with them face to face. Or, it seteth out their full happinesse in heaven, which consisteth principally in seeing Gods face, Mat.5.8. Job 19.26. 1 Cor.13.12. 1 Joh.3.2.

his name shall be in their foreheads] Gods name, chap.3.12. & 14.1. His image shall be more fully imprinted on them, then on other Christians in former times. Or, he shall own them publickly, and all that they have, Zech. 14.20,21. Or, they shall glory most in this, that they are Gods children. Or, they shall as children converse with him in heaven. For there it will appear who are Gods children, though here it do not. The Saints shall know one another, as the high priest was known, when *Holinesse to the Lord*, was written in the plate on his forehead, Exod.28.38.

V. 5. *And there shall be*, &c.] Chap.21.23.

no night there] No such darkneffe of ignorance, confusion, or affliction, as was before. Or, no darkneffe literally, or of affliction at all, if it be understood of heaven. In the day here, they feared night; in prosperity, adversity: there, they shall not need to do it. To heal that fear, that which was said, Chap.21.23. is here repeated.

they need no candle, &c.] They need not light by day or night. They have so much knowledge of God, and comfort in him, that they feen to have no need of outward means and comforts, Isa 19 20. Or, in heaven they shall need no reading or preaching of the word, the light of the soul, Psal. 119. 105. 2 Pet.1.19. 1 Cor.13.8.

for the Lord God giveth them light] Knowledge and comfort shall so abound in them, that all may see they come rather from God, then from the means, Isa. 54.13. Jer.31.34. Or, they receive fulnesse of knowledge and comfort from God in heaven.

shall reign] Left men should think: it an hard service spoken of verf.3. he addeth, *They shall reign*, to shew, that their service shall be a most happy Kingdome.

for ever and ever] Their kingdom begun here, shall never end, but be translated to heaven. Or, they shall reign in heaven for ever.

V. 6. *And he said unto me*] The conclusion of the book. As Genesis, the first book, is set out the beginning of the world, and of the Church. The history of both, is continued in other books for a long time; and it is carried on in this last book, by way of prophecy, to the end.

and true] See Chap.19.9 & 21.5. The Spirit knew that this book would be more questioned then others, and therefore by his angel confirmeth the truth of all things written in it, in the conclusion, by many arguments; because the servants of God, hearing of them, would be very desirous to see the event of all these prophecies. As if he should say, All is now revealed, and all that is revealed is true: nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

God of the holy Prophets] See Luke 1.70. God, who separated and inspired holy men to be Prophets, that they might foretel things to come; hath revealed these things also, by his angel, Chap.1.1. and therefore they shall certainly come to passe.

V. 7. *Behold*] Chap.21.3. He bringeth in the Lord God of the Prophets mentioned in the former verse, speaking in his own person in this verse. Or, Christ sending his angel to reveal these things, verf. 16. may interpose, and speak himself, when he please. Or, the angel sent by him, speaketh sometimes in his own person, sometimes in the person of Christ.

I come quickly] See verf.12,20. I begin soon to execute these things; and that shall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they must not be faited, verf. 10. that men seeing some things foretold soon performed, might with patience expect the performance of the rest.

blessed is he, &c.] The conclusion is like the Preface, chap.1.3.

V. 8. *I John*] He sheweth, that this book was not written by any false prophet, but by himself, who was well known in the Church.

saw these things] He confirmeth the revelation here, as he did his Gospel before, John 19.35. & 21.24. and his Epistle, 1 Joh.1.1.

and heard them] I saw the visions, and heard the words. He was worthy to be believed; for he receiveth nothing at the second hand, but saw and heard himself, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully dispense it.

I fell down, &c.] Before, Chap.19.10. Or it may be, now, toward the end, being more fully acquainted with the glory of the holy city then before, he forgat himself, and out of weaknesse erred the second time, as Abraham did about his wife, Gen. 12. 13. & 20.2. It seemeth John did it now again, because it is after he had seen all the visions: and other words are attributed to the angel here, then were, Chap.19.10.

V. 9. *See thou do it not*] See ver.10. Chap.19.10.

V. 10. *Seal not the sayings*] Propound it openly; conceal no part of it: as sealing is concealing, Chap.10.4. Isa. 8. 16. & 22.11. Dan.12.4,9. Left John should think that he ought not to reveal so great mysteries to the people, he is bidden not to conceal them; and a reason is added, Because the time is nigh.

of the prophecy of this book] Look on verf.7.

for the time is at hand] Mysteries are often kept secret, till God see a fit time to reveal them, Chap.10.4,5. They are revealed, when the Church may get most good, as when the time of fulfilling draweth nigh. The time, in the Greek, is, the season; that is, the fit and appointed time.

V. 11. *He that is unjust*] If it be objected, Some will abuse these things, to hurt themselves and others; the answer is here included, They must not be concealed, for all that. Others will make a better use of them. Good men must not be deprived of the knowledge of these comforts, because men to whom they belong not, will abuse them.

unjust] Towards others. To this, *righteous* is opposed.

filthy] In himself. To this, *holy* is opposed.

let him be filthy still] Those that remain obstinate, shall be given over to their own lusts, and grow worse and worse, Psal. 81.11,12. Ezek.3.27. & 20.19. Dan.12.10. Amos 4.4. 2 Tim. 3.13. Or, such as are obstinate, and incorrigibly wicked, let them be left, and given over to their own lewd and loose courses of life; as 1 Cor.14.38.

holy still] Or, *more holy*. Either persist or increase in holinesse.

holinesse. And so in the former.

V. 12. *And behold, I come quickly*] As I said before, vers. 7. Little time will passe, from the foretelling of these things, to the beginning of fulfilling them. Look therefore for my coming to execute them, as a servant forewarned doth for his masters, Mat. 24.44,45.

my reward is with me] Christ cometh not empty-handed. His reward is ready, for good men and bad, Isa.40.10. & 62.11.

to give, &c.] Rom.2.6.

V. 13. *Alpha and Omega*] Chap.1.8. & 21.6.

the first and the last] Isa.41.4. & 44.6.

V. 14. *his commandments*] Christ's, if the angel speak in his own person. Or God's, if Christ speak, or the angel in the person of Christ. See vers.7,12.

that they may have right] And so may inherit heaven, as Gods children, Matth.25.34. and coheirs with Christ, Rom. 8.17, 18.

to the tree of life] See vers.2. Chap.2.7,

thorow the gates] Chap.21.12. For over the wall they could not go, it was so high, Chap. 21.12,16,17. An allusion to a guarded city, whose high walls keep out such as have no right to enter, and porters at the gates let in such as have.

V. 15. *For without*] Gr. *But without.*

dogs] Men that bark and snarl at all goodnesse, Phil. 3.2. Matth.7.6. It is an happinesse to be without the society of such. Or, filthy persons, such as are spoken of, vers.11. called Dogs, Deut.23.18. 2 Pet.2.22.

and murderers] Chap.1.1.

V. 16. *I Jesus*, &c.] Now Christ confirmeth the truth of all these things, by his own voyce acknowledging, that they came all from him.

have sent mine angel] Chap.2.8,17.

to you] In the seven Churches, Chap.1.4. Hereby he sheweth what great honour he did to those Churches, to commit this treasure to their custody.

I am the root, &c.] Chap. 5. 5. Isa. 11.1. I can give you the promise of happinesse; for I am the Messias of Davids seed, that must reign for ever.

the bright morning-Star] Chap.2.28. His birth was manifested to the wise-men by a star, Matth.2.2,9,10. to shew that he was the Star foretold, Num.24.17. which bringeth the day of knowledge to the Church, and glory, after the night of ignorance and misery, 2 Pet.1.19.

V. 17. *the Spirit*] The Holy Ghost breedeth desire of Christs coming in the heart of the Church, which is Christs Bride; who also freely answereth to his motions, vers. 20. Rom. 8. 23,26. 2 Cor.5.2,4.

the Bride] She desireth to be married to Christ; for she had made her self ready, Chap.19.7. Gods children desire the fulfilling of these things, that they may be more neerly joyned to Christ. See Chap.6.10. & 19.17. 2 Tim.4.8.

Come] To fulfil these things. Or, to judgment, that we may be with thee for ever.

him that heareth] Not onely the Church in general, and each Christian then alive; but also their posterity, when they shall hear of these glorious things, shall long for the performance of them.

let him that is athirst come] Chap.21.6. Isa. 55.1. The prophecy may kindle this thirst in good men; the performance will quench it: else were the expecters miserable, Prov.13.12. 1 Cor.15.19.

the water of life] Of the river, vers.2. So here is water of life to drink, and a tree of life to give food.

freely] Let them participate of grace or glory, as freely and plentifully, as if it were water, 1 Tim. 6. 19. James 1. 5. Or, Though they shall have abundance of both, yet it is of Gods free grace; for they deserve not one drop of this water, nor cannot procure it by any strength or wit they have of themselves, Rom.6.23.

V. 18. *For*] It may be left out, as it is, Acts 4.34. & 8.31. in the beginning of the verses: for it yeeldeth no reason of that which went before. Or it may be read, *And*, as Acts 8. 39. in the end of the verse. Or, *no doubt*; as 1 Cor.9.10.

I testifie] Gr. *I testifie together.* As Moses did of the law, Deut.4.2.& 12.32. & 30.6.10 do I of this Prophecy. It is therefore of divine authority, as that book is. Or, I sent my angel to testifie these things, vers. 16. now I confirm his testimony, by threatning all that adde to, or take from it. Or, I confirm what John averreth, vers.8.

the words of the Prophesy of this book] Vers.7,10.

shall adde unto him] Or, *shall lay upon him.*

V. 19. *the words*, &c.] See vers.18.

out of the book of life] Chap.21.27.

out of the holy city] Chap.21.2.

the things which are written in this book] Chap.1.3.

V. 20. *He which testifieth these things*] Christ, vers. 16, 18. the faithful witnesse, Chap.1.5. from whom, as the Gospel came, so likewise this Revelation.

I come quickly] He had said so before, vers.7,12. Now he repeateth it the third time, that we may not think he stayeth too long for us.

Even so. Come Lord Jesus] Johns voyce, desiring it may be as Christ hath said. He grew old, and desired to be with Christ quickly, as other of the Saints do, vers. 17. and Paul, Phil. 1. 23. Thus John, who received these mysteries from heaven, and writ them in a book, concludeth it with a double wish; one, of Christs coming, in this verse; the other, of the continuance of his favour to his Church in the mean while, vers. 21. teaching us to do the like. Or it may be the Churches voyce, desiring to be speedily joyned to Christ; as vers. 17. according to his promise here and before.

V. 21. *The grace of our Lord Jesus Christ*, &c.] This sheweth the whole revelation to be an epistle sent to the seven churches. See notes on Chap.1.4. He beginneth with this request there, and endeth with it here. Christs favour is the first and last thing he wisheth to the Church. So doth Paul, writing by the same Spirit, Rom.1.7.& 16.24. 1 Cor.1.3.& 16.23. 2 Cor.1.2 & 13. 14. Gal.1.3. & 6.18. Ephes.1.2. & 6.24. Phil.1.2. & 4.23. Col. 1.2. & 4.18. 1 Thess.1.1. & 5.28. 2 Thess.1.2. & 3. 18. 1 Tim. 1.2. & 6.21. 2 Tim.1.2. & 4.22. Tit.1.4. & 3.15. Philem. v.3, 25. This he writ in the end of his Epistles, with his own hand, 1 Cor.16.21,22,23. Col.4.18. It was the token of his genuine Epistles. Though they were written fair by others, Rom. 16. 22. yet he writ this salutation, or the like, in the end, with his own hand, 2 Thess.3.17,18.

Amen] So be it. This is also added in the end of Pauls Epistles. See the places newly cited.

FINIS.

ANNOTATIONS

Upon all the

BOOKS

OF THE ~~b 8 17~~

Old and New Testament:

This Second Edition so enlarged,

As they make an entire Commentary on the Sacred Scripture: The like never before published in English.

WHEREIN

The *Text* is Explained, *Doubts* Resolved, *Scriptures* Parallelled, and *Various Readings* observed.

By the Labour of certain Learned *Divines* thereunto appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

LUKE 24. 27.
Beginning at Moses, *and all the Prophets, he expounded unto them in all the Scripture.*

LONDON,
Printed by *John Legatt,* 1651.

at the calling of their name, Plin. Nat. Hist. lib.18.cap.70. and the greatest of them the Whales, God hath subjected to the power and prudence of man in great measure, though sometimes for his rebellion against his God, they be in rebellion against him to his name; as God threatneth, Lev. 26. 22. and hath sometimes executed, as 1 King. 13.24. 2 King. 2 24. and he can take as great revenge by the least and weakest creatures, as by frogs, and flies, and lice, Exod. 8.5, 17, 24. and by worms, Act. 12.23.

V. 3. *Every moving thing*] Or, *creeping thing*. That which creepeth much, but not contrariwise, all that moveth creepeth; for man, and beasts, and birds do move, but do not creep, therefore the original word is well rendred *moveth*, which is a word of a larger extent then the word *creepeth*, and so more meet to expresse the beneficence of God in this concession of sustenance to man.

that liveth] That is, that dyeth not of it self, Lev. 22.8. but being alive is killed by your hand, and not found dead already, as that which is torn by beasts in the field, which is to be cast to dogs, Exod. 22 31. for many of the ceremonial laws given to Moses from God, and by him to the Jewes, were in use long before. See the Annot. on Gen. 7.2. *Object.* But many living things are not mans meat, as Lyons, Bears, Tygers; and many birds, as Hawkes, or Kites, and many fishes, as the Whale, and others; but for creeping things many of them are not onely loathsome to man, but very unwholesome, and some of them no better then plain poyson; as Toads, Scorpions, Spiders: for answer hereto, see the next Note.

flesh in meat] As by *bread* in the Lords Prayer is meant not onely bread it self, but all necessary food and Physick which is of use to preserve or recover the health of man, and to prolong his life; so here many of the creatures by way of ordinary diet, and some of them by a physical vertue shall serve to sustain the life of man, even Vipers, and Scorpions, & Lice, and the excrements both of men and beasts have their use in physick for mans good, whereof see abundant instance in the Preface, to the *Sanctuary of a troubled soul*: Here is the first mention of mans feeding upon the living creatures, and the first grant of that liberty, s divers learned Commentators conceive, which yet might be in use before, as corn, and herbs, and fruits, though they be not spoken of before; and as the Rain-bow was from the beginning, though not mentioned until after the flood. And here was especial cause to mention the allowance of eating the living creatures, both because herbs and fruits were spoyled with the flouds, and for that God would by this grant give more obliege them to forbearance of blood, ver. 4. as he did the more easily in Adam to abstinence from the fruit of one tree by his liberal beneficence and allowance to eat freely of all other fruits that grew in the Garden of Eden: and this not by command, for though it be given in a term of command, Gen. 2.16. is in effect but a concession or permission, as Lev. 11.3. See also, and compare Mat. 19.7. with Mark 10.4. where what is called a commandment in the former Evangelist, is said to be a suffering or tolerating in the other; and of this permission the godly, it is like, made use as well as the wicked; for it is not probable that Abel being a keeper of sheep kept them only for the wooll, or milk, and left their flesh being as pleasant and as wholesome then as since, to be devoured of wild beasts, or to rot either above or under ground; and it is very probable, that generally before the flood there was rather an excesse in the use of lawful meats, because our Saviour, Mat. 24.38. noteth the old world for *their eating and drinking*, that is, for being too much addicted to delicacy, variety, and plenty of provision for the flesh at the time when the overflowing scourge came upon them; yet a moderate use was then allowed and taken into practise, which might be put into an expresse permission or concession now, not only with respect to the refreshing of man, but withal for a religious consideration referring to the glory of God, *viz.* for restraint of Idolatry, or worshipping, or honouring the *creature more then the Creator*, against which the killing and eating of them for ordinary diet, was a practical preservative; and it was not without need in respect of mans proneneſſe to Idolatry; wherefore Psal. 106.19.20. Rom. 1.23. nor without fruit; for though some did so abuse themselves and other creatures also, as to make gods of such things as they did eat, yet to those who made use of their reason, it was a great conviction of the vanity of such Idols that they might be so devoured, and turned as well to excrement, as to nourishment; and therefore did Moses enjoyn the drinking of the water wherein the powder of the golden Calf was put as a potion for the peoples cure of that brutish Idolatry, Exod. 32.20

as the green herb] That is, as freely as the green herb, Chap. 1.29.

V. 4. *But flesh with the life*] That is, living flesh with the blood in the veines: or, the blood let out of the veins, wherewith the life and soul of the creature is powred out; for the soul of a beast, or fish, or fowl, hath no existence without the body, (as the soul of man hath) being rather a vitall faculty, then a substance; and the life is called the blood, and the blood the life, because the spirits which are the livelieſt parts of the creature, are produced of the purest part of the blood, and with it diffused throughout the whole body, by the operation and activity whereof the members are lively, and active, and without which there is no bodily life in man or beast, though the blood continue in the body, as in creatures strangled. By this in Gods intention is, first, morally forbidden all cruelty, not onely to man, but to other creatures. Secondly, the eating of flesh and blood together, or either of them raw, wherby men might be (one by degrees) to feed upon mans flesh, as those who for such a barbarous manner are called *Anthropophogi*, that is, *meat-eaters*, Plin. Nat. Hist. lib.6. cap. 30. Thirdly, alterwards, the eating of all manner of blood was expresly forbidden, Lev. 7.2. & Chap. 17.10. and that not onely because the blood is the life of the flesh; as here, and Lev. 17.14. or the life of the flesh is in the blood, as the reason is expressed, Lev. 17.11. but there is a reason mystical against the eating of blood in the same verse, and that is, because in sacrifices the blood was to be let out and sprinkled, to signifie that the life of man by sinne is forfeited to God, and to be offered to him, as the Authour from whom at first it was derived, and to whom at last it is to be presented, and for that mans life was to be redeemed by the blood of Christ: To these two some add a third, *viz.* a Physical cause of forbearance of blood, which may serve for all times, and it is because the blood of beasts is somewhat grosse, and yeeldeth not very wholesome nourishment to the body of man; and therefore those beasts which were to serve for food, were not to be strangled, but to be killed, that the blood might be let out and parted from the flesh. And from this prohibition of blood in this Chapter, before the ceremonial law was ordained, and the decree of the Apostles for forbearance of things strangled and of blood, Act. 15. 20. after the obligation of it was expired, some infer a perpetuall prohibition of all such meats, especially since in the Apostles decree *pollution of Idols*, so ver. 20. or, *meats offered to Idols*, ver. 29. and *fornication* are forbidden, and all in one tenour, as necessary things to be forborn, ver. 28. so that to this day they hold it unlawful to eat any thing made of blood, though mingled with other materials, and broyled and dressed as other meats are; and therefore the Christian Greeks find fault with the Latines for using their Christian Liberty herein, as *Theod. Balsamon* on the 63. Can. of those suppositiious Canons which are intituled to the Apostles.

But first for answer to the Position, it may be alledged, that all meats which are wholesome (though some be more wholesome and nutritive then others, and to some stomachs and constitutions grosser meats may be more suitable then fine) are by Evangelical liberty lawful to be eaten; for that see the fifteenth of Matth. ver. 11. Act. 10. from ver. 10. to the 16. 1 Cor. 8. 1. & Chap. 10. 25. Tit. 1. 15.

Secondly, this prohibition of the Apostles touching the eating of meats strangled, and blood, was occasional, and in case of scandal, that the converted Gentiles should not be offended with the converted Jews for their forbearance of such meats, nor offend them by their use.

Thirdly, for the forbidding of blood, besides the present reason concerning the state of the Church, and the antiquity of the abstinency prescribed foon after the flood, there might be a reason of it from the future, *viz.* a slander of the Christians for bloody and unhumane banquets of humane flesh, such as are reported of the Tyrant Phalaris, Arist. Eth. lib. 7. cap. 6. and are sometimes forbidden and inflicted by God as curse; wherefore Deut. 28. 56, 57. 2 King. 6. 28, 29. Lam. 2. 20. & Chap. 4. 10. which the Holy Ghoſt foresaw would be charged upon them, and meant to meet with it by this decree, and the observation of it for a time, out of which the Primitive Christians made their Apology, convincing their accusers of fallhood, and acquitting themselves from all just suspition of such a crime by their forbearance of all use of blood in what kind soever, as we find their defence set down in the writings of Minutius Fœlix Euseb. Eccles. Hist. lib. 5. cap. 1. Tert. Apologet. cap. 9.

Fourthly, for the forcing of this prohibition of blood and things strangled with forbearance of *meats sacrificed to Idols and fornication*, it followeth not that they should be alike lawful or unlawful; for the same punishment, much more the same prohibition, may be set upon things of a very different nature; as death is the penalty of murder, Gen. 9. 6. and of having leavened bread, Exod. 12. 15, 19. yet the one is forbidden by a moral, the other by a ceremonial precept; yet for the sinne of fornication, divers of the Gentiles held it but for a thing indifferent.

Fifthly, for calling of them *necessary things*, they were so, and always will be, so far as the obligation is from a moral precept, as the caution against Idolatry and Fornication; and for those things which are in their own nature indifferent, as the abstinence from things strangled, and from blood, the forbearance of them was necessary for a time, in case of scandal to any believing Christian, 1 Cor. 8. 13.

V. 5. *I will require*] That is, the Magistrate, my deputy, shall require blood for blood; or if he do not know or punish homicide or manslaughter, some hand of violence like that of the manslayer shall repay him like for like; or mine eye shall discover it, and mine own immediate hand avenge it: See Exod. 21. 12. Lev. 24. 17. Numb. 35. from ver. 16. to the 19. Deut. 19. 21. & 26. 6. 56. Mat. 26. 52. Rev. 13. 10. See also Joseph. Antiq. lib. 3. cap. 4. but especially Philip Lonicerus Theat. Hist. pag. 392. ad pag. 513.

at the hand of every beast] A man commonly when he killeth another useth his hand to that wicked work, so that which other creatures use in stead of an hand is figuratively called by that name; so the Spider is said to *take hold with her hands*, Prov. 30. 28. and the beast must be put to death to put a fear of murder upon man, as the Dog beaten before the Lion to make him afraid: See Exod. 21. 28.

every mans brother] The former prohibition is a preparative to this, the moderation towards beasts that were to be killed by abstinence from their blood prescribed by God, Lev. 17. 14. was to be restraint of cruelty towards man, whose life was more pretious, since he was made after the Image of God. See ver. 6. and this an universall Law, inforced with an impartial penalty, death for death, blood for blood, whosoever he be that bleddeth it without just cause and lawful warrant.

V. 6. *by man*] Murder or killing is to be punished with death, like for like, Exod. 21. 12. Lev. 24. 17. Mat. 26. 57. Which is to be understood of witting and wilful murder, Numb. 35. 31. for if one had killed another at unawares, there was a City of refuge for the slayer, to save him from the hand of the pursuer, ver. 11. otherwise, *he that sheddeth mans blood, by man shall his blood be shed*. Some read the words, *whosoever sheddeth the blood of man in man*; and the Original Text *dam haad am haadam*, will allow it, which may be rendred, *the blood of man in man*, and so the sense may be, Whoso letteth that blood out of man which is and should remain in man, his blood shall be shed. But the first letter *Beth*, in the latter word, signifieth variously, according to the sense of the place, either *in*, or *with*, or *for*, or *by*, and that instrumentally, as in this place both the construction of the words, and the Hebrew accent *Zakeph-Katon* do import; so that we may read the word, as our last Translation doth, *by man*, that is, ordinarily by the Magistrate to whom is committed the sword of Justice for that purpose especially. Rom. 13. 4. extraordinarily God in his justice useth the hand of one murderer to do execution upon another, when humane justice (as either blind or lame, either wanting eyes to see it, or hands to punish it) doth pass it over with impunity; or some way or other he shortens the life of the bloody man, so that he liveth not out half his dayes, Psal. 55. 23. It is questioned by some whether murder or any other crime were punished otherwise then by *excommunication*, (or casting out of the society of men,) whether *secret or cleuil*, before the flood; but especially whether death were inflicted on any offender before Noah his return to Land again. The chief cause of the doubt is, the reprieve of the first murderer by God himself, though guilty of the greatest cruelty against man, and of the stoutest contumacy against God of any professing service to him (as he did by sacrifice) in the Scripture, on whom God set an especial mark that man might not meddle with him, Chap. 4. 15. But his case of reservation was extraordinary, (as was his crime) too high and heinous to be rewarded with the sword of justice, somewhat worse then death, a wretched life (which for his greater punishment was prolonged) was a more meet recompence for such a transcendent malefactor; yet many times it might be otherwise. If it be said, we find neither any ordinance nor example of the inflicting of capital punishment on any offender before that of this Chapter: It may be answered, that many things might be in use before the flood, though not recorded in the fore-going Chapters; wherefore see the second Annot. on ver. 1. of this Chapter: and though flood, when Nimrod had railed himself to the height of Monarchy, whose ambition and tyranny hath been followed ever since in many parts of the world, yet it seemes there was an œconomical or ministerial power of life and death in particular familiarbapti ſts (who deny the legal and military use of the sword, yet sometimes use it against those who favour not their fancies: See Philip. Lonicer. Theat. Hist. pag. 107, 108.) will have the texts for punishing offenders to be taken not preceptively but propheically, because they are phrased in the future tense, and so they shall imply not a command, but a bare commination; whereas, if so, being general they would contain an unruuly, for many bloody malefactors often do escape the sword they have deserved; besides, it is usual, in the Hebrew, to put the Future tense for the Imperative mood; as Exod. 20. 13. and elsewhere: and this and such like Texts, do not onely justifie the use of the Magistrates sword as lawful, but require it as a duty; and in such a case mercy to a bloody man may become cruelty to many innocent persons; as where pardons for murders are easily granted, there murders are exceedingly multiplyed; as in France in ten years space no fewer then six thousand Gens: have been slaughtered, and the bloody guilty sheltered from suffering justice by the Kings indulgence, as appeareth by the Court Roll of the Kings pardons: against which merciful cruelty (for there be cruel mercies, Prov. 12. 10.) the Chaplains of Kings should often remember them of the story of Ahab and misnes, 1 King. 20. 42. and of the Law, Deut. 21. from ver. 1. to the ninth.

for in the image] Therefore to commit murder or manslaughter is not onely an injury and cruelty to man, but an impiety against God; and though it be greater sin to kill a good man, as Cain did, Gen. 4. 8. then a bad man, as the servants of Absolom by his command did when they killed incestuous Amnon, 2 Sam. 13. 29. yet since a bad man hath some remainders of the image of God in him, God is dishonoured if he be killed any other way then is warrantable by his authority. And by adding this reason, *for in the Image of God*, he meant to put a greater awe upon the minds of men, against the sin of murder, as if he had said, If common humanity will not work upon you, to with-hold your hands from shedding of blood, let my majesty, the reverence of my Image in man, make you afraid to lay violent hands on any, for the contempt of mine Image, I shall take as contempt to my self, and shall accordingly punish it. By this argument did Macedonius disuade the Emperour Theodosius from a slaughter of the Antiochians which he intended against them, pulling down an Image of the Empresse Placillas, and dragging it contumeliously about the streets: Theodor. lib. 5. Hist. Eccles. cap. 9. for the living Image of God was of much more estimation, then the livelesse Image of the Empresse.

V. 7. *be fruitfull*] See Chap. 1. 28. Chap. 8. 17. ver. 1. of this Chapter.

V. 9. *my Covenant*] Mine, that is Gods, not mans; for man neither brought that flood, nor can keep off such another, if he please to send it. By this Covenant, as by an Oath, God giveth assurance unto man, that the world shall no more be destroyed by an universall deluge as of late it was, Isa. 54. 9.

your seed after you] This Covenant is not like that, Chap. 6. 18. for that was but for a few: this is general both for the present age and for posterity; but this is but for a temporal blessing: the spiritual Covenant likewise, if the conditions be kept, is hereditary, made to believers and to their children, Act. 2. 39.

V. 10. *every living creature, of the fowl*] Though they were not capable of the Covenant for their part, yet God for his part maketh it the promise for their preservation for mans sake, for whom they were made at the first, and afterwards upon his provocation of God for his sake destroyed: and this Covenant is the more comfortable, because it is general for the kinds and individuals or particular creatures, and perpetual for time, comprehending both the present flock and future increase throughout all generations. Some alledge this place against the Anabaptists, and thus it may serve to refute their fancy, viz. that the Covenant of God may be made with, and the Seal of the Covenant applyed to Creatures that have not the use of reason, which they deny, in denying the Administration of Baptisin to Infants.

V. 13. *my bow*] The rain-bow was now first made, as some affirm; others (and that more commonly and more probably) conceive, that from the beginning it was in its causes, which are clouds, and the shining of the Sun; and those causes did sometimes produce that effect before this time, and so it is like the rain-bow was often seen before the flood; but now God made choice of it for a sign of his covenant with the world, that there should be no more an universall flood as before there was: this was no natural but an instituted sign, and therefore it may seal the assurance of the promise, though there were no correspondency betwixt it and the thing signified; and yet it was the fitter to be a sign of security from a future flood, First, because of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. Secondly, because the bowe is bended upward towards God; not towards the creature below; as when it is taken in *hand* to shoot at a mark; nor is there in the bow any arrow which is said to be made ready upon the string when bent is intended, Psal. 11. 2. Thirdly, because the Rain-bow appeareth commonly with rain, and so where men might begin to fear the Judgment, there they may take comfort against it in that it is a sign of his Covenant for safety. Fourthly, because the Rain-bow appears not but when there is a clearnesse and brightnesse in some part of the sky, but at the general flood it was all black with rain. See the Annot. on Chap. 8. 22. To which some adde a fifth reason, which is,

that in the Rain-bow consisting of divers colours) to the admiration of some of the wisest Heathens) by the water colour is represented the overwhelming rain past and not to return, and by the fiery colour is prefigured the destruction of the world by the element of fire, as it is foretold by Saint Peter, 2 Pet. 3. 10. And some by these colours make a mystical inimation of the two Sacraments of the New Testament, with reference to that of, 1 Joh. 5. 6. And, lastly, a fixt reason, because the Rain-bow where it toucheth upon any shrubs leaveth a very sweet and fragrant smell behind, Plin. Nat. Hist. lib. 12. cap. 24. which ariseth to that pleasant acceptation of God, observed before. See Annot. on Chap. 4. v. 21. Lastly, though this Rain-bow hath not a sign of a temporal covenant, in the general extent of it to all creatures, yet the godly may look upon it with reference to Christ in whom all promises of what sort soever are yea and Amen, and who is represented sitting in his Throne compassed with a Rain-bow in sight like unto an Emerauld, Revel. 4. vers. 3. see also Revel. 10. vers. 1.

V. 14. *when I bring a cloud*] Not when soever I bring a cloud; for it may suffice that it is seen at sometimes to make it remembered at all times.

V. 16. *that I may see it and remember*] God needeth not any tokens or marks of remembrance for performance of his promises, because he cannot possibly forget any thing of how small moment, or how long date soe ever it be: this therefore is spoken after the manner of men for their better apprehension of the firmness and stedfastnesse of God in his Covenant; for this remembrance imports a real and assured ratification of his promise; and hereby may men call to minde what he hath covenanted, and with undoubted confidence relye upon it, for his faithfulnesse will make good what his favour hath said. See Exod. 28. 12. 29. & Annot. on Chap. 8. vers. 21.

V. 17. *This is the sign of the Covenant*] Gods often repeating of his Covenant is for further confirmation of faith, and for information of mans dulnesse duly to remember and consider of his justice and mercy to man, and of mans both disobedience and duty towards God.

V. 19. *the whole earth overspread*] The habitable part of it was peopled by Noahs posterity, a very plentiful increase of a very poor flock; this manifold multiplication of mankinde from a few eight persons, as a manifest evidence of the vertue of the Divine benediction, Gen. 1. 28. & vers. 1. & 7. of this Chapter.

V. 20. *began to be an husbandman*] It is not unlike but he used husbandry before as a son of Adam, Gen. 3. 19. but all that was an end, his husbandry was drowned in the flood; now in the new world he was a new beginner, and so of those vines which (preserved by the Divine providence) he could meet with dispersed here and there, (as the earth brought them forth) with diligence and industry he planted a vineyard, and pressed the grapes to make drink of them, which before (as some hold) were eaten onely as they grew in clusters.

V. 21. *was drunken*] Whether through ignorance of the strength of the juyce of the grape, or through weaknesse being accustomed to drinke water before the flood, or whether through intemperance of appetite, or weaknesse of brain, or to cheer up his heart against the sadnesse whereto by the desolate condition of the world he was *disposed*; what ever the cause was, we are sure of the effect, *he was drunk*, he who in the midst of a most wicked world was a just and upright man, and walked with God, Chap. 6. 9. (and therefore escaped the flood) is laid along, drowned with wine, and shamefully uncovered; the report thereof is committed to Record not for contempt of Noah, but for Caution to his posterity, that by his example those that stand may take heed lest they fall, 1 Cor. 10. 12. and for the comfort of those that fall into grosse sins, that they may rise again by repentance and finde acceptance with God, (as Noah did) notwithstanding their fall; and to teach us that the righteousnesse of Noah was not a righteousnesse of works, but of faith; and lastly to note the imparitality of Scripture story which concealeth not the foulest faults of those it praiseth most, as we may observe in the story of Abraham, Gen. 12. 19. & 20. 2. of Moses, Exod. 4. 1. 10. 12. Numb. 20. 24. & Deut. 32. 51. of David, 1 Sam. 11. 2 Sam. 24. 10. of Job, Chap. 3. 3. &c. of Jeremy, Chap. 20. 14. of Peter, Matth. 26. 70. 72. 74. and others, which may be warrant for a friendly freedome in reproof of the faults of the best, and may dispose the best patiently to hear the worst that truly may be objected to them.

uncovered] The manner of these times and people haply was, as in after ages, when men, as well as women, wore long and loose garments without breeches; and so by wind, or carelesse composure of the body, the covering might light besides the place it was to hide; thence might Michal take occasion to deride David when he danced before the Ark, more cordially and zealously, then curiously or artificially, for so his loose garment by the various and vehement agitation of his body, might leave some places bare, which usually were covered, 2 Sam. 6. 20. Against the like inconvenience it was ordered by God himself, that the Priests when they were to minister, were to put on linnen breeches, Exod. 28. 42. Ezek. 44. 18. 19. so being not now apprehensive, as at other times, somewhat was indecently discovered, which both pity and prudence, (had they been awake) would have charily concealed; now though Noah were not drunkard (for one action is not enough to give a denomination to the actor, and he was drunk but once;) we may hence be warned against trusting a drunkard with a secret, for a drunkard is as like to tell all when he is awake, as to shew all when he is asleep.

V. 22. *the father of Canaan*] See Annotat. vers. 25.

told his two brethren] Ham was now by computation about one hundred years old, and therefore his miscarriage towards his father was no childish errour; by his sin Noah (when he was awake) might take notice of a *part of Gods justice*, or (as to the good) *of his Paternal correction* in chastising one sinner with his own, or with anothers sin, as 2 Sam. 12. 11, 12. yet though God here were just towards his servant, *Ham* was most injurious towards his Father, whose fault should have affected him with pity and shame, which would rather have fetched a mantle to cover him, then call for company to note his nakedness, and to scoff at him, as it seemeth he did: such sons are they, who uncover the nakednesse of those, that in age and gifts they should expresse their fathers; especially, when they are asleep, and asleep as Lazarus was, Joh 11. vers. 11. and so thus up in silence, that they cannot answer for themselves.

V. 23. *and went backward*] Shem and Japhet not willing to see their fathers shame, by their modesty condemn (as by a legal testimony of two witnesses) the impudence of Ham; here was some comfort to Noah, at his awaking out of deep, to see he had two good sons for one bad one, and in them wee have an excellent Patern of shamefastnesse and reverence, in children towards their natural parents, fit for imitation also towards parents spiritual, yea, for brethren also, when any such one is overtaken with a fault, Gal. 6. yet in this there is a difference betwixt private and publike persons, those may conceal what this sin may not; and therefore it may be doubted, whether Constantines resolution, to cast his robe over an adulterous Bishop, if he took him in the evil act, as Theodoret writes of him, Eccles. Hist. Lib. 1. cap. 11. did not fail in justice, as well as abound in mercy.

V. 24. *knew what his younger sonne*] That is, *Ham or Canaan* (for some think he was called the younger son, as *Obniel* is called *Caleb's* brother, being the son of his brother, Judg. Chap. 1. 13.) had done unto him; Noah finding the garment upon him, which before he had not, he might inquire, and did finde out what was done, both by his bad son *Ham*, and by his two good sonnes *Shem* and *Japhet*: Good offices are not lost, though they be not always observed while they are added; and many times when they are offensive in the act, they produce a good effect afterward: For this, see Prov. 28. 23.

V. 25. *Cursed be Canaan*] Canaan was the sonne of Ham, vers. 18. and shall this sonne bear the iniquity of the Father? contrary to that of the Lord by the Prophet, Ezek. Chap. 18. v. 20. especially, if (as some think) he was yet unborn; for he was none of the eight persons that were preserved in the Arke. *Answ.* It is more probable that he was now born, and of a competent age, both to know his duty to his grand-father, and to deserve a curse for his contempt; and the rather, if he first saw the uncomely nakednesse of Noah, and deriding him alone, called his Father to bear him company in that contempt, which made him more worthy of the curse by Noah pronounced against him. But why was not *Ham* rather cursed then *Canaan*, since his sinne is evident; and his duty obliged him more to honour his father, as more neer in relation, and more mature in discretion? *Answ.* By naming of *Canaan*, *Ham* is not passed over with patience and impunity, but his curse, both presupposed and aggravated; presupposed, because he was the principall offender; and aggravated, in that parents with well to their children, especially, if they be like them, and they are more tender and chary of them many times, then of themselves; as then Joseph is said to be blessed in Jacobs blessing of his children, Gen. 48. vers. 15, 16. so is Ham cursed in his son Canaan, and the curse intailed to his posterity; and the rather is his name and person mentioned, and the curse intitled to it (though Ham have four sons named in the next Chapter, of which, as he is ranked, he seemeth to be the youngest, Chap. 10. 6) because God intended to make the curse hereditary to the name and Nation of the Canaanites; And he justly punish the iniquity of the fathers upon the children, not only to the third and fourth generation of them that hate him, as Exod. 20. 5. but to a thousand generations, if they continue in the same sin; and if they be partners in the same sins, he may make them partakers in the same plagues, not only temporally but eternally; but in respect of humane Justice God hath given another rule (which man is bound unto, though God be free to do with his creatures as he pleaseth) and that is, that the parents shall not be put to death for the children, nor the children for the parents, Deut. 24. 16. see 2 King 14. 6. Jer. 31. 29. 30. But should not Noah rather have prayed for his son and grandchild, then have cursed them both? It was not with Noah as we read in *Just. Martyr. Dialog. cum Tryph.* that inflamed with wine and wrath he was too hastywith his curse, for his sleep no doubt had fetched his brain in a right temper; and now awakened out of it, he uttered but that which the spirit of God suggested unto him; for both his curse and blessing were prophetical, and ratified by God himself, so that here is no warrant for parents to be bitter to their children, as positionally to pour out curses against them, especially, without or upon a very small cause; and though in such a case the unsatisfied curse do not often come to pass, Prov. 26. 2. sometimes notwithstanding it may have a temporal ratification of God for their punishment who rashly utter it; whereof there are many examples in humane stories, and therefore it is the childrens part to take heed they provoke not their parents, especially as *Ham* and *Canaan* by deciding of them, for against such there is a particular curse upon record, Prov. 30. 17. and the parents duties, to take heed of such precipitation of spirit as makes them ready to denounce a curse when they should pronounce a blessing.

a servant of servants] That is, a most vile slave; for the Hebrew phrase expresseth the superlative degree by such a duplication: as Eccles. 1. 2. Hos. 10. 15. The condition of servitude fals upon some by povertie of estate, weaknesse of reason, or the prevailing power of war, but upon some it cometh as a particular curse, as in this case where the Canaanites are foreordained to a most slavish estate. *Object.* This prediction in part took place in the Gibeonites who were Canaanites; see Josh. 9. but it may seem to fail of effect, because it took not place in *Ham* nor *Canaan*, nor in the descendants from *Ham* or *Canaan* to the third and fourth generation, according to the commination of God, Exod. 20. 5. for the posterity of *Ham* were Kings, and the first Monarch *Nimrod* was of his race; nor came the Canaanites under subjection to the Israelites until four hundred and thirty years after the promise made to Abraham, *Resp.* But first, the principal part of the curse upon *Ham* and *Canaan* and their issue was spiritual, which made them slaves to sin, and so justly excommunicate from God, and contemptible as the vilest slaves unto the godly. Secondly, though God professe himself more prone to mercy then to revenge, (when he mentioneth the third and fourth generation in visiting the iniquities of the fathers upon the children,) he doth not thereby bind himself either to begin his punishment so soon, or to end it there; and whereas in this prediction there is no fixe time chosen for accomplishment, the curse may come at what age or time, and begin with what person he pleaseth; as in the time of Joshua with the Gibeonites, Josh. 9. 21. Gods forbearance of the Canaanites was not in favour, but that they might fill up the measure of their iniquity to the full; see Gen. 15. 16. and to receive a full and final reward according to their wickednesse, wherein the delay was recompensed with a degree of vengeance so much the more severe, as it was more slow and long in coming; yet was not this curse so intailed upon the Canaanites but that some of them might become proselytes and converts to the covenant of Israel, as Araunah the Jebusite, 2 Sam. 24. 18.

unto his brethren] They are called *brethren* as united in the brother-hood of Shem, Ham, and Japhet.

V. 26. *Blessed be the Lord God of Shem*] Though God be named, Shem is blessed; for blessed are the people whose God is Jehovah. Psal. 144. 15. and so Shem is blessed, in that God is styled *his God*, and that before any other in particular; and though Japhet be joyned with him in that modest succour to his fathers credit, yet he rather then Japhet may be mentioned, as he is usually named before him, as being first in the course taken to cover their fathers shame, and as the progenitor of Abraham, and of Christ, who came from his Line, and not from Japhets; and yet God is blessed also, that is, praised (for the modesty and piety of Shem) as the Authour of every good thing whether in parents or in children.

his servant] Or, *servant to them*. That is, to Shem and Japhet: the posterie of Canaan was servant to Shem, when those that descended from him had dominion over them as over the Gibeonites, Josh. 9. And they were servants to Japhet, when the Christian Emperours of Europe had the soveraignty over the Nations among whom were the remnant of the Canaanites; and yet the prophecy might take effect before this time, when Alexander the Great of the posterity of Japhet overcame the Tyrians and Sidonians, who by their parentage were Canaanites.

V. 27. *God inlarge Japhet*] Or, *persuade Japhet*. (for so the Original may be rendred) Wherein is a pleasant *Paronomasia*, or a verbal allusion, *Japhit Elohim Lejepheth*, that is, *God inlarge the inlarged*, or, *persuade the persuasible*. After the former reading, the word *inlarge* imports a temporal blessing upon Japhet, for the increase of his posterity; and an inlargement of their territories: for the European Gentiles, especially the Romanes, of the posterity of Japhet, extended their Temporal Empire so far as to account themselves Lords of the world. According to the latter reading, *God persuade Japhet*, the meaning of the blessing, prayer, or prophecy, (for it is all) is, that the Gentiles who came of Japhet, and were separated in Religion from the Church, should by conversion be joyned to it, Ephes. 2. 13. and that this conversion should be wrought by the powerful persuasion of the Word and Spirit of God, and not by humane Oratory, though never so eloquent.

tents of Shem] By the *tents of Shem* is meant the Church of Christ: But should it not rather be called *the tents of Japhet* (if those of his posterity were the most renowned Christians) then *the tents of Shem*? *Answ.* No, because first the Church was settled, and most continued in the Line of Shem. Secondly, because Christ, the head of the Christian Church, descended from Shem according to the flesh. And the Church is called a *Tent or Tabernacle*, rather then a *Palace*, because of the moveable condition of it; as when the members of it perfecuted in one place, are fain to flie to another: See Heb. 11. 9, 13, 37. & Heb. 13. 14.

V. 29. *All the dayes of Noah were nine hundred and fifty years*] Whereof three hundred and fifty years were after the flood, which expired about the year of the world, 2006. twenty two years, (as some reckon) but two years (as others) before the birth of Abraham, as may appear by the Genealogy and computation in the 11. Chapter.

and he dyed.] Among the many observations of Noah, some make him parallel to Adam in many particulars, wherewith we may fitly conclude his story; they were alike in honour and dishonour; in honour, for they were both of them publick and common fathers of two worlds, Adam of the old world before the flood, Noah of the new world after it; they both were absolute Monarchs of the whole Earth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the unreasonable creatures; to Adam they came to receive their names, to Noah they came to be received for safety: and they were alike in dishonour, in sin and in shame; both sinned by the palate, Adam by an unlawful act in rafting of the forbidden fruit, Noah by exceeding measure in that which was lawful: and for shame, they were both shamefully naked, and were charitably covered, Adam by God, Noah by his sons: to which may be added, that both having slept, they both knew when they awaked what was done unto them.

CHAP. X.

Vers. 1. *These are the generations of the sons of Noah*] Of all the sons of Noah, now the fifth time named, and in number no more then three; Berosus and Nauclerus Gener. 11. make an augmentation of this number, supposing that the blessing of multiplication, Chap. 9. vers. 1. was actually and literally verified in Noah after the flood, as well as in his sons; but (as hath been noted on that verse) the parents are blessed in the fruitfulness of their children, and since the sons of Noah are so often named, and never numbred above three, we must not presume to father any more upon him, as those Authours do, taking the boldnesse to name a fourth sonne of Noah, whom they call Tuisco, and make him the founder of the German Nation.

unto them were sonnes borne] To wit, those which are after named; but not those onely, but some more renowned then the rest, who gave denominations to divers Nations; at least they were the first Inhabitants of Several Countries, to whom the Origin of all the people is referred; but particularly to reduce the Nations that now are, to cognation or kindred with the names and persons here set down, is a matter of more difficulty, then use, depending upon mere conjecture, wherein many times more presumption then prudence; since for many of them, the relation is brought in upon no better grounds then scarce probable conjecture, and sometimes upon a mere presumption and groundless fancy; wherefore what is here affirmed from the Nations, as descendents from these Patriarchs, must be taken, for the most part, not as undoubtedly, but as probably true, though every particular be not mentioned with such a qualifying addition.

Shem, Ham and Japhet] Of the order of their naming, see Annot. on vers. 2. & vers. 21. of this Chapter; and of their order of birth and age, see Annot. on Chap. 11. vers. 10. Josephus Antiq. lib. 1. cap. 7. divides the world among the three sonnes of Noah, thus, *Japhet* with the progeny (saith he) possessed all *Europe* to the *Gades*; and in Asia (wherein was Egypt and a part of Syria) all from the mountains Taurus & Amanus to Tanais, to the Arabick Sea, and even to Babylon, Euphrates, and Tygris; and of him were the Medes, who lived beyond those rivers toward the North; *Shem* and his posterity possessed Eastern Asia, from the river Euphrates to the Indian Ocean;

the Sons of *Cham* possessed Syria, and all the region that borderedth on the mountains of Amanus and Libanus, extending their Territories toward the Sea. Some give in a shorter account, saying, *Shem* peopled the East, *Cham* the South, *Japhet* the North.

V. 2. *the sons of Japhet*] The Genealogy of Japhet is set down before that of Ham, because he was in himself, and in his posterity, better then Ham and his posterity: and Moses bringeth in Shem and his off-spring last, because he meant moft to insist on them, drawing down the continuance of the Church, and the history of the Patriarchs by his Line; and therefore he dispatcht and dispatched the pedigree of Japhet and Ham, that having begun the story of Shem, he might not be occasioned unseasonably to break it off to bring in theirs; and of Ham and Shem he saith the more, and bringeth their Genealogy more together, because of Ham came the *Canaanites*, of Shem the *Hebrews*, of which two Nations Moses hath moft to say, more early in *Genesis*, but in the other four bookes written by him.

Gomer] Of him are said to be descended the Gomerites (called by some *Cimmerians*, by other *Cimbrians*, a Northern Nation in Europe. See Ezek. 38.6. which some make the same with the Danes) and that people of the West, whose Countrey the Gallogreciens afterward inhabited.

Magog] Of the land of Magog mention is made, Ezek. 38.2. against which God threatneth a fire, Chap. 39.6. those are now called Getæ, Messagetæ, Scythians, and Sarmatians, and Tartarians, are conceived to come from this Magog.

Madai] After the dispersion of Babel, Madai went into the Countrey, which from him and his posterity was called Media, Ma.1.1.2. and the Inhabitants *Medes*, of whom mention is made, Hab. 3.17. Jer. 51.11. Dan. 5.28.

Javan] From him came the Greeians. See Isa. 66.19. who with some little allusions to his name, are called *Ionians*, and *Greeciens*.

Tubal] From him came the *Thobeli*, otherwise called *Iberi*: of which there are two sorts of Nations, the one inhabiting Asia neer the Euxine sea; the other an European people, most commonly known by the name *Spaniards*. See Ezek. 27.13. & 32. Ezek. 38.2.3.

Meshech] To him by some is referred the Original of the Cappadocians, or (which is more like by the neerness of the name, and their Northern habitation) the Muscovites. See Ezek. 38.2.3.

Tiras] The Tyrians may seem to be derived from him; but more generally the Thracians are taken for his off spring. Of these second derivations came other people, and sometimes by merchandize, War, and Colonies were people dispersed and distinguished by their kindred and Countrey, which needed not be particularly mentioned; and haply cannot be truly set down: wherefore many of these that follow, may be passed over in silence, onely giving a touch of such as are more conferiable for their clearness and pertinency to History or Doctrine.

V. 3. *Ashkenaz*] (Jer. 51. 27.) The progenitour of the people of *Tourins* and *Bithinia*, Countries in Asia the lesse: the Jewes confidently refer to him the Originals of the Germans.

Riphath] (1 Chr. 1.6.) Of him the *Paphlagonians* a people of Asia the lesse are thought to be descended, their ancient names *Riphates*, or *Repheces*, import so much.

Togarmah] (Ezek. 27.14.) The Chaldee Paraphrase of *Togarmah* makes *Gomzay*, and taking away *To*, *garmah* soundeth somewhat neerer it; some take the descendents of *Togarmah* to be the people of Armenia the lesse; the Jews will have them to be the Turks; all that is certain is, that they are a Northern Nation, Ezek. 38.6. though yet it be not known distinctly who they be.

V. 4. *Elishah*] (Ezek. 27.7.) Of him came the *Eolians*, a people of Asia the lesse, called now *Natolia*.

Tarshish] (Ezek. 27.12. Jon. 1. 3.) The *Cilicians* are said to spring from his stock: *Cilicia* is situate upon the South part of *Anatolia*, the chief City whereof was *Tarsus*, the birth-place of Paul, Act. 22.3.

Kittim] (Num. 24.24. Dan. 11.30. Isa. 23.1. Jer. 2.10.) The conceits and conjectures of the progeny of *Kittim* are so various and uncertain, that it is better to say nothing, then to many things, without any proof of Scripture or reason.

Dodanim] (1 Chr. 1. 7.) Same read *Rodanim*, varying the word from the similitude of two Hebrew letters, *Daleth* and *Resh*; the descendents of these also are various and uncertain.

V. 5. *By these were the Iles*] The Hebrews call all those Countries *Iles*, to which out of their own Country they can not passe but by ships, whether they be properly Iles, (that is surrounded with water) or not, Jer. 25.23. In this name are comprehended all the Provinces of Europe compassed or divided by the Mediterranean Sea.

divided] The posterity of Noah for divers years continued together, as the people of one kindred or countrey, and were of one Language, till many of them transplanted themselves into the Plain of Shinar, Chap. 11. ver. 2. but upon the confusion at Babel whereby their Language was divided, the Sons of Japhet were divided as several Colonies in the moft Countries of Europe.

after his tongue] As it fell out afterwards, in the division of Tongues, the story whereof is particularly related in the next Chapter.

V. 6. *Cush*] His posterity in their own Language call themselves *Cushiuns*; their more usual name is *Ethiopians*, and their Countrey *Ethiopia*; but in Scripture we find a two-fold *Ethiopia*, the one in the East neer the Arabian Sea, inhabited by the *Cushites*; the other is in the West of Africa, which is vulgarly called *Ethiopia*, without any addition or term of distinction. See the note on ver. 7.

Mizraim] Of him came the Egyptians; in the Old Testament *Egypt* and the *Egyptians* are usually called *Mizraim*; in the New, the name *Egypt* is still used; the Arabians and Turks call *Egypt Misca* or *Misira*, which hath neer cognation with this name of the second son of Ham.

Phut] By this name was his posterity and countrey called, Ezek. 27.10. and in the 38. of Ezek. ver. 5. our Translation turneth *Phut* in the Original into *Lybia* (noting *Phut* in the margine) and that name *Lybia* is usual in humane Writers. See Jer. 46.9.

Canaan] The infamous Father of the odious Canaanites; from him descended eleven sons, and people which possessed the land of Canaan, which are reckoned, ver. 15, &c.

V. 7. *Seba*] In the same verse there is another of the sons of *Cush*, which in some versions of the Bible is called *Seba* also; but in the Hebrew there is this difference, the former is written with *Sauseth*, the latter with *Sebin*; the former, *Sebu*, and his issue inhabited a part of the African Ethiopia bending towards Egypt, whereof mention is made, Isa. 45.3.) From this *Seba* the Assiffines in Africa are thought to take their Original, whose chief City and Court is *Seba*, whence it is supposed the Queen took a journey unto Solomon, 1 King. 10.1.4. Ezek. 27.22. Mat. 12.42. Act. 8.27. The other, *Sheba*, is thought by some to be the Father of those *Arabick Sabeans* whose Countrey abounds with Frankincense; but some thinking it too much honour for one of Hams wicked race to be intitled to so good a Countrey (and yet Sodome was a very good land, and the Sodomites extreme bad people) ascribe that land rather to a son of Abraham by Keturah of that name, Gen. 25.3.

Raamah] Ezek. 27.22.

Dedan] Ezek. 27.15. & Chap. 38.13.

V. 13. *Cush begat Nimrod*] Moses referred the mention of Nimrod for the last place, among the sons of Cush, because he meant to speak more of him then of any of the rest.

begun to be a mighty one] The word *Nimrod* signifieth a *Rebel*, for such as are moft stubborn toward their superiours, are moft tyrannical over their inferiours: this Nimrod is thought to be the same, whom secular stories call *Belus*, and set him forth as the founder of the Babylonian Monarchy, from whose name many Idolatries (as that of *Bitiat*, *Baal-Peor*, *Beelzebub*) are derived.

V. 9. *a mighty hunter*] Both of beasts (though not for sacrifice, as divers Jewish Doctors make the Glosse upon his title) and of men; for the one hunting many times is a preludium or preparative to the other, as Aristotle observeth, l. 1. Polit. c. 8. But here his hunting of men is principally meant, he was the fifth man after the flood set up an absolute arbitrary and violent domination over men, pursuing them (who would not willingly come under his command) with no more respect or pity, then hunters flew to beasts whom they hunt to death, and therefore is tyranny in Scripture set forth by hunting, Jer. 16.16. Lam. 4 18.

before the Lord] That is, though he were sometimes crafty as well as cruel, God set his observant eye upon all his greedy and bloody plots and practises; for that none of them (how cunningly soever they were contrived) could escape his view. Or, he was a *mighty hunter before the Lord*, that is, he was so desperately bold in his boysterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is faid] His cruelty and tyranny was so notorious, that it became a Proverb of reproach; as if one should say of another naughty man of his haughty spirit, He is a *very Nimrod*; such an hunter as he was.

V. 10. *And the beginning of his Kingdome was Babel*] The meaning is, either that Babylon was the Palace or Royal seat of his power; or than from thence he got strength to invade, and conquer other Potentates, to raise himself a Monarchy out of their ruines.

Babel] Or, *Babylon*, Rev. 17.5. The City was called *Babel*, from the confusion of tongues, whereof see Gen. 11.9. in which, and with which, the Assyrian Monarchy was first set up by Nimrod, though afterward the seat of that Monarchy was translated into

into Assyria; and Babel, or Babylon, being the beginning of this Kingdome, the report of profane Authours, whether Historians or Poets, is not true, which makes Semiramis the wife of Ninus, (son to this Nimrod, or Belus) foundresse of this City; the might repair it, inlarge it, and adorn it, but Nimrod first built it; and though after Nimrods time the seat of that Monarchy (which began with him) was changed from Babylon to Assyria, which might occasion the distinction betwixt the land of Nimrod, and the land of Assyria, Mic. 5.6. yet many years after Babylon being by wars, or some other mishaps demolished or defaced, was re-edified by Nebuchadnezzar (whereof he proudly boasteth, Dan. 4.30.) so Josephus, lib. 10. Antiq. cap. 11. out of Berosus, and Eusebius, lib. 9. cap. 4. *de preparatione Evangelica*.

land of Shinar] So is that whole circuit of land called which encompasseth Babylon; so that it comprehends Mesopotamia, a part of Arabia, Persia, and Syria; but some more strictly take it for that land which is situate betwixt two rivers, *Euphrates* and *Tygris*, and therefore called in Greek *Mesopotamia*. See Annot. on Gen. 11.2.

V. 11. *Out of that land went forth Assur*] Or, *out of the land he*, that is, *Nimrod went forth into Assur*, or Assyria, a country lying neer to *Shinar*, having the name of *Assur*, whose ambition would not suffer him to abide at home, though never so well or commodiously seated, but made him to passe from place to place to enlarge his dominions. Some take the name of *Assur* for a son of *Shem*, so named, ver. 22. but here spoken of by occasion of *Nimrod*; for *Nimrod* having seized on *Babylon* which belonged unto *Assur*, he, as neither by patience able to bear, nor by power to over-bear that usurping tyrant, went out of that land, the land of *Shinar*, and planted himself beyond the river *Tygris*, where he founded the Monarchy of *Assyria*, and built the city of *Nineveh*. Some will have this *Assur* not to be he who was son of *Shem*, but another *Assur* of the race of *Ham*; and there might be one of that name, and of Hams progeny; but which soever it was, he seems to have been eminent as to give denomination both to the Assyrian Monarchy and country. Some conceive this *Assur* to be *Ninus* the son of *Belus*, called *Ashur* by anticipation, because afterward he was Monarch of Assyria. This conflection of the words having the last place, and the least ground, either of the former may have approbation before it.

and the city Rehoboth] Or, *Rehhoboth*; or, *the streets of the city*, to the word signifieth in an appellative sense; it cometh of *Rehhobah*, which signifieth to *inlarge*, and so some take it as an explication of Nineveh, by the spatiousnesse or largenesse of the streets. Some take it for the name of another City distinct from Nineveh, whereof mention is made, Gen. 36.37. 1 Chron. 1.48. which yet might have its name from the length or breadth of the streets of it as well as Nineveh.

V. 12. *the same is a great city*] That is (not *Calah* last spoken of, but) *Nineveh*, for there is an *hysteronsis* in the words, which in sense must be made up thus; and he built Rezen between Calah and Nineveh, the same, that is, Nineveh is a great City, so called by God himself, Jonah 1.2. & Chap. 3.2. & Chap. 4. ver. last. But how great it was at this time, it is hard to know: In the Prophet Jonah his dayes, it was a city of three dayes journey, Jonah 3.3. which would take up three dayes to go through the streets, or to compasse the walls of it about; and the number of Inhabitants was evidence of the greatnesse of it, for it had in it an *hundred-and twenty thousand infants which knew not the right hand from the left*, Jonah 4. last. And it is probable that the dimensions of it varied with the ages through which it passed; for great cities, if wars or fire do not lessen them, commonly grow greater and greater.

V. 13. *Ludim*] (Lud, Isa. 66.19, &c.) the off-spring of such as are here named, are for the moft part unknown; yet some say the Lybians came of Ludim; but others refer them to *Lehabim*; some more suitably to the sound of the word by, *Ludim* was the father of the *Lydians*; so, there must be other Lydians (besides those which inhabited Asia the lesse, for they are noted under another original.

V. 14. *Pathrusim*] His posterity inhabited Egypt, especially that part where the City Pathros, Isa. 11.11.) was built.

out of whom came Philisthim] Either as a *Colonie* drawn from the flock of *Casluhim*, or coming from dwelling among that people (whose of he was progenitor) as a part of a promiscuous multitude, (such as were with the Israelites out of Egypt, Exod. 12. 38.) and changing their dwelling; for though the Philistines were not the off-spring of Canaan, they made themselves by usurping ouythe ancient inhabitants.

V. 15. *Canaan begat Sidon*] Heb. *Tzidon*, who built the City Sidon, or Zidon in Phœnicia, Josh. 11. 8. & 19. 28. *Hamans* should be understood, at least that they be principally consider several sides, sometimes more, and sometimes fewer; sometimes the general name is taken for a particular, and sometimes contrarily; sometimes the fault under divers particular names, that is very difficult, to make a perfect distinction of their titles and portions; but the best is, the matter is of no great use.

Heth] From whom came the *Hittites*, Gen. Chap. 23. vers. 3, 5, 7, 10.

V. 18. *the Semarite*] So 1 Chron. 1.18. where the genealogy of this Chapter is repeated; some conceive that *Samaria* and the *Samaritans* had their name from hence, but the contrary is manifest, 1 King. 16. 24.

V. 19. *the border of the Canaanites*] Which Moses more exactly setteth down, because the land of Canaan was promised to the posterity of Abraham, Gen. 15. 18, 19. which portion was afterward enlarged to the Israelites, by the addition of two kingdoms beyond Jordan.

Gaza] Heb. *Ghazaga*.

V. 20. *These are the sons of Ham*] There are more in the number of descendents from him, then the illise either of Shem or of Japhet; and above twice so many as are reckoned of Japhets linage, notwithstanding the blessing and promise of his inlargement, Chap. 9. 27. and that he had seven sonnes to begin his progeny withal, ver. 1. and Ham had but four, ver. 6. Fleshly fruitfulnesse is none of the best blessings of the Father of spirits, nor any good evidence of predilection, either in mankind, or other creatures: for *Sarah* was a wife many years, and yet barren, when *Hagar* her handmaid, and her husbands concubine conceived quickly after her admission to her mistresses bed: and among the increase of creatures, the most contemptible, as *Mice*, are most numerous, one bringing forth one hundred and twenty upon one generation, Plin. Nat. Hist. lib. 10. cap. 65. while the Elephant, a more noble creature, both in respect of his stature and strength, as also in respect of his faculties, and docility, goeth two years at least, and as some conceive, ten years with young, and hath but one birth during life, though he live (as some write of him) two or three hundred years, Plin. Nat. Hist. lib. 8. cap. 10.

V. 21. *unto Shem*] Why Shem, though the best of the sonnes of Noah is with his issue brought in last, see Annotations on vers. 2.

the father of all the children of Eber] He was great grand-father to *Eber*, yet he is called a father of *Ebers* children, to note the reference of posterity to progenitors, though at farre distance, which may be matter of hope and fear to their issue for many descents, the rereafter as their ancestors have been, either in favour with God, as Isai. 45. 4. or under the offence and indignation of God, Jer. 15. 4.

of Eber] He was the father of all the sonnes of *Aram* and his issue, as well as of Arphaxad and his posterity, whose grandchild was *Eber*. Why is he not called the Father of some other of that line, as well as of *Eber*? Answ. *Eber* is mentioned for honour and favour to *Shem* and *Eber* both; as *Canaan* the son of *Ham*, is named by way of displeasure to, and disgrace of his Father and himself in the curse, Chap. 9. 25. For in the line of *Eber* continued the language spoken by *Adam*, the true Religion and worship of God, though *Joktan* one of his two sonnes named, Chap. 10. ver. 25. (*Peleg* was the other) made defection from it; and God in his good providence, continued his life longer then any of those that were born after the flood. See Chap. 11. ver. 16, 17. From him therefore have the people of God been called *Ebrewes*. The word *Eber* signifieth *beyond*, whence some have thought *Shem* to be called the father of them, who dwelled beyond the River Tygris; but it is rather to be taken here for a proper name, which might yet be given unto *Eber* by his Father, upon some occasion of removal of his family, or passage to another place: some conceive they are called *Ebrewes* or rather *Ebrai*, as it were *Abrahai*, because they were the posterity of *Abraham*; but the former notation of the name is more natural, and by the more judicious Writers more generally received.

the brother of Japheth the elder] Hebr. *the great*. For the Hebrew language hath no comparative degree, but useth the preposition *Min*, or the article *Ha* for emphatical expression, as in the word *Haggadol*, *Gadhol* signifying *great* not *greater*; and the Hebrews wanting such difference of termination in cases, as the Greeks and Latines have; the word here used, and properly Englished *great*, and commonly *greater*, may be rendred, either in the Genitive case, and so it maketh Japheth the elder, or in the Ablative case, and so it maketh Shem the elder: and from this ambiguity in the Original, arisen diversity of opinions concerning the seniority of these three sonnes; for some from hence rendring the adjective in the Ablative case, and so in construction agreeing with Shem, and from the ordinary referral of them in the Scripture, (wherein Shem is placed, the first in order) take him to be the elder; others, because the Original Text will also admit of the adjective to be taken in the Genitive case, and so joyned with Japhet, make him the elder; and this exposition may have the prerogative of all other.

brother

brother to be preferred before the other, which may be proved thus; 1. Cham was not the eldest, for he is called, *Noahs younger son*, Chap.9.24. according to the Hebrew, *His little son*. 2. Shem was not the eldest, for 1 Noah begat (that is, began to beget) his three sons, when he was five hundred years of age, Chap.5.32. 2. in the five hundreth year of Noah, the second month of that year, and the seventeenth day of that month, came the flood, Chap. 7. 11. 3. Two years after the flood Shem (when he begat Arphaxad) was a hundred years old, Chap.11.10. therefore Shem was begotten in the five hundred and second year of Noah. 4. And if Noah began his first-born in the five hundred, and begat one of his three sons that year (as hath been noted out of Gen. Chap. 5. 32.) it should seem he is Japhet, and so he must be elder then either Shem, or Cham; yet Shem might be usually named before them both, because he had the honour to be Patriarch of the mystical Church of the Hebrews, so much honoured and favored by God himself, according to the precedent Annot. so that his precedency before Japhet, is by order of dignity, Chap. 9.26,27. not of nature; and so is Abraham set before Nahor and Haran, Gen.11.26. and Jacob before Esau, Gen. 28. 5. and Ephraim before Manasseh, Gen. 48.20. though neither Abraham, nor Jacob, nor Ephraim were elder then their brethren before whom they are named. See Annot. on Chap.11. verse.27.

V. 22. *Elam*] From him came the Elamites or Persians, mentioned, Act.2.9.

Arphaxad] The Chaldeans are thought to be his off-spring; upon what ground it doth not appear.

Lud] From him some will have it, that the *Lydians* are descended; others derive them from *Ludim* of the race of Ham; see ver.13.

Aram] To him the Original of the Aramæans, or Aramites, is referred, which peopled divers Regions, especially Armenia; the Hebrews commonly call *Syria* by the name of *Aram*, but with addition, and distinction of the several parts of that Country, as *Padan-Aram* is the Syrian Mesopotamia, Chap. 25. 20. and elsewhere, *Aram Naharaim*, that is, Aram of two Rivers, or Syria betwixt two Rivers, as Chap. 24. 10. 1 Chron. 19. 6. Psal. 60. tit. *Aram Dammesec*, that is, Syria of Damascus, 2 Sam.8.5.

V. 23. *Uz*] (Job 1.1.) In the land of *Uz* dwelt the people of Edom, or the Idumeans, Lam.4.21. who in probability might be the progeny of this *Uz*.

Mash] Or, *Meshech*, 1 Chr.1.17. Of him it may be the people of Mysia were descended.

V. 25 *unto Eber*] 1 Chr.1.19.

In name of one was Peleg] Which imports division; for *Peleg* in Hebrew signifieth *to divide*, and in his dayes was the earth divided; and the division (as Josephus Antiq. lib. 1. cap. 4. sheweth, and many Authours hold with him) was two fold, the one by Noah, as it were by will and testament assigning to his three sons the three parts of the world, *Africa*, *Asia*, and *Europe*; and this is thought to be about the birth of Peleg: afterwards upon the confusion of Babel there was a real division, or an actuall occupation or possession of the several parts of the earth, whereto they were presently compelled by a kind of imperious necessity, since with such diversity of tongues (which some take upon them to reduce to a certain number, as they do the Nations of that dispersion) it was not convenient for them to live together: and this division also fell out in Peleg's time, and to him was that name given as a *memento* of that division, wherein concurred the high provoking pride of man, and the admirable justice and prudence of God; which may mind us of nominal, as here, and sometimes real memorials of Gods memorable acts, as Numb. 38.40. whether of favour or of anger; for we are naturally prone to oblivion of such works as should make a very deep and durable impression in our minds; whereof see Psal. 106. 13. ☞ *But for the name* Peleg *in particular, and for the reason of that name forementioned; how fitly may it be a pattern for our unhappy times! how great cause have we to call the children that are born in these dismall dayes by the name of* Peleg? *for how are we* divided, *not in tongues alone, as at Babel, but in heads, and hearts, and hands! what divisions are there, not onely of* Reuben, Judg. 5. 15. *but of all the Tribes of our Israel! and were we but* divided, *our case were less lamentable, but we are sub-divided into many factions in the State, and snipt out into many schismes in the Church: and what hatefull and horrid hostilities are reciprocated betwixt those who are brethren by Nature, Nation, and profession of Religion! How might we fill our Registers with the name of* Peleg, *if we should take to heart the woefull breaches that are made among us, as the parents of this* Peleg *did the division in their dayes! O when will it be that the noise of our most unnaturall wars shall be hushd, that the manifold rupturces of our sacred and civill peace shall be cemented up, that our condition be not still a cause of fighting to all good Christians, and true Patriots, and of insulting to the enemies both of our Church and State! O when will it be that the pathetick persuasion of the Apostle shall take place with us? Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment* 1 Cor.1.10. *Give leave, good Reader, to the oppressed spirit of the Writer to give some vent into his grief of heart. It may be a memorandum of our misery here, and of the sad condition of these Kingdomes at once all involved in most bloody and woefull confusion; and may mind a godly and prudent Christian of the danger of abuse of a long continued peace, and of the severe chastisement of God upon the Churches and States which rather professe the forme then possesse the power of Evangelical piety, and it may preach and pressle the duty of repentance and real reformation with more precise caution against spiritual relapses; and may stirre up the hearts of such as are pious and compassionate to beleage themselves more frequently to private supplication, and to perform both that and the publick with more fervency and servency of affection; that the God of peace may be pleased to put an end to our wars, such wars as may sleep our widowes as well in the tears of the widows, as in the blood of the vanquished, lest whosoever gains, the Kingdome losth many loyall subjects, the Church may Christian Protestants, and divers of them no worse (as we may well hope) then such as have been redeemed by the precious blood of our Lord and Saviour: and lastly, it may be be may (by the mercy of God to his people, and his justice on their enemies) see the result of all this wage redound to the ruine of the Antichristian combination, who first kindled, and have ever since fomented those fearfull calamities; and that Peterius his application of the Prophecy concerning the adjuncting of the judgment of God against the Amorites to the Protestant State in England* (Tom.3. in Gen. Disp.8. pag.576.) *may be made good upon the wicked of the Popish party: The wounds of the Jesuite vendicta in English are these:* If any begin to wonder why God suffers the English Principality to execute such a cruel persecution on the Catholicks, and yet to flourish and prevail; he will leave off to wonder if he bethink himself of the cruelty of the Amorites for this reason, because their iniquities were not yet made up to the full, Gen.15.16. but they will come at the length to their full growth and accomplishment; there will come a time of Divine vengeance, too late for us perhaps, but for the dispensation of the Divine prudence and providence favorable and fom enough; which time *(sayth he)* If any man think to be near at hand (since that Nation *(he meaneth the English)* hath now so far proceeded in raging persecution) he shall not much miffe of the truth, as I suppose. *So far this Authour; which predition (upon the like grounds) may justly be returned upon the Romish Church, and on the pretended (but mis-called) Catholicks, whose rage hath been of late more rampant then ever, and therefore there is a great hope the time is drawing on that they may be made conchant under Christs Iron Mace, who have would not be brought to bow under the sway of his golden Scepter.*

Joktan] The division of the earth into different Languages and people is noted by the name of *Peleg*; but here some observe another division of the family of *Heber*; for *Joktan* (say they) divided himself from the true Religion of his fathers house, which cannot be proved by Scripture: for he is mentioned but in this Chapter, and in 1 Chr.1. and in neither of these places is any such thing recorded of him. From him is supposed to descend the people of the *East Indies*, and of *America* also, where some say are remaining marks of that name, but in such particulars we cannot be certain, nor must we be either overcurious or peremptory.

V. 29. *Hawilah*] Hem whom it is thought the land of the *Ismaelites* and *Amalekites* was named *Havilah*, Gen.25.18. 1 Sam. 15.7. There was another Havilah descended of *Cham*, verse 7. See Annot. on Chap.2.11.

V. 30. *Their dwelling was from Mesha*] These names are not cleared by any other place of Scripture, and they are unknown to the ancient Geographers, much more to those of later times, and therefore we must leave this Text without any other Note but our ignorance of the terms contained in it.

CHAP. XI.

Vers. 1. *The earth*] The *earth* for the Inhabitants of the earth in the usual phrase of Scripture, Gen.6.21. 1 Chr.16.23. Psal.33.8. and elsewhere.

one language] Heb. *one lip*.

one speech] Heb. *one words*: That is, one sort of words, as many think the tongue which Adam spake, and which was used in all the world about the space of one thousand seven hundred, and fifty years, *viz.* until about 130 years after the flood; this is thought to be the Hebrew tongue by the Etymologies of *Adam*, *Eve*, *Cain*, & others although some fond men have given the Seniority to other Languages many ages younger then the Hebrew.

V. 2. *they journeyed*] To wit, *Nimrod* and his company.

from the East] That is, not immediately from Ararat, or Armenia, (where the Ark rested) which is not Eastward from Chaldea, but from some other place (which was East-ward in respect

respect of the situation of Chaldea) whither they removed, either because the place wherein they were was not large enough, or not so commodious and comfortable for their habitation as they desired.

plain of Shinar] Which was not the name of it at this time, for that was given to it afterward; it was a spacious and fertile Plain since called *Shinar*, and now *Mesopotamia*; some say it was afterward called *Chaldea*, *Assyria*, and *Babylon*: Of *Shinar*, see Chap.10.10.

V. 3. *they said*] Heb. *a man said to his neighbour*.

burn them] Heb. *burn them to a burning*.

brick for stone] They would (if the place would have afforded it) have built their Tower of stone, (as if they had had good mortar they would not have used slime) but in that place they were not furnished with stone for such a purpose.

V. 4. *build us a city*] They were moved with pride and ambition, preferring their own glory before Gods honour.

whose top may reach up to heaven] An Hyperbole, that is, a speech used to expresse things in an high and incredible degree, as Deut.1.28. & 9.1. Psal.107.26. Mat.11.23. wherein too much is said that enough may be believed. The height of this Tower (as ancient Writers have given the measure of it) was four thousand paces, by such a Tower some (as the prime promoters of the building, for it would not receive many at the top) might hope to save themselves from another flood, if another came, and might the better hold up a tyrannical dominion; and by that they expected to be united, and to prevent their scattering and disperson upon the earth, which they might apprehend from their increase, too populous for the place wherein they were, which might occasion their distribution into Colonies; and if it were so, they hoped to retain an honourable memorial of their former cohabitation, whereby they expected not to be cast into confusion, and so dispersed both sooner and in a worse way then they apprehended.

make us a name] By erecting such an high and huge monument of their power and cost, as should make them famous in after times.

V. 5. *came down*] The Scripture cometh down to the capacity of men, speaking after the manner of great men in high place; who, when they mean to take a particular view of things below their state, come down for special notice of them, with a purpose to take such a course with them, as shall be requisite; though in propriety of speech, God neither ascends nor descends, for he is every where, Psal.139.7. and needeth not come nearer to any thing then he is to all things, to know it better then he doth, Psal.139.2.

V. 6. *Behold, the people is one*] God speaketh this in derision (as Gen.3.22.) because of their foolish persuasion and presumption in their enterprise.

V. 7. *let us go down*] He speaketh as if he took counsel of his own wisdome, and power, to wit, with the Son and the Holy Ghost. See the Note on Gen.1.26.

confound their language] The City or Tower was to be built by their hands, and God hinders their work, not by maiming them in any of their limbes, but by confounding their speech so that they did not understand one anothers words, God having stricken them with oblivion of their former language, and put into their minds a new Dictionary of words; which though understood by the speaker, was altogether strange and unknown to the hearer: hence for one Tongue (as many collect from this Chapter) there were seventy two Languages according to the number of the Nations descended from Noah's three sons; families; but the number of them cannot be certainly taken, but by this confusion God gave an illustrious evidence of his own wisdome and power, and exposed to their folly and impotence to the more scorn.

V. 8. *scattered*] Their intendment in their building was to prevent disperson or scattering, verf. 4. and God making their punishment answerable to their sin (which was to ther) scatterreth them asunder, by dividing their Languages; according to that of Solomon, *The fear of the wicked shall come upon him*, Prov.10.24.

V. 9. *Babel*] That is, *Confusion*, because there God confounded their Language. Some think it was called *Babel*, from *Ballel*, cap.23. pag.275. *Ballel* is according to the Chaldee Dialect, for *Balal* the Hebrew word signifying, *he hath mingled or confounded*, Schindl. Pentag. col.201.

V. 10. *generations of Shem*] He returneth to the Genealogy of Shem to come to the history of Abraham; wherein purpose. Of the seniority of Noahs sons, see Annot. on Chap. 10. 21.

V. 11. *Arphaxad*——*begat Selah*] Berwixt Selah and Arphaxad the seventy Interpreters interpose Cainan, and according to their Catalogue of names, doth Luke draw up the Genealogy of Christ from Joseph, to Adam; the reconciliation of which difference belongeth to the third of Luke, ver.36. as to its proper place.

V. 25. *Nahor lived after*] Nahor was the first of the Patriarchs that fell to Idolatry, by whose gods Laban sware: The lives of men after the flood were far shorter then before, to keep them from excesse of sin, whereof the long living before the flood was a great cause; and Nahor lived but an hundred fourty and eight years, which is not much more then half the life of his predecessors. See Annot. on Gen.31.53.

V. 26. *begat Abram*, &c.] That is, began to beget, for they were not all of a year; the like we have noted of the sons of Noah, Gen.5.32.

V. 27. *begat Abram*] Though *Abram* be named first among the sons of *Terah*, he was not the eldest, (no more then *Shem* the eldest son of *Noah*, though usually first named) yet he is first mentioned, because he is the prime man, especially in regard of his spiritual prerogative in the Church, on which his posterity the principal part of the story of the Book of Genesis is bestowed; for *Abram*, when he went out of *Haran* seventy five years of age, Chap. 12.4,5. before which time *Terah* was dead, verf. 22. of this Chapter, whose age is summed up to two hundred and five yeares in the same place; out of which deduct the age of *Abram* at the time of his departing out of *Haran*, which presently followeth the death of his father, and the birth of *Abram* will fall out to be about the one hundredth and thirtieth year of *Terahs* age. And for the order of his sons, *Nahor* the second, and *Abram* the youngest, though named first; for *Sarai Abrams* wife the daughter of *Haran*, was but ten years younger then *Abram*, Chap. 17.17. and supposing her father was not lesse then twenty years elder then he (which is probable enough, he must be ten years elder then *Abram*. Others conceive *Abram* to have been the eldest, as born in the seventieth year of *Terah*, according to this Text, and that he departed out of *Haran* into *Canaan*, while his father yet lived; but having there no settled possession of any part of that Land till after the decease of *Terah*, when he purchased a burying place of the sons of *Heth*, Gen.23. verf. 17, 18. which being done by the Divine disposition, Stephen speaketh of his dwelling there according to the date of that particular, Act.7.4. So by way of purchase he had a portion there, as any stranger might have, though not by way of inheritance, which is the meaning of Stephen, Act.7.5.

V. 29. *Iscah*] Some think that this *Iscah* was *Sarai* mentioned in the next verse; for *Haran* the eldest son of *Terah* had two daughters, *Milcah* who married her Uncle *Nahor*, and *Iscah*, or *Sarai* (if the same woman had two names) who married her Uncle *Abram*, and therefore is called *Terahs* daughter in law, verf. 31. Such marriages were not yet forbidden, Exod. 6. 20. though afterwards they were, Lev.18.14.

V. 31. *Terah took Abram*] Albeit the Oracle of direction came to *Abram*, yet this honour of execution is given to *Terah*, to wit, to be named as the leader of the company, because he was *Abrams* father, who being admonished of Gods Will by his sons consented to it both in approbation and practise.

* *Ur of the Chaldees*] (* Neh.9.7. Act.7.4.) Some read, *out of the five of the Chaldees*, for *Ur*, in Hebrew, signifieth *a valley, light*, or *fire*. See Isa.24.15. Text and Margine; and according to that, they find or fain a story, that *Abram* was cast into the fire by the Chaldeans, because he would not worship the fire their Idol, but was miraculously delivered from that danger; yet it is certain that the Chaldeans were Idolatrous, and probable that fire was a chief Idol among them, and that this City might have its name from that Idol.

Haran] Which was a City of Mesopotamia bordering upon Canaan. So in the Geneva Annot. and so Adricom. Delph. Theatr. Terr. Sanc. in the Tribe of Manasseh, pag.86. col.2. & 96. col.2. which seemeth to be contradicted by that of Stephen, Act.7.2,3. where he saith, that God appeared to *Abram* while he was in Mesopotamia, before he dwelt in *Charran*, or *Haran*, so that when he went to *Charran*, he went rather out of *Mesopotamia*, then to a City of *Mesopotamia*. To which doubt the answer is, That *Mesopotamia* is sometime taken in a generall acception, and so Saint Luke takes it for a large compasse of land (beyond Euphrates in respect of Canaan) comprehending both Mesopotamia properly so called, and Chaldea; which (as Topographers describe it) borders upon it on the East-side, and so Babylon the Metropolis of Chaldea is reckoned as in Mesopotamia by Pliny, lib.6. cap.26. Now *Abram* being called while he was in *Ur of Chaldea*, the Eastern part of *Mesopotamia* taken in a general sense, went with his father into *Charran* a City of *Mesopotamia* properly so called, and distinct from *Chaldea*, though called sometimes (as here by Stephen) by the same name, ver.2,4.

CHAP. XII.

Vers. 1. THE LORD *had said*] This oraculous appointment of God came to Abram (as is probably conceived) while he was in *Vr of the Chaldees* (where he was born) while his father lived, and whereupon they departed from *thence* to go towards the land of Canaan, as is said, Chap. 11. vers. 31. and in the way thitherward they stayed a time at Charran or Haran, where Terah dyed; after that by virtue of the same call he went onward to Canaan with Lot.

out of the country] That is, *Chaldea*, where he had his call from God.

from thy kindred] If they had rather remain behind there, then go hence with thee.

unto a land] In appointing no certain place, he proveth so much the more his faith and obedience; for he went from his place of birth, and wonted abode, to go from place to place, he yet knew not whither. See Heb. 11. 8.

V. 2. *shalt be a blessing*] That is, more then *thou shalt have a blessing*, for in this blessing is vertually comprised the happiness of both worlds, and of all that are truely blessed in all ages; whereof though God be the onely Authour, Abraham is honoured to be a principal means under him to bring it to pass, in being the progenitour of the promised Seed, and setting such an example of belief, as might qualifie him to be stiled Father of the faithful, Rom. 4. 11, 12. The world shall receive by thy seed which is Christ, the blessing which it lost in Adam, This Covenant in Christ was four hundred and thirty years before the Law, and therefore (as the Apostle argueth) cannot be disannulled by the Law, coming so long after it, Gal. 3. vers. 16, 17.

V. 3. * *and in thee shall*] * Gen. 18. 18. & 22. 18. Act. 3. 26. Gal. 3. 8.

V. 4. *as the* LORD *spake*] Some think *Abraham* was now called the second time; first in *ur of Chaldea*, his birth-place, whereupon he went with his father *Terah* to *Charran*; and again in *Charran*, whereupon he departed thence towards Canaan: but neither here nor Acts 7. is there mentioned two callings of him, and it is like he went on in the virtue of his first call, though by degrees, resting at *Charran* till the death of his father *Terah*, and from thence taking his journey towards Canaan, vers. 4, 5.

V. 5. *souls*] Souls are put for persons, because the soul is the better part; and so by an ordinary figure called *Synecdoche*, it is taken very oft in Scripture for the whole person, Exod. 1. 5. and elsewhere. See Chap. 14. vers. 21.

which he had gotten] Not begotten as a father, but taken as a Conqueriour, or hired as a Master, or purchased as a Merchant upon a price, as slaves were bought and sold in ancient times out of many nations, but especially the Canaanites, who of all others were designed to that base condition, Gen. 9. vers. 25, 26, 27.

Canaan] So called, because the posterity of *Canaan*, the son of Cham, possessed it.

V. 6. *Abraham passed*] He wandred to and fro in the Land, before he could finde a settling place: thus God exerciseth the faith of his children.

Sichem] Hebr. *Shechem*, so called when Moses wrote; but in Abrahams it had its name from an Oake: some suppose it the same with Mamre, Chap. 13. 17. which others doubt of, and in our Savours time it was called Sichar, a City of Samaria, Joh. 4. 5. See Annot. on Chap. 13. 18. It was situate in the middle part of the land of Canaan, in the mountainous part of the Tribe of Ephraim, Josh. 21. 21. Judg. 8. 31. 1 Chron. 6. 67.

the Canaanite] Properly so called for distinction from the Hivites, Jebusites, Perizzites, &c. which was a cruel and fierce nation, by whom God kept his people in continual exercise.

* *in the land*] That is, in the plain of Moreth, next before spoken of.

V. 7. *builded an Altar*] So did Noah, Chap. 8. 20. for though the principal part of mans devotion to God consist in his heart, yet there must be some evidence of it by external service, whereby it may appear to others, that we account God worthy of open worship, and his mercies and favours worthy of monuments of remembrance.

called by upon the name] See Annot. on Chap. 4. 26.

V. 8 *removed from thence*] Because of the troubles he had among the wicked people, for that he served the true God, and renounced Idolatry, not changing his Religion with the place, but every where serving the same God in the same manner.

Bethel] Called at this time *Luz*, not *Bethel* until afterwards, Gen. 28. 19.

on the West] See Annot. on Gen. Chap. 1. vers. 10. and on Deut. 11. 24. Josh. 13. 34. & 28. 14. Numb. 3. 23. & Deut. 3. 27.

Hai on the East] Called Ai, Josh. 7. 2. Jer. 49. 3. & Ajah, Isa. 10. 28. a fair City of Canaan, situate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V. 9. *journyed going*] Heb. *in going and journeying*. The best of Gods children may be restless in their outward condition, and fain to shift from place to place: which may make them more desirous of heaven, where there is perpetual repose, without either toyl or change, Heb. 11. 10.

V. 10. *a famine*] This was a new trial of Abrahams faith, whereby we are taught to expect at the end of one affliction, to meet with a nother.

V. 11. *Egypt*] By the Prophet usually called *Mizraim* from the son of Cham of that name, Chap. 10. 6. on the East side is bounded with the red Sea, and part of Arabia, on the West with *Cyrene* a part of Africk, on the South with *Ethiopia superior*, called by some *Habessia*, or *Abasine*.

thou art fair] When Abraham came with his family to Egypt, Sarai was about sixty years of age, yet then she was so beautiful, not onely in comparison of the Egyptians (who were not of a very lovely colour, or complexion) but absolutely, as Abram judged of her. And her beauty might hold out, though threescore years old, both because it was not impared by breeding, or bearing of children, (being barren) and for that God might preserve it in especial manner, as an occasion for the working and observing of his providence, which followed thereupon; yet here we see the beauty is a double snare, both to them that have it, and them that love it.

V. 13. *say thou art my sister*] Wherein in some sense he spake truth; yet by the name of *sister*, he intended to make them to believe a lye, to wit, that she was not his wife. An example not of imitation, but of caution, whereby the best may be warned against the using of ill means to good ends; and may learn not to put others in danger, to save themselves. Albeit it may be that Abram feared not so much death, as that if he should dye without issue, Gods promise should not have taken place; wherein appeareth a frailty of Faith, at this time, though for other things, and at other times, his Faith was more firm. See Chap. 20. 12.

V. 15. *into Pharaohs house*] With a purpose to make her his wife or concubine, Ver. 19.

V. 17. *Pharaoh*] *Pharaoh* was an usual name among the Kings of Egypt, untill the Greeks prevailed over it, and then they were commonly called *Ptolomies*; haply for some very eminent King of that name; as the Emperours of Rome and Germany are called *Cesars*, from Julius, or Augustus Cæsar. Or they might be called *Pharaohs*, because the word *Pharaoh* signifieth in Hebrew, *liberty from servitude*; and Kings are servants to none but God, and in the Chaldean Dialect, *revenge*, or *punishment*, as having a preeminence, of power, for the punishment of the wicked, as well as for the protection of the good, Rom. 13. 2. & 12. 19.

the Lord plagued Pharaoh] Though Kings have great power for doing, Eccles. 8. 4. and more protection from suffering then other men in the guard of their persons, yet they may not do what they will with whom they will; for some are such Favourites of the King of kings, as to be accepted as his anointed, and under that title to be secured from the tyranny of Kings, Psal. 105. 14, 15. 1 Chr. 16. 21, 22. which places have an especial application to this story of Abraham and Pharaoh, in whose example Kings must be admonished of their subordination to God, Eccles. 5. 8. and of Gods tender care of godly persons, whom he will not, though they be strangers and friendless, give up to the oppression of Potentates though never so great.

and his house] Great mens sins are dangerous, not onely to themselves, but to others that belong unto them. It is not safe to dwell in the house with such as are wicked. See Psal. 101. vers. 6, 7.

with great plagues] Great men when they offend are so much more plagued by God then others, as his benefits more oblige them to obedience, and their greatness frees them from humane punishment, when they deserve it by their disobedience.

V. 18. *Why diddest thou not tell me?*] Yet he knew her not to be his wife, untill by plagues he was made apprehensive of Divine pleasure, which might occasion an humble inquiry into the cause; whereupon God was pleased some way to reveale it unto him, either by Sarai, or some other way; but he was punished before he was advertised of it; and therefore ignorance of sin is no priviledge for impunity, nor protection against punishment; and it is not unlike that the King was too much swayed by his carnal appetite, that he made to much haste to take her for her beauty, and for that he might be punished the more.

V. 20. *commanded*] Not onely dismissed him without harm or damage, but for his security laid a charge upon his people to let him passe where he pleased without any harm.

CHAP. XIII.

Vers. 1. VENT *up*] Canaan was higher then Egypt; and the situation of Egypt being lower, was

was the fitter to be made fruitful by the overflowing of Nilus.

into the South] That is, the Southern part of Canaan, Chap. 12. 9. (from whence he went into Egypt) for otherwise the whole Countrey of Canaan, in respect of Egypt, is situated Northward.

V. 2. *very rich*] Great riches, and great goodness may meet together in one man, Job 1. 1, 3.

V. 3. *Bethel*] This place is here called by that name, which it had long before Moses time, though not at this time; when Abram travelled towards it. See Annot. on Chap. 12. 8.

V. 4. * *place of the altar*] * Chap. 12. 7.

V. 6. *to bear them*] They wanted convenient space for distinction and pasture of their flocks; the Canaanites an harsh rauned people having possession of the land, so that they could not be well accommodated for their company and estates meet together.

not dwell together] Though men account that happiness consists in riches, there is this unhappiness in them, that they do not onely separate men from friendly society; but often times are occasions of contentions between them.

V. 7. *a strife between*] Good, and quiet masters may have contentious servants, therefore the one must not be condemned for the other.

the Canaanite, and the Perizzite] For *Canaanites* and *Perizzites*; as Chap. 12. 6. and *Angel* for *Angels*, Psal. 34. 7. and so (as divers learned Divines expound) Rev. 2. 8, 13, 18. & Chap. 3. 1, 7, 14 and *Inhabitant* for *Inhabitants*, 2 Sam. 5. 6. *Quail* for *Quails*, Psal. 105. 40. *Frog* for *Frogs*, Psal. 78. 45. *Tree* for *Trees*, Psal. 105. 33. And the *Perizzites* dwelling in the Land of Canaan were Canaanites, but upon some especial reason, they had an especial name given them, by which they were distinguished from the rest of the Canaanites; and among them that dwelt in the Land, some might have the name of *Canaanites* by an eminence and more ordinary use, See Annotations on Chap. 15. 21. So names are sometimes of a more large, and some times of a more strict acception. See the Note on Chap. 11. 31. Now their dwelling in the Land is brought in by occasion of the dissention betwixt the Herd-men of Abram and Lot, because the Land was so populous by the number of these Inhabitants, that there could not be allowed room sufficient for the increase of their cattel, which might be a cause of future contention more then at the present betwixt the emulous servants of their amicable masters; and quarrels betwixt two such worthy persons would be very scandalous before such Infidel Idolaters as the *Canaanites* and *Perizzites* were.

V. 8. *Abram said to Lot*] Abram the elder, and the worthier person, both in respect of Grace, and of Nature also, (for he was Uncle unto Lot) craves peace of his inferiour. It is no disparagement to be the first in seeking reconcilement, for so was God in atonement with man, Isa. 65. 1. 2 Cor. 5. 20.

brethren] That is, neer kinsmen of the same flesh and bloud, Rom. 9. 3. Or, *brethren* of the same belief, and profession of Religion; otherwise in propriety of speech, Abram was not his brother, but his uncle, for Lot was his brothers son, Gen. 12. 5. See Annot. on Chap. 14. 14.

V. 9. *If thou wilt take*] Abram resigneth his own right to buy peace; yet he was not possessed of a foot of the Land of Canaan, *Act.* 7. 5. as his own right, and by virtue of promise; therefore what he injoyed there, it was either by the presupposed, or purchased consent of the Canaanites, to whom he might make himself acceptable both by his great wisdome, goodness, riches, and beneficence. See his carriage toward, and acceptation with *Ephron*, and the children of Heth; of whom he would not take so much as a burial place; but he would pay the worth of it, Gen. 23. 11, 12, 13. and for Lot, Abram gave him no title to the Land, but such an use of it, as upon fair and reasonable termes he might obtain and enjoy.

left hand] By the *left hand*, some Expositors conceive he understood the *North*; and by the *right*, the *South*: and this according to the Chaldee, which presupposeth an usual phrase of local distinction among the Hebrews: the Philosophers since Aristotle make the East to be the *right hand*, and the West the *left*.

V. 10. *as the garden of the Lord*] So are things called that are eminently great and goodly, as *the Hill of God*, 1 Chron. 12. 22. *the City of God*, Psal. 46. 4. *the Cedars of God*, Psal. 80. 10. See Annot. on Chap. 23. 6. and Chap. 30. 8. and so it may be in this place. Or it may be a particular comparison with the Garden of Eden, Gen. 2. 10. See Isa. 51. 3. Ezek. 28. 13. and Chap. 31. ver. 8.

land of Egypt] Made fruitful by the overflowings of the River Nilus, especially that part of the land, in the plain of Jordan, which is the way from *Bethel* to the little City, afterwards called Adricom, Delph. Theatr. terr. Sanct. in Trib. Judah. page 54.

V. 11. *journeyed East*] Or, *Eastward*; as Gen. 2. 8. *From the East*, so the Genev: and *Arias Montan.* but Bethel (where Abram and Lot were when they concluded to separate) was Westward in respect of *Sodome*, whither Lot went, and going thither he went towards the East, not from the East, so it is better (as to the sense of the place) to read, *Lot journeyed East*, or *Eastward*; which construction the Original word here used will bear, as well as the other (*from the East*) and so it is taken, Gen. 2. 8. *God planted a garden Eastward in Eden.*

one from the other] Which was done by Gods especial providence, that one only *Abram* and his seed might dwell in the Land of Canaan.

V. 13. *the men of Sodome were wicked*] Lot thinking to get Paradise, found Hell; the land was very good, the Inhabitants extremely bad: they are called *sinners before the Lord exceedingly*, because their sins were such as drew his eye especially to be upon them, with a purpose to punish them. See Chap. 10. 9.

V. 14. *Lift up now thine eyes*] The Lord comforted him; left he should have taken thought for the departure of his Nephew.

look from the place] (Deut. 34. 1. Mat. 4. 8.) The promise was made for a larger compass, then the eye of man could particularly view; but God might supply that defect, either by discouring of the particular places in each teach, East, West, North, and South, as *Abram* had his prospect; or by some other Revelation or representation, as himself thought fittest to make him apprehensive of his liberal promise. The Devil did something in this kind, Mat. 4. 8. & Luk. 4. 5. by Gods permission: but God doubtless had a better and a clearer way to manifest the compasse of his bounty unto *Abram*. Though *Abram* himself were not actually possessed of the land of Canaan, as in his own right; (wherefore see the *Annotations* on ver. 9.) yet is the promise made to him, because of Gods especial favour to him, for whose sake he was so graciously affected to his posterity, in whom their progenitors are blessed in a joyful apprehension, that they shall be blessed, as in good-will to them, and for their sakes: See the Annot. on Chap. 9. 25.

V. 15. *and to thy seed*] (Chap. 12. 7. & 26. 4. Deut. 34. 4.) That is, *to thy seed*, and for thy sake.

for ever] Upon presupposal of their obedience, and keeping covenant with God, otherwise not, Levit. 18. 28. Deut. 4. 25, 26. Isa. 48. 18, 19. and to such as should prove faithful in their adherence to God, here is a promise of an everlasting possession of the heavenly Canaan, whereof the earthly was a Type: And concerning temporal possession, the words *for ever*, reach to the coming of the Messiah, which is the period of such promises for the Old Testament; from thence begins a date of new blessings to the spiritual children of faithful Abram, which will hold out, until they attain an everlasting happinesse, Heb. 11. vers. 10.

V. 16. *number the dust of the earth*] That is, by way of comparison; for as noman can number the dust of the earth, Gen. 32. 12. the grains of it are so many; so the seed of Abram, whether by the flesh, or faith of Abram (for they that believe as he did, are his children) shall be so many, as that to men they shall be innumerable. See Heb. 11. 12. Rev. 7. 9.

V. 17. *walk through*] By this God doth not command Abram to make an exact surveigh of it, but offers unto his choyce the satisfaction of himself by his own view of it.

the length and breadth] See the *Annot.* on ver. 14.

V. 18. *plain of Mamre*] Heb. *plains*. Or, *the oak*, or *grove of oaks of Mamre*: for the Hebrew word *Elon*, signifieth *an oak*: the Plain it is like was set with oak trees, and it is called the *plain of Mamre*, from the man who either planted or possessed it, who was an Amorite dwelling in Hebron, Chap. 14. ver. 13, 24.

built an altar] Abram is constant in his holy course of true Religion, still building an Altar, where he abode; not, as the Heathens, to many false gods, but to the one and onely true God.

CHAP. XIV.

Vers. 1. IN *the dayes*] This was in the year of the world, 2092. four hundred thirty fix yeares after the flood, in the eighty seaven year of Abram's age: This is the first War mentioned in any story, as some say, yet Josephus writes, and it may be true; if there was a precedent War before this, whereby Chedorlaomer brought their people of the five Cities under subjection, from which they revolted into rebellion.

Amraphel] This is thought to be *Nimrod* King of *Elam*, or *Persia*, or *Babylon*.

Shinar] Or, *Semaar*, as Josephus calsit, Antiq. lib. 1. cap. 5. a spatious Plain in the Region of Babylon, put here for Babylon where Nimrod laid the foundation of his Monarchy. Some hold that this Amraphel was King of Assyria, the seat of whose Kingdome was not Babylon, but Nineveh; but because in the beginning one man (who some say was Ninus) had the

dominion both of the Babylonians and Assyrians, the same King is often indifferently called King of Babylon and of Assyria.

nationes] The word *Gojim* in the Original some take for a City, or Country so called: but it signifieth *Nations*, and it may be this King had several Nations under his command, or was Captain of a company of several Nations; or Ruler of some City of great Merchandize, frequented by the people of divers Countreyes; as for the same reason Galilee was called *Galilee of the Nations*, or *Gentiles*, Ia.9.1. Mat.4.15. frequented by Arabians, Egyptians, and other Neighbour Nations, being of a fruitful soyl, and commodious with Ports and Havens. Strabo, lib.16.

V. 2. *King*] By *King* here is meant the chief Governour of a City.

Bela] Or, *Zoghar*. So called upon Lots request, and refuge thither, for his safety, Gen.19.20,22. But before it was named *Bela*, it was the Land of Canaan; these five Cities, situate in the plain of Jordan, were (all but *Zoar*) about five years afterward consumed by fire and brimstone, Gen. 19. 20, &c. Deut. 29.23.

V. 3. *Siddim*] Hath its name of a plainnesse coming by beating of the clouds, to lay the ground level: and so was this valley or the conflict of the adverse armies: but after the destruction of the City of Sodome, and her fellow Cities, it was turned into the Lake Asphaltites, or salt Sea. Josephus saith, it was near the Land of Sodome, and Gomorrah.

salt sea] Called also the Lake Asphaltites, near Sodome and Gomorrah, which was not a salt sea, or lake at the time of the Flood, for that had been no place for such a purpose, but (as some write) it had formerly been a pleasant valley furnished with trees, untill by Gods judgment for the sins of the Sodomites it was turned into that Lake of the accursed water powred out upon it, which is so filthy and grosse that no fishes can live in it, nor (as some write) birds fly over it without taking deadly infection from the exhalations, which arise out of it, wherefore it is called also *the dead sea*, of which many strange things are reported by Pliny, Nat. Hist. lib. 5. cap. 16. Justine the Histor. lib. 36. cap. 3. Josephus of the Warres of the Jewes, lib. 5. cap. 5. Adrichom. Delphin. his Theater of the Holy Land, pag. 52. in the Tribe of Judah.

V. 4. *Chodorlaomer*] Though Amraphel who is supposed to be the son of Ninus the King of Assyria be named first, ver. 1. and others before *Chodorlaomer* might be more ancient Kings, or Kings of places of more honour and account; yet in this expedition he was chief, as appeareth by this, and the next verse; for the cause of the war was a defection from, or a rebellion against the government of *Chodorlaomer*, to whose assistance the other Kings joyned themselves, as for recovery of his right with expectation, and it may be also with capitulation for the like aid, if it should be their lot to be so deserted, or resisted by their subjects.

rebelled] After twelve years subjection, especially if they submitted to *Chodorlaomer* upon covenant and oath, their rebellion was unlawful, for they should have continued their obedience in lawful things. See Ezek. 17. 15.

V. 5. *Rephaims*] The word *Rephaim*, Deut. 2. 11. is used for *Giants*; but here, 2. Chap. 15. 20. it seemes to be taken for a strong and fierce people dwelling in Canaan; as the Hittites and Perizzites; the people mentioned in this and the two following verses, were set upon by the four Kings, perhaps as confederates with the Sodomites and the rest, or that they might not aid them, they were first assaulted. Of the Rephaims, see Annot. on Chap. 6.4.

Emims] See Annot. on Deut. 2. 10.

V. 6. *Horites*] See Annot. on Gen. 36. 20. & on Deut. 2. 12.

Elparan] Heb. *the plain*, or, *oak of Paran*. Of Paran, see Annot. on Num. Chap. 10. 12 & on Deut. 33. 2.

V. 7. *which is Kadesh*] So called in Moses his time; (though more anciently it had the name of Enmishpat) it was situate in the desert of Zin, Num. Chap. 20. 1, 14, 16, 22. Of this Kadesh, see Annot. on Numb 20. 16

Amalekites] That was their name when Moses wrote this, but not at the time of the war; for *Amalek* was the grandchild of Esau, Gen. 36. 12. the son of Isaac, the son of Abram, but Abram at this time had no child, neither by *Sarai* nor by *Hagar*; here then is an anticipation in respect of the story, (for the Amalekites were not yet a people) though not in respect of the time of Moses his writing of it, for in his time, and before, they were a people, and possessed a particular Countrey.

V. 10. *vale of Siddim*] Which afterwards was overwhelmed with water, and so called the *salt sea*. See Annot. on ver. 3.

slime-pits] Heb. *pits pits*. The doubling of the word importeth plurality, because there were many pits there: so in the second of King. 3. 16. the words in English is *make this valley full of ditches*; but in the Hebrew, *make this valley ditches ditches*.

fell there] Flying from their enemies they fell into the pits, (whereof they were many in that place) and there they found a once both their death and burial: the five Kings chose that place of purpose for the battel, because those pits were not so well known to their enemies as to themselves. Here the Kings of Sodome and Gomorrah are said to fall, but that is to be understood rather of the ruine of their armies, then of their persons; for the King of Sodome met Abram coming from the victory afterwards, ver. 17. Some think those that fell there, fell not into the pits casually, but that purposely they cast themselves into the pits, as choosing rather to be drowned, then to be mangled with the sword of their enemy, or to fall into their hands as captives and slaves.

V. 12. *took Lot*] The godly are plagued many times with the wicked, therefore their company is dangerous, Num. 16. 26. Rev. 18. 4.

V. 13. *the Hebrew*] Who was so called no from *Eber*, (as some think) because there were five progenitors of Abram which came between him and *Eber*, but rather from the Hebrew word *Gibber*, signifying *passage*, because he passed over the River Euphrates, coming out of Chaldea into Canaan: yet others suppose Abram had his name of *Eber*, and he rather then any of his Ancestors of the posterity of *Eber* was called an *Ebrew*, because those who defended from him, kept the ancient Language, and true Religion of *Eber*.

confederate] Heb. *lords*, or *masters of the covenant*. The word *Baal*, though most frequently used for an Idol, or false god, in the Scripture, (in which acception it occurreth about fifty seven times) yet in the general and grammatical sense it signifieth a *Lord*, or *Master*; and many times also it imports emphatically a great affection or disposition to a thing, or a faculty, skill, or fitness for a thing: so Joseph, who in our English Version is called *a dreamer*, Gen. 37. 19. in the Hebrew is called *lord*, or, *master of dreames*; and cunning and skilful Archers are called *masters of arrowes*. See Annot. on Chap. 49. 23. and so Elijah addicted to the wearing of an hairy garment, or nourishing the hair of his head and beard, wearing it long, was called *an hairy man*, so in our English Bibles, 2. King. 1. 8. but according to the Hebrew it is *Lord*, or *master of hair*.

confederate] God moved them to joyn with Abram, and preserved him from their Idolatry and Superstition; the prosperity of Gods people makes those that observe it desirous to be in league with them: upon that ground did Abimelech and Phichol desire to enter Covenant with Abraham, Gen. 21. 22, 22. and the like matter for the same reason was tendered to Isac his son, Gen. 26. 27, 28, 29. and though afterward it were forbidden to make a Covenant with the Canaanite, Exod. 34. 15. Deut. 7. 2. and Jehosaphat was reproved and threatned for his association, in assistance of the wicked King of Israel, 2 Chr. 19. 2. yet without the case of especial prohibition, it is not unlawful to make leagues of peace or war, or commerce with Infidels, in case of necessity, with due care taken that there be no content in any thing that is sinful, or prejudicial to the truth of Religion, nor any appearance of approbation of what is unlawful, as either against the true faith, or good manners.

V. 14. *brother*] Here, and ver. 16. Lot is called Abrams brother (for so are they sometimes called in Scripture, who are of mere kindred, or affinity) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abrams brothers son, ver. 12. See Annot. on Chap. 12. 8. and compare 2 King. 10. 13. with 2 Chr. 22. 8. where is the like use and meaning of the word *brother*.

trained] That is, bred and brought up, and disciplined in his family, and it may be also trained in a military sense; that is, exercised in arms; for he knew he might meet with many and great enemies, and therefore his wisdome would dictate unto him the best way of due defence for himself and his friends.

three hundred and eighteen] As he was a man of great estate, Chap. 13. 2. so he had a great family, and in respect of both the children of Heth called him a mighty Prince, Chap. 23. 6. An excellent pattern for such as are so rich and great as he was to be good and gracious like him.

Dan] A place on the Northern part of Canaan, anciently called *Lesham*, until it was won by the Danites, whereupon they called it *Dan*. Josh. 19. 47.

V. 15. *divided*] A Military policy to make shew of a great Army dispersed divers wayes, and to prevent the escape of the enemy.

V. 16. *And he brought back, &c.*] Religion is no impediment to Military courage, and prudence, Abram had a better cause of quarrel then the rebel Kings, for (not being subject to *Chodorlaomer*, but in right, and by Gods promise King of Canaan) his cattle, and piety to his Nephew unjustly spoyled, and taken captive was better warrant for the war, then they had; and no doubt he had Divine direction for what he attempted, as well as Divine assistance for what he effected, ver. 20.

V. 17. *Kings dale*] That is, King Melchizedeks, (as some take it) or it might be so called for the pleasantness which might delight a King: as Chap. 9. 20. It was not so called when this story was in action, but afterwards: it is like it was the valley named, 2 Sam. 18. 18. where Absalom set up a pillar, instead of a son, to keep his name in remembrance.

V. 18. *Melchizedek*] Most of the Jewish Rabbines, and many learned Christians, take this *Melchizedek* to be *Shem*; and for the time of their living it is probable enough, for Melchizedek lived twenty five years after Abraham coming into Canaan; but other learned, both Jewish and Christian Writers, conceive he was a Prince, and Priest of another kindred from that of Abraham, Heb. 7. 6. extraordinarily raised up by God of the Canaanites, and brought in without mention of parents, Original, or end, without any predecessour, or successour in the Priesthood, as a Type of the Royal, and eternal Priesthood of Christ, Heb. 7. 17 21. which cannot be said of *Shem*, whose Genealogy is set down in Scripture.

King] Here, and Heb. 7. 1. he is called, and was also both a King, and a Priest; two callings rarely, and by extraordinary instances, concurring in one person.

of Salem] Called also *Jebus*, and after *Hierusalem*, and since that (sometimes *Salem*, Psal. 76. 2. Some take it for that *Salem* mentioned, Joh. 3. 23. Of which (though there be no certainty for either) the first is more probable.

brought forth] For Abrahams and his souldiers refection, and as a present of gratulation, and not to offer sacrifice. See Deut. 23. 4. Judg. 8. 5, 6. 16.

of the most high God] Though the posterity of Abram were Gods visible Church, there were some without it, who were not without the knowledge and worship of the true God.

V. 19. *blessed him*] In that Melchizedek was bountifull to Abraham, and his Army, he declared himself to represent a King: in that he blessed him, the high-Priest, Heb. 7. 6. and in both he was a type, or figure of Christ.

V. 20. *And blessed be the, &c.*] This was a gratulatory sacrifice of praise; but no expiatory sacrifice did he offer at all, for that requireth blood-shed, Heb. 9. 22.

which he hath delivered] Man makes the adventure, but God gives the victory in battel.

he gave him tithes of all] Abraham gave tythes to Melchizedek, Heb. 7. 2. The payment of tythes is ancienter then the Levitical Law. See Chap 28. 22. and being payd to Melchizedek a type of Christ, they are not abolished by the Gospel, but may be continued as an Evangelical revenue for the maintenance of those, who exhibite Sacramental bread, and wine (the materials of Melchizedeks benefidence) to the people, and bless them in the Name of God, as Melchizedek did Abraham.

V. 21. *the persons*] In Hebrew it is, *the souls*; for the soul is both here, and in many other places, put for the whole man; to teach us to give the soul the preheminence above the body, both in estimation of it, and care for it.

V. 22. *I have lifted up my hand*] An outward gesture used at the taking of an oath, Deut. 32. 40 Ezek. 20. 15. Dan. 12. 7. Rev. 10. 56 Signifying, that God above knoweth the truth of what we swear, and invoking his justice, if we swear untruly. Abraham is seemeth had made a vow to God, before he set forth, that he would have no part of the prey.

V. 23. *that I will not take*] In Hebrew it is, *If I take from, &c.* above the utterance of words; as Psal. 95. 11. compared with Heb. 3 11, 18. and withal intimating a curse, but forbearing the expression of the words, either out of fear or unwillingnesse to mention it in particular, or as yeelding to any curse in general, if they do otherwise then they professe.

from a thread] *A thread*, and *shoe latchet*, are things of smallest value, importing (in a proverbial speech) a refuse, and universal refusal of gain, or advantage by the present businesse. See Annot. on Gen. 31. 32.

lest] Abraham withholdeth his hands from the spoyl, as the Jews, Esth. 9. 15, 16. that it might appear that his charity, not covetousnesse, drew him to the Warr; and that having his riches from the especial blessing of God, he would not have it thought he was enriched by man, especially by any so wicked as the Sodomites were.

V. 24. *young men*] That is, the Souldiers, who for the most part were of the younger sort.

portion of the men] He would not that his liberty should be hurtful to others.

CHAP. XV.

Vers. 1. *These things*] Or, *words*. Spoken by Abraham to the King of Sodome in the former Chapter: the Original word signifieth first (*words*), then *things*, celebrated or spoken of by words, Schindl. Pent. col. 358. as Lev. 5. 2. Deut. 17. 5. and in other places; for in good things, he that speaketh a word, should make it good by his deed; and in evil, he that speaketh ill, hath a mind to do as ill, as he speaketh.

a vision] Properly is a divine representation of things shewed to (such as are awake) such were the visions of the Prophets in the Old, and of Zachary, Peter, and Paul, and John, in the New Testament, distinguished from revelation by dreames to men asleep.

fear not] Visions at their first apprehension affect the party to whom they are presented with fear: So Dan. 10. 8. Luk. 2. 9. but before the vision, Abrahammight haply fear a new assault of his enemies, or the envy of the wicked at his prosperity, and in respect of such fear, God calls himself his Buckler, Psal. 18. 30. Prov 30. 5. 2 Sam. 22. 31.

thy shield] To protect thee from hurt, Psal. 5. 12. and thy reward to bestow on thee good; yea I will bestow my self upon thee, and be thy portion, Psal. 16. 6.

reward] A reward above all pretence of merit, a reward to such especially as do not respect the rewards of men, as Abraham did not, when he refused the offer of the King of Sodome; and they may be cheerful in their work, since they shall be sure of a reward, Psal. 58. 11. of an exceeding great reward, great beyond a all measure, exceeding far above mans merit; for God is their reward, and he is infinite, and therefore such a reward as nothing on man can purchase upon equal price.

V. 2. *I go childless*] Heb *and I going*: Some render the words, *since I go on, or perseverse, or am going away*; that is, since my age goeth on towards name end, and I am yet not come to the possession of thy promise, and mine expectation.

childless] Abraham desired a son above any worldly thing that God could give him: yet his fear was not onely left he should not have child-ren, but left the promise of the blessed seed should not be accomplished in him; and he makes it his complaint to God, in whose power it was to make him a father, Psal. 127. 3. as well as to promise him a plentious posterity, Chap. 13. 16.

Damascus] Whose name is Damascus the son of Eliezer, or whose Ancestors were of Damascus, though he were born in Abrahams house, who was the eldest servant of his Family, chap. 24. 2. and from a servant (as some conceive) became so great a Lord, as to be the founder of the taireft City of Syria, called *Damascus*, after his name.

V. 3. *heir*] If he had no child of his own, (his Nephew Lot having none but daughters) it was in his thoughts to make his chief servant, the faithful servant his heir; or if he were dead, having all under his charge, he might make himself heir of his Masters estate.

V. 5. *Look now*] The Stars, though it were day, might be represented in a vision, or the entercourse betwixt God and Abraham might be continued until night, from the time when it began.

number] Though some ancient Astronomers have taken upon them to number the Stars to 1022. and some later Writers have increased the number to 1322. Alfted. Uranoscop. part. 1. cap. 13. Tom. 1. Eucycl. col. 2020. Yet as there hath been a difference of the earth in regard of discovery, in which respect one part hath been a long time called the Southern unknown part of the world, so the wiser sort of Christian Astrologers, especially, have distinguished the *Stars* into *numerable* and *innumerable*, Magir. Phys. lib. 2. cap. 5. which we'll be a true distinction to the worlds end, not only betwixt the Stars, but betwixt God that made them, and man that observe them; for while to men they are *innumerable*, to God they are exactly known both for their *number and their nature*, Psal. 147. 4.

so be shall] the promise of multiplication of Abrahams seed is made by a comparison; sometimes to the dust of the earth, chap. 13. 16. sometimes to the Stars of heaven, as here in prophecy, and we have it in history, Deut. 1. 10. where neither by dust is their humiliation, nor by the Stars is their exaltation intended, but their multiplication in both; and this is meant not only of Abrahams children according to the flesh, but according also to the Faith.

V. 6. *believed*] He believed the Lord, not only for the multiplication of his seed, but in particular for the principal seed, the promised Messiah, in whom all the nations of the world should be blessed, Chap. 12. 3.

righteousnesse] Righteousnesse by imputation, or justification by Faith without works, is no new doctrine, but as old as Abraham. See Gal. 3. 8. Rom. 4. 3. The Faith of a Believer in Christ, is like that of Abraham touching the seed, for as this was not grounded on any thing in nature, (for to both Abraham, and Sarah were too old to be parents) so hath the faith of a true believer nothing of nature, but mere grace to support it, Rom. 4. 17, 18.

V. 8. *whereby shall I know*] This was a speciall motion of Gods Spirit; therefore it is not lawfull for all to do the like in asking signs, but was permitted to some by a peculiar favour, as to Gideon, and Hezekiah; which they did not so much out of incredulity, as out of a desire to be fortified against humane infirmity. See Judg. 6. 17, 37. 2 King. 20. 8. Luk. 1. 18. Or, he

asked this question, not so much doubting of the thing promised, as desiring to know somewhat more particularly of the manner of performance.

V. 9. *Take me an heifer*] God entring into especial Covenant with Abraham, will have it confirmed by sacrifice, as Psal. 50.5. in sacrifice and oblations what is here required, was afterward by the Levitical Law established, Levit. 1. vers. 2, 10, 14.

V. 10. *divided*] The creatures were divided, and the parts so placed, that the parties covenanting might pass betwixt them, Jer. 34.18. the meaning whereof was, that as part answered to part (so they were to do or said, that the parts might be answerable to each other) so the minds of the Covenanters should be set in a mutual correspondence; and withal there was an implicite imprecation of the like dissection, to the party that brake the Covenant; but in this place was also prefigured the distresses, and distraction of Abrahams seed, and withal, their joyning together again, to which purpose the parts were so orderly disposed. See Ezek. 37.7.

the birds] Were not divided, because they appertained not to the confirmation of the Covenant, but were to serve for sacrifices, Levit. 1.15, 17. Or, because they were little, and each laid whole against the other were answerable to the other parts that were divided; and by these might be intimated the innocency, and simplicity of Gods people, especially in their making, and keeping of Covenant. For Doves and Pigions, mentioned in the precedent verse, and meant in this, are noted for their innocence, Matth. 10.16. and the Turtle Dove is commended for an example of keeping the covenant of marriage.

V. 11. *the fowls*] Ravenous bird, resemble wicked men, who are ready to make a prey of Gods holy portion, and to disturbe holy persons in their best actions. See Ezek. 17.3.

V. 12. *darkness*] The condition of Gods people in this life is very various, Abraham hath favourable visions, and frightful dreams: promises of numerous issue and of them predictions of grievous distresses, like a dead darkness, which put him into a distemper of horrour, and this followed with presages of light some liberty to succeed it.

V. 13. *serve them*] That is, the owners, or Lords of the land wherein they are strangers.

four hundred years] Or four hundred and five, for in a great summe to fixed a number cometh under no particular accompt, as the Interpreters of the Old Testament out of Hebrew into Greek were seventy two, but they are commonly called the *seventy*, no: *seventy two interpreters*; and this accompt is to begin at the birth of Isaac; but from the giving of the promise to Abram to the deliverance of the Israelites out of Egypt, and the giving of the Law were four hundred and thirty years, Exod. 12. 40. Gal. 3. 13. of which neither four hundred and five, nor four hundred, much lesse the whole of four hundred and thirty was spent under Egyptian persecution; for though the account end with their parting thence, it did not begin with their coming thither, as it is said of Terah that his days in Charran were two hundred and five years, Gen. 11.32. where he spent not all that time (and it may be also not the most part of it) but end it; but so much of the time was run up before Jacobs coming thither, and so much after that peacably passed on until the death of Joseph, that some rate the time of their rigid servitude, but to one hundred and fourty years, and some, but to one hundred twenty one at the most, which may appear from this computation following. The sum of four hundred and thirty years equally divided, the one half of them was spent before their going into Egypt, the other half in their abiding there. Two hundred and fifteen years passed before their passage into Egypt, which may be reckoned thus; from the promise given to Abram to the birth of Isaac twenty five years, compare, Gen. 12. 4. with Gen. 21.5. from the birth of Isaac to the birth of Jacob threescore years, Gen. 25.26. from thence to their coming into Egypt, an hundred and thirty years, Gen. 47. vers. 9. which made up into one total summe, amount to two hundred and fifteen years, the other two hundred and fifteen were taken up in their sojourning in Egypt, namely, ninety four before the death of Levi, who survived all the eleven Patriarches his brethren, and an hundred twenty one, betwixt his death and their deliverance out of Egypt: For Levi and Joseph were both born, in the seven years of Jacobs second service under his Uncle Laban, Gen. 29. & 30. Levi in the fourth, and Joseph in the seventh, so that there were about three years between them: Now Joseph, when his father and brethren came down into Egypt, was thirty nine years old, compare, Gen. 41. 46. 51. & 45. 6. and then was Levi fourty three or thereabout; and Levi lived one hundred thirty and seven years, Exod. 6. 16. out of which those fourty three being deducted, which he had spent before their coming into Egypt, appeareth they were in Egypt ninety four years before his death, and those ninety four (in which they were well intreated for Josephs sake) being deducted out of the two hundred and fifteen (which they spent in that land) it remaineth that there were one hundred twenty one years from his death, to their redemption out of bondage; the most of which time after their arose another Pharaoh, that knew not Joseph, Exod. 1. 8. was spent in heavy servitude, which moved the Lord, by a mighty and miraculous power, to wrest his own people out of the hands of the proud and persecuting Tyrant. but that the words of the Text may not be thought to contradict this limitation of time, for the afflicted state of the posterity of Jacob, they are to be read with a parenthesis, thus, *Thy seed shall be a stranger in a land that is not theirs (and shall serve them, and they shall afflict them) four hundred years*, so that their affliction shall fall out within those four hundred years, not hold out all the time of their sojourning.

V. 15. *to thy fathers*] Not meaning the particular place where the bones of Terah and Nahor were, but to the general condition of the dead, whereto his forefathers led him the way.

V. 16. *fourth generation*] That is, in the four hundreth year, or somewhat above, which for eavenness of number is not reckoned, as the Jewish Interpreters of the Bible hath been observed on the thirteenth verse: Or, by *generation* is meant betwixt the genitures or birth of the father, and the son; so the fourth generation is to be reckoned from the descent of the sons of Jacob into Egypt, to their entrance into Canaan, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Hesron*, from *Hesron* to *Caleb*.

hither] That is, into Canaan, where Abraham was when God made his Covenant with him.

iniquity of the Amorites] And of the Canaanites, as appears by Levit. 18. Deut. 6. & 12. and their iniquities were chiefly of three kinds, all very heinous; one was idolatry of a most execrable form, sacrificing their sonnes and daughters unto Devils; another was grievous oppression of the poor and stranger; the third was prodigious lust, not onely by incestuous uncleannesse with their nearest kindred, but even by Sodomy and bestiality.

yet full] There is a fulness of sin, which groweth by degrees to a just measure of merit of extraordinary vengeance from above. See Jer. 51.13. Dan. 8. 23. Matth. 23.32. Dan. 11. 36. Which may be a preservative of patience, at the prosperity of the wicked, since the reward of their wickedness is sure, though it be slow.

V. 17. *a smoaking furnace*] The smoaking furnace, and burning lampe, or lampe of fire passing betwixt the parts, signified Gods assent to the Covenant, after the manner noted, vers. 10. for God is compared to fire, Heb. 12. vers. last. and makes apparitions by fire, Exod. 3.2. & 20. 18. And Christ, who is God, appeared to Daniel and John, with eyes like a flame, Dan. 10.6. Revel. 1. 14. and the smoaking furnace, whose fire is not seen, may note that God himself is invisible, though he shew burning lampes as a pledge of his glory. Besides, the smoaking furnace may note the great affliction of the Israelites in Egypt, Exod. 1. vers. 11, 18. See Psal. 21.9. Lam. 5.10. Mal. 4.1. but especially, Deut. 4.20. Jer. 11.4. and the burning lampe, deliverance from it, or salvation out of it; as Isai. 62. 1. and that in this order, first, the furnace of affliction, and then the lampe of salvation.

V. 18. *have I given*] Gods promises for the future, are oftimes set down, as already performed, by reason of his faithfulness, and infallibility.

from the river] Which some expound to be from the fountain of Euphrates the fall; moft take it for the River *Nilus*, or for a branch of it, running betwixt Pelusium and Rhinocorura, or Rhinocolura, so named, from the severity of an Egyptian King, cutting off the noses of malefactors, and banishing them to that place, Diodor. Sic. lib. 2. cap. 1. Some derive this River from the mountains of Kedar, and some affirm it hath not its Original and supply from the earth, but from heaven by rain, and therefore it is called by such a name in Latine, as signifieth a *Brook*, which sometimes may be dry; howsoever, it bordereth on the South part of Palestine, or the Land of Canaan. The usual limits of the Land of Canaan, are noted for the Longitude to be from Dan, (a Northerne City, situate at the foot of Mount Lebanon) to Bertheba (a Southern City in the Tribe of Simeon) that is, about an hundred and sixty miles in length, and the latitude or breadth from Jordan in the East, to the great Sea Westward, which is about eighteen miles, Andrichom. Delph. Epist. Prefix. Thrare. terr. Sanct. and in the 24. of numbers, where the parts of the Land of Canaan were most exactly described, it is confined far short of the extent here set down; but we are to conceive, that this promise was not made personally to Abram, but for his posterity, and to be made good by degrees, for all that the Israelites possessed they had not at once, Exod. 23.29. nor in the same manner and tenure, for they had the Land of Canaan in possession, afterwards the seed of Abram had the dominion of other Countries, according to the amplitude of the promise in this place; as we see, 1 King 4.21. or if they had not, the cause was in their breach of Covenant with God, not in Gods with them.

great

great River] (Joh. 1.4.) The River Euphrates was called *the great River*, not that of itself it was greater then any other, but for that by the falling of Tygris into it, it swelled beyond the breadth of other rivers.

V. 19. *The Kenites*] Are thought to be the same with the Midianites, Judg. 1.16. compared with Exod. 3.1. Here are reckoned ten sorts of people in Canaan, which by mixture, or diminution of some of them, afterwards were reduced to seven, as they are distinctly named, and definitely numbred, Deut. 7.1.

the Kenezites] These are thought to be the off-spring of *Kenaz*, a Duke of Eliaus race, Gen. 36.15, 42. and more usually styled *Idumeans*; and though those that dwelt in Mount *Seir* might not be meddled with, (God having made an expresse prohibition even to a foot of ground, Deut. 2.4, 5.) yet this seemeth not to be general in regard of persons, nor of times, for the *Edomites* that descended from Esau, and bare his name (for one of his names was *Edom*) were all of them subdued by David, and brought under servitude, 2 Sam. 8.14.

V. 21. *Canaanites*] That name is sometime taken generally for any one of the Land of Canaan, and sometime specially, as here, and Deut. 7.1. for a particular sort of *Canaanites*, who for something notable above the rest retained the name of the whole Nation. See Annot. on Chap. 13.7.

CHAP. XVI.

Vers. 1. *Sarai bare him no children*] Those, whom God most favoureth, are not always most fruitful, though the fruit of the womb be his reward, Psal. 127.3. See vers. 10.

V. 2. *restrained*] She religiously acknowledgeth the restraint of her fruitfulnesse to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her children in her old age.

V. 3. *her maid*] Her bondwoman, Gal. 4.22. whom she made choice of, rather then of a freewoman, because of such a one the issue should be as hers, as *Rachel* said of her hand-maid *Bilhah*, Gen. 30.3. Of such adopted issue, see 2 Sam. 21.8. Esth. 2.7.

gave her] Abraham see no affection upon her as a bed-fellow, before Sarai offered her for a wife; it was not then unlawfull lust, but a desire both of Abraham, and Sarai, that he might be the father, though the were not the mother of the promised seed; and this was practised by the Patriarchs in that time, though the first institution were otherwise, Gen. 2.24. Mal. 2.15.

to his wife] That is instead of a wife, as touching society in the bed, but otherwise she was inferiour to a wife. See Annot. on Chap. 25.1.

V. 4. *And he went*] The first promise God made to him, was for multiplication of his progeny, but he told him not how, and he seemed after long expectation to conceive that it must be fulfilled by an adopted heir, Chap. 15.3. God tells him, ver. 4. that he should have an heir of his own loynes, and having no such promise for Sarai, not any hope by her contemned barrennesse, to have issue by her, he takes her offer for her maid, wherein they both failed through infirmity of faith.

despised] This punishment declareth what they gain, who attempt any thing against the Word of God; evill counsel proveth worst to those that give it; and for *Hagar*, we see in her a note of an ill condition, which is to be proud, and fearfull, when she should have been more humble, and thankful. See Prov. 30.21.

V. 5. *My wrong*] I suffer wrong by the insolency of my handmaid, who hath ill requited my kindnesse to thee, and her, and I must lay the blame upon thee, who *thou* doest make her to be of better behaviour towards me; or her wrong of me will be a wrong upon thee, since being one flesh, *with* thee by marriage, her contempt of one must needs turn to the disparagement of both. Some take the words not so much for a complaint, as for a commination, as if Sarai should threaten to be meet with him, and to recompence his wrong with some ill requital; howsoever herein she bewrayes more passion then either Religion or judgment, as the Israelites, Exod. 5.21. and the wife of Moses, Exod. 4.26.

V. 6. *in thine hand*] To correct her for her fault; though Sarai shewed too much wrath to her maid, and too little reverence to her husband, yet he gives her the respect of a wife, and the authority of a mistresse, without any return of intemperance, *hardly*] Geneva, *roughly*. Heb. *afflicted her*. Correction given in anger, hath usually more of rigour, then of right.

V. 7. *Angel*] Which is Christ, as appearth by vers. 10, 13. who is called an Angel, Exod. 14.19. & Chap. 23.20. 32.34. Isai. 63.9. Mal. 3.1. and who descended to the meanest in their miseries, to advise and comfort them.

to Shur] That was a City in the way from *Canaan* to *Egypt*, her native Countrey, according to her name which signifieth *flying*, Schindl. Pentaglot. Col. 422. the played the fugitive from her mistresse, her pride, and impatience of correction made her sect light by the best family in the world, and in effect to excommunicate her self from it, and in likelihood from Religion, to her Egyptian Idolatry.

V. 9. *Return*] She should not have left her place for the displeasure of her mistresse, Eccl. 10.4. nor have run away with the deserved, 1 Pet. 2.18. and that is the counsel which the Angel gives her.

V. 11. *Ismael*] His name was given him by an Angel, and it signifieth as fome render it, *the Lord shall hear*; as others, *the Lord hath heard*; which is more agreeable to the reason rendred by the Angel for it, *viz. because the Lord hath heard thy affliction*.

V. 12. *a wilde man*] Or according to the Hebrew, *a wilde asse man*; That is, fierce and unruly, as a wilde asse among men; see Job 39.5, 6, 7, 8. Jer. 2.24. Hos. 8.9. A contemptious man is like a wilde asse, without either wit, or manners; condition of the *Saracens* the posterity of the *Ismaelites*, who have their name from *Sarie*, which in the Arabian Tongue signifieth a thief, Schindl. col. 423. Such especially have their hands against every one for booty, and every ones hand against them for safety.

his hand shall be] He shall be a very quarrelsome man, shewing himself an enemy to many, and provoking many to be his enemies.

dwell in the presence] So did *Ismael*, who is named with *Isaac*, as in a brotherly society coming to the funeral of his father, Gen. 25.9. and *dwed in the presence of all his brethren*, Gen. 25. 18. And for the Ismaelites (his posterity) the meaning is, that they shall multiply, and inlarge their habitations about the borders of their brethren; who were some of them his brethren by the fathers side, as the sons of *Keturah* the *Midianites*, and others his neer kinsmen, as the *Idumeans*, *Ammonites*, and *Moabites*.

V. 13. *here looked*] To have a Vision of God, or revelation from God in her holy masters family was no such great marvell, as that here in the wilderneste God would vouchsafe so much grace to so unworthy an handmaid, so insolent a servant to so gracious a mistresse, so transported first with pride of her favour, and then with impatience of deserved correction.

Looked after] That is, have I (after a vision of God, who sees me, and hath talked with me) power to look, and live; for the appearance of God, or of an Angel was conceived to be a forerunner of death: therefore these be words of wonder, that after that entercourse betwixt God, and her, she yet liveth; which must arise by comparison of mans sinful frailty, with Gods omnipotent purity. See Gen. 32.30. Exod. 24.11. & 19.21. & 20.19. Deut. 4.33. & 5.24. Judg. 6.22, 23. & Chap. 13.22. Esay 6.5. Luke 5.8.

V. 14. *Beer-lahai-roy*] (i.) the well of the living that seeth me: Either because the Angel of the living God saw her; or because she saw the Angel of the Lord, and yet lived; but the former Interpretation is rather to be received.

CHAP. XVII.

Vers. 1. *Almighty*] The word is *Shaddai*, signifying Almighty; for God can do any thing, Job 42. 2. The Geneva renders it *all sufficient*, and so must he needs be, who is Almighty; this is a good ground of Abrahams belief of all the promises of God, though it things above nature, or against it.

Before me] (Gen. 48.15. Psal. 116.9. 1 King. 8.23.) That is, whithersoever thou goest, have me still in thy thought to believe what I tell thee, and to do what I bid thee. See 1 King. 2.4. & Chap. 3.6. 2 King. 20.3.

Be perfect] Or, *upright* and *sincere*. The way to perfection is to live with men, as to consider God, Spoken on for all a man doth, and so to converse with God, as if men were spectators of his most private actions. See Annot. in Chap. 6.9.

Make my covenant] That is, renew it, or establish it, being made, as ver. 7. Ver. 9. 14. Ezek. 37.23. Dan. 8.11.

V. 3. *Fell*] Prostrate adoration is not unsuitable to gratulation, or rejoycing. See ver. 17.

V. 4. *many nations*] Heb. *a multitude of Nations*.

V. 5. *thy name*] *Ab* signifieth *Father*, *Ram* *high*; so that *Abram* signifieth *high Father*, and the letter (he) inserted, maketh the name to end in *him*, and *Ham* is the first syllable of *Ammon*, signifying a multitude, and that multitude included many Nations, Rom. 4.17. *the Gentiles*, as well as the Israelites, and those not only his natural issue, as the Ismaelites, Midianites, and Idumeans, but all true believers of what Nation soever, who are Abrahams children, Rom. 4.11, 18. So his name now signifieth a *high Father of a multitude*; yet is not this name so given him, that it should be altogether unlawful to use the other,

for

for we ſee contrary, Nehem.9.7. but it rather noteth Gods eſpecial favour, then preſcribeth a neceſſary rule for that appellation. Some take the giving of a new name, to note a Sacramental renovation in the new ſenſe of Circumciſion, which now was firſt added to the Covenant, and thence hath it been the practice of ſuch as profeſſe Religion, to give names to their children at their Circumciſion. See Luk.1.59 & Chap. 2. v. 2.

V. 7. *God unto thee*] I will exerciſe my perfections with eſpecial reſpect to thy protection, and comfort; and for thy ſake, to thy ſeed after thee. See Heb. 8.10. Revel.21.3.

V. 8. *unto thee*] See Annot. in Chap.35.verſ.12.

ſtranger] Heb. *of thy ſojourning*.

everlaſting poſſeſſion] So Eſa. 60. 21. yet this was but upon condition of the peoples part of the Covenant, which is faith, and obedience, which broken by them, they enjoyed the Land but a little while, Eſa.63.18. but to the repentant beleever, the promiſe is made good by an eternal inheritance, Heb. 9. 15. 1 Pet.1.4.

V. 10. *Covenant*] Circumciſion is called the *Covenant*, becauſe it is appointed by God as a Seal of the Covenant, and hath the promiſe of Grace joyned unto it; which is common to all Sacraments. See Exod. 12. 11. Matth.26.18. Luk.22.20. Col. 2. 12. and as it is performed, as a condition of the Covenant enjoyned by God, it is a Moral obedience; as exerciſed through faith in Gods promiſe, it is Sacramental.

V. 11. *man-child*] Male-children were onely circumciſed, becauſe the beginning of generation is from that ſex, and ſo the original of corruption by generation, was rather male then female; yet ſerved it for a ſigne of that covenant to the female ſex, becauſe the woman is of the man, as the Apoſtle ſaith, 1 Cor.11.8. and the females were accompted (as to this Sacrament) with reference to their fathers, or to their husbands; ſo that to them (if they did believe and aſſent unto the Covenant, as God ordained it) may be applyed the ſaying of the Apoſtle, 1 Cor.7.19. Gal.6 15.

foreskin] To wit, of the genital part, which ſo ſoon as ſinne appeared, was for ſhame kept out of ſight, and which is not onely corrupt in it ſelf, but the means to conveigh corruption to another, which yet God can dignifie with an holy uſe, in a Sacramental ſenſe, and hereby upon this diſhonourable part he hath ſet ſo much honour, according to that of the Apoſtle, 1 Cor.12.23. that many Nations have willingly taken up circumciſion, as an honour to themſelves; and the want of it, hath been ſometimes upbraided by way of contempt, as 1 Sam. 17. 36. The uſes of circumciſion were, partly, to diſtinguiſh Gods people from other nations, and to ſeparate them from them; ſo that, without they would yeeld to that, they were to have little communion with them. Gen.34.15. Partly, to ſignifie the cutting off of concupiſcence, and the extirpation of ſin. Deut.10.16. & 30.6. Jer.4.4. Rom.2.29. & 4. 11. Philip.3.3. Col.2.11. which cometh by that part, in propagation from man to man. And partly, to betoken the purity of the promiſed ſeed, who was to have mans nature, but without any corruption, which in ordinary generation is derived from it; and withal, not onely to be a ſigne of Gods Covenant with Abraham, and his ſeed eſpecially the godly, but to be a Seal of the righteouſneſs of faith, Rom. 4. 11. and remiſſion of ſins by the bloodſhedding of the promiſed ſeed, Heb. 9. 22. Some add, that it is a type of Baptiſm.

V. 12. *eight dayes old*] Heb. *a ſonne of eight dayes*. Yet if the child were too weak to beare circumciſion, it might bee forborne till it were ſtronger: See Joſh.5. verſ. 5, 6. but ſooner then the eighth day the child was not to be circumciſed, leſt it ſhould be too weak to endure the pain; nor were young cattel to be offered, until they had been nouriſhed ſeven dayes with the damme, Levit. 22. 27. And it was better for the mother, who, by that time, might be in better caſe to beare her part of the ſeverity of that Sacrament, (*viz.* her motherly compaſſion for the pain of her child.) Here is ground for Baptiſm of Infants; for Baptiſm ſucceedeth in the place of Circumciſion, as the Sacrament of admiſſion, or entrance into the Church, Col.2.12.

V. 13. *He that is born*] All the Males of his family, whether natives or ſtrangers, bond or free, muſt needs be circumciſed. ſo are the words of this verſe; which is to be underſtood of the children of ſtrangers, for none of them, if of age to conſent or diſſent, was to be compelled to be circumciſed; for Circumciſion was to be uſed but as a token of the Covenant, verſ.11. and he that was out of the Covenant (as all thoſe, who were not of Abrahams ſeed by the free-woman, were, unleſs they were Proſelytes, and willingly betook themſelves to the profeſſion of the Religion of Abraham, and then they were Abrahams ſpiritual, though not his carnal, poſterity) was kept out from Circumciſion alſo; upon this ground it is probably conceived, that neither Iſhmael nor Eſau, if they had been out of the families of their fathers, had been bound to receive Circumciſion.

everlaſting] The word *Olam*, or *Gnolam*, in the Original, is ſometimes referred to the time paſt, as *remember the dayes of old, remove not the ancient land marke*, Prov. 22. 28. The word rendred *old*, and *ancient*, is *Olam*, or *Gnolam* in both places. Sometimes it is taken for the time to come, and that either for term of life, as Deut.15.17. or for ſome long duration, determined by ſome notable change, or alteration of things; as the doors of the Temple, are called *everlaſting doors*, Pſal. 24.9. by which the King of glory, that is, the Ark, with Gods eſpecial preſence between the Cherubims, 1 Sam. 4. 4. was to enter; yet thoſe doors were deſtroyed with the Temple, and in the ruine of it, after the coming of Chriſt, was Circumciſion, and other ordinances of the old Prieſthood at an end; ſee Heb.7.12. Chap.8.verſ.9,10. and the Covenant may be ſaid to be *everlaſting*, in reſpect of the ſpiritual part, for which Circumciſion was ordained; and in reſpect of the long continuance of the outward ceremony.

V. 14. *cut off*] Which *cutting off*, may be conceived to be of three kinds; 1. By capital puniſhment by the Magiſtrate, on ſuch as were bound unto it, and did contemn it: 2. By excommunication of them, as not appertaining to the people of God. 3. By Divine judgement, where the former means were not, or could not with conveniency be uſed. But howſoever it fell out with offenders of full age, (for it is doubtful, how this *cutting off* ſhould be underſtood) yet it cannot be meant of Infants; for though the Septuagint add to child [*eight dayes old*] that is not in the Hebrew Text, nor can they be ſaid to break the Covenant, who can do nothing that belongeth to the keeping of it; and the words from the original may be read thus, *The male that doth not circumciſe the foreskin of his fleſh*: that is, who could do it himſelf, or actually conſent to the doing of it by another and would not: they then by whoſe default Circumciſion is omitted here are threatned, and ſo we ſee that Moſes, who ſhould have circumciſed his child, was in danger to be killed, not the child it ſelf, Exod.4. verſ. 24,25. Beſides, that the want of Circumciſion (except in caſe of contempt, or wilful neglect) was not ſo perillous and penal, (as to be puniſhed with cutting off) may appear by the omiſſion of it for fourty years in the wilderneſs, Joſh. 5. 7. which is not yet reproved in the Scripture; and the Paſſeover preſcribed to bee kept the fourteenth day of the firſt moneth upon the ſame terms, *as an Ordinance for ever*, Exod.12.14,16. and on the ſame penalty, verſ. 15. might yet upon extraordinary occaſion, be put off until the fourteenth day of the ſecond moneth, Num. 9.10, 11. and was omitted, for the moſt part, during the Iſraelites journeying in the wilderneſs; for it was celebrated but once in fourty years, nor was to be eaten by any that was not circumciſed. There was then no ſuch neceſſity to ſalvation either of the one, or the other, as that damnation ſhould be the puniſhment of a mere omiſſion, eſpecially in Infants not capable, either of the command, or contempt; yet if any not circumciſed in his childhood, ſhould, when he were come to ripeneſs of years, refuſe the Sacrament, he would become guilty of the contempt of God in it, and ſo would deſerve to be cut off, either by the hand of the Magiſtrate, or by excommunication out of the Church, or by the Juſtice of God, as in the caſe of Moſes before mentioned; and if he continued in that contumacy, he deſerved to be cut off from all communion of the Saints, both on earth and in heaven: The like commination is made for the breach of other temperary ordinances, as Exod.12.15.& Chap.32.14. Levit.7.20. & Chap. 10.6,7,9.

V. 15. *but Sarah*] That name *Sarai* (as ſome expound it) ſignifieth *my Lady*, or *Princeſſe*, or in the plural number, *my Princeſſes*: they that gave her that name wiſht her much honor, and with her name, at leaſt in their affection, prophecied of it; but that name, having a term of reſtriction, *my*, is not ſo honourable, as that which is given her by God: For now as her husbands name was changed, to note the multiplicity of his ſeed, ſo is hers for the ſame reaſon, *I* changed into *H*, the firſt letter of *Hamon* ſignifying *multitude*, for ſhe was to be a fruitful mother of much people, by the ſpreading of Iſaac's poſterity, her natural ſon; and by multiplying ſpiritual daughters, 1 Pet. 3. 6. ſo that though ſhe was but a Lady of a particular family now, ſhe was to have a female preeminence of much larger extent and compaſs.

V. 17 *fell upon his face*] See Annot. on verſ. 3.

laughed] (Pſal.126.2.) This laughing is of admiration at Gods favour, not of diſtruſt in his power, Rom.4. 19,20. though he had hitherto found an indiſpoſition in his body to beget a child, and having been ſo long without, he could not but entertain the promiſe, by way of wonder and rejoycing; and in this rejoycing, his faith might reach, as far as the joy of the Meſſiah, Luk.2.10. for our Saviour ſaith, he ſaw his day and rejoyced in it, Joh. 8. 56. and it might be ſtrange to him, that *Sarah*, whoſe preſent condition was paſt hope of conception, ſhould now bring forth; and that himſelf, having ſo long been onely an husband, ſhould now, and not before begin, to be a father, and that they both ſhould be fruitful in age, who in youth had been barren.

an hundred years old] His years at that age of the world ſeem not in themſelves to be any great impediment to procreation of children; and we read long after this, that *Cato* the famous Cenſor was Father of a child at 80 years of age; and King *Maſſiniſſa* at 86 years, Plin.Nat.Hiſt.lib.7.cap.14. But there was ſomewhat more in Abrahams caſe then mere age, to make the promiſe more admired, and that was, That he found an indiſpoſition of body to beget, as if (as to that purpoſe) it were dead, as the Apoſtle ſpeaketh, Rom.4.19. If it be ſaid, that 37 years after this, when Sarah was dead and buried, his body was not ſo dead, but that he marryed again, and had ſix children by Keturah, Gen.25.1,2. It is true, and therein God might ſhew his power, in renewing his vigour as the youth of an Eagle, Pſal. 103.5.

And ſhall Sarah] The matter was more ſtrange that *Sarah* now ſhould be a mother, then that Abraham ſhould be a father, (though the ſame reaſon be rendred for it, that is, the barrenneſſe of both, Rom.4.19.) for as females are marriageable ſooner then males, and ſo may be mothers younger then the male kind are fathers, ſo the virtue and power of conception ceaſeth ſooner then in men, as when they are about 50 years old, Plin. Nat.Hiſt.lib.7.cap.14. whereas it is uſual with men after that age to be fathers of children.

V. 18. *O that Iſhmael*] His affection to Iſhmael whom he knew, makes him leſſe glad of Iſaac, whom yet he knew not. Ignorance of better, makes many take up their content with the worſe; ſo many embrace the preſent world with little longing after the future, though much more worthy both of deſire and endeavour, becauſe they have none acquaintance with it: yet Abraham ſheweth himſelf a pious and an indulgent Father, wiſhing he might live in Gods ſight, that is, in his favour, as in the light of his countenance, Pſal.4.6. for favour is ſignified by ſight, as diſpleaſure by hiding of the eyes, Iſa.59.2.

V. 19. *call his name Iſaac*] Which ſignifieth *laughter*, from his laughing, not from hers, for yet ſhe had not laughed at the promiſe: Or, he might have his name of *laughter*, for the joy that both of them might have by the birth of ſo hopeful a ſon.

everlaſting] See Annot. on v.13.

V. 20. *Twelve Princes*] Gen.25.16.

V. 21. *But my covenant*] He promiſeth to Iſhmael a numerous and noble progeny of twelve Princes, ver.20. but his Principal bleſſing which is ſpiritual, he will ſettle upon Iſaac by ſolemn covenant.

V. 22. *went up*] He withdrew the demonſtrations of his eſpecial preſence; as Gen.35.13. Judg.13.20.

V. 23. *the ſelf ſame day*] They were well inſtructed which ſo readily obeyed to be circumciſed without reſiſtance; Which thing declareth, that maſters in their houſes, ought to be as Preachers to their Families, that from the higheſt to the loweſt they may obey the Will of God. And it declareth likewiſe, that this Sacrament was at firſt eſtabliſhed by undoubted aſſurance of Divine Revelation; for if by any authority inferiour to that it had been propoſed, it would have been rejected with indignation and diſdain, as a thing both ſhameful and painful, and in reſpect of tender infants ſinful: no wiſe Father, nor tender-hearted mother, would ever have given conſent to ſhed the bloud of their little infant but of eight dayes old; but the majeſty of the Lord ſo appeared with the appointment, that Abraham and his Family were ſoon perſwaded to it.

V. 24. *ninety years old and nine*] The age of Abraham is five ſeveral times exactly noted in the Scripture, Gen.12.4. & 16. 16. and in this place, and 25.7. with the variations of increaſe; which ſheweth Gods vigilant providence over the perſons and paſſages of the faithful, and the eſtimation he hath of them in preſerving their memory, Pſal.112.6. whereas the name of the wicked ſhall rot, Prov.10.7.

V. 25. *thirteen years old*] Hence the Arabians as the poſterity of Iſhmael going rather by example, then by rule, uſe Circumciſion not the eighth day, but at the thirteenth year, Joſephus Antiq.lib.1. at the end of Chap.12. in ſome Editions, and at the beginning of the 13. in others.

V. 26. *was Abraham*] The circumciſion of Abraham and Iſhmael is eſpecially noted, as the chief of that great family: to ſhew, that thoſe, who are firſt in honour and preeminence, ſhould be moſt forward in obedience to Gods Ordinance, how difficult, or diſtaſtful ſoever it be.

V. 27. *circumciſed with him*] It is not ſaid by whom, it is not like that Abraham alone did circumciſe them all in one day, though (no doubt) he bore the principall part in that performance, both for the Sacrament it ſelf, and the religious inſtruction, and prayer belonging to it. The Modern Jews uſe Chirurgions in that ſervice, and ſome are eſpecially imployed therein, as Midwives for child-birth, who are known by the long and ſharpned nayles of their thumbs. Of the whole manner of Circumciſion, ſee Bux. Synag. Judæor. c.2. p.71, &c.

CHAP. XVIII.

Verſ. 1. *Plain of Mamre*] See Annot. on Chap.13.18.

V. 2. *three men*] That is, three Angels in mens ſhape, ſo they ſeemed to him, and as ſuch he entertained them; and ſo (though he knew it not) he had Angels for his gueſts, Heb.13.2. and among them Chriſt, for he aſſuming an humane ſhape as the other two did, made one among them, and was the chief of them, as the title given to him, ver.3,17. ſheweth: and he is called an Angel alſo, Mal.3.1.

V. 2. *towards the ground*] He did them humble reverence after the manner of the Eaſtern Countreys.

V. 3. *Lord*] Speaking to one of them, in whom appeared to be moſt majeſty, he calleth him *Lord*, and that truly; for he is indeed the Lord not only of men, but of Angels, Heb.1.6.

V. 4. *waſh your feet*] For men uſed becauſe of the great heat to go bare-footed in thoſe parts, either altogether bare, or with ſandals which had ſoles below, but were open above, and faſtned to the foot with a buckle or lace: therefore it is noted by the Apoſtle for an act of charity to waſh the Saints feet, 1 Tim.5.10.

V. 5. *a morſell of bread*] He ſpeaks ſparingly, but entertains bountifully, verſ.6,7. It is good to have our deeds exceed our words.

comfort] Heb. *ſtay*, Iſa.3.1.

therefore are ye come] (Chap.19.8. & 33.10.) As directed to me by the ſpecial providence of God, to give me occaſion and opportunity to expreſſe my reſpect, and to do offices of charitable obſervance unto you.

V. 6. *unto Sarah*] Though *Sarah* were a great woman, ſo great, as to be ſtyled *Lady*, or *Princeſſe*, having at leaſt three hundred and eighteen ſervants under her, yet ſhe is bidden to make ready meal, knead and bake cakes of it; and if ſhe did it not with her own hands, ſhe was (at leaſt) to overſee the doing of it in due manner, and with good diſpatch: A good example for great Ladies, that they do not think themſelves too great or too good to play the good huſwives. See Prov.31. from verſ.10. to the 24.

three meaſures] The leaſt meaſure among the Hebrewes, was of the quantity of an Hans egge, whereof twenty four make a *Cab*, and ſix *Cabs* are thought to be one of theſe meaſures.

fine meal] Well and curiouſly ſifted for the ſeparation of brans, and all the groſſer part of the corn when it cometh from the Mill.

V. 7. *ran*] This hoſpitality of Abraham is very commendable, not onely for the plenty of proviſion, and choyce of the beſt, but for the ſpeedy preparation.

V. 8. *eat*] As God gave them bodies for a time, ſo he gave them the faculties thereof to walk, to ſpeak, to eat, and drink, and ſuch like; yet what was let into body in an extraordinary manner, might afterwards be reſolved into ayr; and what they did might not be ſo much by any natural faculties of thoſe bodies they aſſumed, as by a ſupernaturall application of thoſe parts they had to what they did; and though our Saviour ſay, Luke 24.37,38,39. that a Spirit hath no ſuch parts as man hath, and therefore gives them ſenſible ſatisfaction by handling that he was no ſpirit, yet ſpirits might, and ſometimes did aſſume humane ſhapes.

V. 9. *Where is Sarah*] This queſtion is moved not out of ignorance, but to take an occaſion by it for what was after to be ſaid, as Gen.4.9,10.

V. 10. *return*] Heb. *returning I will return.* By a viſitation of performance, as now of promiſe.

time of life] (2 King.4.16. Rom. 9.9.) Some refer this to the Angel, as if he ſhould ſay; *If I live*, &c. but then it muſt be taken after the manner of men, for Angels die not. Or, *according to the time of life*, may import as much aſſurance of the thing, as of the life of an Angel, who is immortal; or, when the child ſhall come into this life by thy conception and delivery, wherein was an implicite promiſe both of the mothers and of the childs life alſo, this God could have effected preſently, but he would not haſten the pace of production before the ordinary time of bringing into life.

behind him] It ſeemes by this time he was neerer the Tent then Abraham was, and ſtanding with his face towards Abraham without it, Sarah was at his back; being in the door of the Tent.

V. 11. *ſtricken in age*] Though Abraham, being 99. years of age, was paſt the prime of his ſtrength, and ſo in a declining ſtate of body, and in reſpect of fruit as a dead tree in his own conceit, Rom.4.19. (eſpecially, having continued childleſſe until this time) yet living to the age of 175 years, he was not ſo far decayed, as to be altogether unapt for the begetting of a ſon. See Annot. on Chap.17.17.

manner of women] Who have helps to conception, which after that age do uſually ceaſe with that ſexe, though ſometimes they may continue longer, and ſome now and then conceive with-

out them. *Arist. hist. animal. lib.7. cap.2.* and it is reported by *Pliny*, of one that bare a child at sixty years of age, at another at eighty: *Plin. Nat.Hist. lib.7. cap. 14.* Howsoever Sarah being of this age, and state of body, the prediction of her childbearing, must needs be of Divine revelation, and the accomplishment of it by a Divine virtue.

V. 12. *laughed*] Not as Abraham did out of joy and admiration, Chap.17.7. nor as the wicked, by way of derision; but out of some diffidence mingled perhaps with some degree of irreverence, by reason of her own defect of Faith, for the rather had respect to the order of nature, then believed the promise of God: but this was at the first apprehension of the news, which then seemed to be more strange, then true, but afterwards she recollected her religious thoughts of God, and believed that which at first she but admired, rather then believed. See Heb. 11. 11.

within her self] Secretly, which gave her confidence to deny what she did, but that was then turned into fear, when she saw had to do with one that could discover what unto men was most she concealed.

my lord] Though she failed of Faith in the promise, the was not wanting in her due respect to her husband, whom in her heare she honoured as her Lord, and not only termed him so in outward speech, 1 Pet.3.6.

V. 14. *too hard*] See the Annot. on Chap.17.1.

V. 15. *she was afraid*] To her weaknesse of Faith, she addeth the telling of an untruth; and fearing to receive a rebuke, the is not afraid to defeave it by denying what the did. Such failings of the godly are noted not for imitation, but for caution.

V. 16. * *bring them on the way*] * Act. 20.38. Rom. 15. 24. 1 Cor.16.6.11. Tit.3.13.

V. 17. *Lord*] *Jehovah*, the Hebrew word fheweth, that this Angel was *Christ*; for this word is onely applyed to God.

hide] As it is a part of friendship to have the same friends, and the same enemies, and to communicate in secret counsels, so God fheweth that he taketh Abraham for his friend. 2 Chro. 20.7. in both; for the former, see Gen.12.3. and for the later, this place is sufficient evidence, where it appeareth, that God fheweth himself as a familiar friend to his faithful, and obedient servants, communicating unto them his secret counsels, Gen. 6.13. Psal.25.14. Amos 3.7. Joh.15.15. They then, being so instructed of God, may well be wiser then other men, Psal.119. 98,99. This Judgment was the more meet to be revealed unto Abraham, as to a chief member of the Church, and mighe and would thence give good documents, and instructions to his Church. Whereof God giveth him a very good testimony, vers.19. and it was also to give him occasion to exercise his charity and devotion in praying for the Sodomites.

V. 18. *a great Nation*] By reason of his multiplyed posterity.

blessed in him] That is, by reason of Christ descended from his loynes.

V. 19. *I know*] God knoweth not only what a man is, but what he shall be; not only what he doth, but what he will do; therefore we must not measure his dealing with men by mens rules or examples, whoknow no further then for the present.

he will command] (Gen.28.1. Deut 32.46. Prov.6.20.) That which is here said of Abraham, should be done by every father of a Family; who is so religiously to order his houshold, as to make it like unto a Church: so it is like Philemon did, vers.2. Though the Church in his house might be also the Assembly of Christians in the Primitive and persecuting times of the Gospel.

after him] The godly precepts of parents, and masters, binde their children and servants to obedience when they are dead. See Jer.35. from the 16. to the end of the Chapter.

that the Lord may bring] Mans obedience is no meritorious cause, though it be a condition of Gods beneficence; his love is the root, the goodnesse, and good things of his children the fruit of it, Deut.4.37.

upon Abraham] The happy condition of posterity redounds to the honour, and to the comfort of their progenitors; and so or the contrary parents may be faid to suffer in their children, Mat.15 22.

V. 20. *the cry*] The notice that God takes of sin is figurative-ly set out by a great cry or noyse that cannot but be heard; be the sin never so secret or silent, he knowes it as well as that which is most open and clamorous.

Sodome and Gomorrah] There were two Cities more destroyed with fire and brimstone, but he nameth only these two, as being more notable for estate and greatnesse, and more notorious for lewdnesse: they were guilty of other sins besides these expressed in this flore. See Ezek.16.49.

V. 21. *I will go down*] (Gen.11.5. Exod.3.8. Mic.1.3.) God speaketh after the manner of men, to let them know, that he taketh especial notice of notorious sinners, and will take a course to punish them; and to set them an example to enter into Judgment with good advice, as Job faith of himself, *The cause which I knew not, I searched out*, Job 29. 16. But God knoweth all things presently, without searching, though never so secret; certainly, without erring, though never so doubtful, in respect of men. See Chap 2.19.

cry] Our sins cry for vengeance, though none accuse: it is a figurative phrase, importing that God is much provoked before he punish, Jonah 1.2. See Annot. on vers.20.

V. 22. *stood yet before*] Abraham by this time knew him, whom he talked with, to be God, to whom he fueth as to the Judge of all the world; and he taketh it upon him, and answereth as having the power of God to save, and to destroy; when the other two, that were with him, were gone before toward Sodome.

V. 23. *the righteous*] (Ezek.9. & Chap.21.3.) That is, such as his Nephew Lot, or others who were not guilty either by act, or approbation of those hainous crimes, which called for vengeance upon that sinful City.

V. 25. *shall not the Judge*] And in this negative question is emphatically implyed an affirmative position, which is, that God, above all others, must and will do right, because from his Judgement there is none Appeal.

V. 27. *dust and ashes*] Dust, by the basenesse of his original, and end for his bodily part, Gen.3.19. and ashes, as deserving to be burned to ashes, if God should deal with him rather in justice then in mercy: of this he is the more apprehensive, by his neerer approach unto God. See Isa.6.5. Luk.5.8.

V. 32. *this once*] If God refused not the prayer for the wicked Sodomites, even to the sixth request, how much more will he hear the prayers of the godly for the afflicted Church? In this intercession of Abraham, his charity, his humility, his modesty, his fervency and importunity, excellent qualifications for a petitioner to God, are worthy to be observed and ufed in prayer. It is to be noted, that he prayeth not for Lot in particular, not doubting but God would fet him in safety from punishment, as well as he had kept him from society in sinne. See vers.23.

ten] He speaks of Sodome only, (and in Sodome (as some conceive) with especial respect to Lots Family) which had most provoked God to wrath, and which for Lots sake he desired most to be spared. God declareth that his Judgments were done in great mercy, for as much as all were so corrupt, that not onely not fifty, but not ten righteous men could be found there, and also that the wicked are spared for the righteous sake. See Gen.13.3. Jer.5.1. Isa.65.8. yet these he acts of especial grace, granted to great Favourites, as Abraham was; but are not to be drawn into a general rule, Ezek.14.18.

CHAP. XIX.

Vers. 1. *Two Angels*] Two of the three where with God entertained Abraham, wherein we see Gods provident care in preferving his, albeit he reveal not himself to all alike; For Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him, Gen.18.2. of which three, one was God, or the Son of God; Called an *Angel*, Mal.3.1. though in the resemblance of man; who stayed with Abraham while the other two went toward Sodome, Chap. 18. 22. to destroy it, vers. 13. of this Chapter.

in the gate] As Abraham at his Tent door, Chap.18.1. where he might best observe who were the meetest objects for charitable entertainement, especially strangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the streets all night.

V. 3. *pressed upon them*] That is, prayed them instantly.

turned in] In the precedent verse they said they would abide in the street all night, and they meant sincerely so to have done, if Lots importunity had not prefled them to turn in to him; for a slight invitation may be seriously refused, and that which is serious and urgent accepted afterwards, and that without either hypocrisie in the one, or levity in the other. See the like, Luk. 24.28.29.

eat] See the Annot. on Chap.18.8.

V. 4. *old and young*] All the people; nothing is more dangerous, then to dwell where sin reigneth, for it corrupteth all: see Exod.16.2. Jer.9.4. & 32.32. Ezek.14.5. Nah.3.1. therefore better to stay all night in the streets as the Angels spake, vers.2. then to take up a lodging with such lewd hosts as the Sodomites were. And here we see that community in consent is no good argument of a good cause, for the whole City is assembled for a meet wicked purpose against godly Lot, and his heavenly guests.

V. 5. *know them*] The Scripture in this word, *knowing*, modestly intimateth a most immodest meaning, not fit to be mentioned in plain terms. See Gen. 4.1. Num. 31. 17. Judg. 19. 22. This sin is from these men (men in shape, though worse then beasts in their lusts, as the angels in humane appearance were better then men) called *Sodomite* (as the buying of spiritual things from *Simon Magus* his offer, Act. 8. 18. is called *Simony*) and it is an abuse of either sexe against nature; see Levit.Chap.18. 22, & 20.13. Rom.1.23.24. wherein the Sodomites were most impudent, Isa.3. 9. and to their impudence was added violence, as by those sons of Belial, Judg. 19.22.

V. 7. *brethren*] Not by blood, or affinity, nor by profession of Religion; but by community of nature, and vicinity of dwelling. In this courteous compellation, and submissive supplication to those, who were disposed to do the foulest deeds that could be, he fheweed his patience and his prudence; when many are vehemently bent against one, smooth words must serve in stead of rough resistance; this is according to the Apostles counsel, 2 Tim.2.25.

V. 8. *daughters*] He deservedly praise in defending his holy and honourable guests from disfourmable violence, and violation of their purity. but he is to be blamed for seeking unlawful means; for we may not do evil that good may come thereof, Rom. 3. 8. and it was the more evil because his daughters were betrothed, and in a manner married, vers.14. though yet virgins, vers.8. and howsoever it had been more shame in the Sodomites to offer that abuse to his guests, it was more sin in Lot to offer to prostitute his daughters to their brutish and boundlesse lusts. Some think he made this motion, making account that such an offer would qualifie them so, as to take them off from both; as if one should pacifie an enraged man against a third person, by offering a dagger to kill himself to spare the other; or as Reuben, Chap.42.37.

for therefore] That I should preserve them from all injury; that was Lots intent in his invitation, and thereto they yeelded their consent, as if they came of purpose to put themselves under his protection.

V. 9. *Judge*] When the godly do but their duty, the wicked impute unto them usurpation above right, Exod.2.14. 2 Chro. 25.16.

worse] The wicked become worse by that which should make them better, and from shamelesse impudence, proceed to fearlesse violence.

V. 11. *with blindness*] Which though it were universal as the sin was, yet it was not total, for it seems they could discern the house, but not the door, as the *Aramites*, who had but a dim or confused sight, when they followed the Prophet they knew not whither, 2 King.6.18. The same word that is here ufed for *blindness*, *for blindnesse* in the plural number, because of the number of those that were blinde, or the extraordinary manner of the blindness it self) is ufed but once more in the Scripture, that is, 2 King.6. 18. for the blindnesse of the Aramites, who had such a glimmering of sight that they could follow the Prophet, though they did not distinctly discern who he was, or the way they went, or the City where they were: See Mar. 8. 24. Luk 24.16. And this blindness might be occasioned by the Angels representation of the door, as a continued wall, or of another figure then appeared before, or by thickning and darkning the air, that it could not clearly convey the species to the eye, or by weakning the eye-sight, or troubling the common sense, that it could not plainly distinguish of the objects presented unto it, which sometimes we may discern in drunkards, who have their eyes open, and yet do not distinctly discern what is fet before them. The Sodomites eyes being before (as Saint Peter speaketh) *full of adultery*, 2 Pet. 2. 14. *that cannot cease from sin*, but still lustfully gazing after beauty without distinction of male or female, were justly and justably punished in this fort.

V. 12. *sons in law, or sons*] They mention these several titles to note how gracious Lot was, that for his sake those that pertained to him, under what relation soever, should be preserved, if they would be warned of the danger; but it seemeth Lot had no sons of his own, else he would have spoken to them as well as to his sons in law, vers. 14. whether he had other daughters then those two, whom he offered to the Sodomites as pure virgins, vers. 8. may be doubted; if he had not, these sons in law were yet but esposed to them, because they were virgins; and the word [*married*] vers. 14. may according to the Original be rendred [*taking his daughters*] that is, *about to take*, as well as *had taken* them to wife, or *should marry* (as some Translations vary the reading) See Deut.22. vers. 23,24. & Gen.38.11,14. & Marth. 1. vers. 18, 19, 20. & 25. and these espousals were usefull and commendable preparatives before the consummation of marriage.

V. 15. *which are here*] Which phrase doth not necessarily imply that Lot had other daughters elsewhere, for *which are here*, or *found*, is according to the Hebrew word, no more then *which*.

iniquity] Or, *punishment*. So neer of kin are sin and punishment, that the one followeth the other, as the effect doth the cause, and that one name may serve to signifie both: see Gen. 4.7. 13.

V. 16. *laid hold*] The mercy of God striveth to overcome mans flowneffe in following his calling. See Joh.6.44.

V. 17. *he said*] That is, neither of the other two Angels, but he who staid behind with Abraham, Chap. 18. 22. while they went toward Sodom, and now in their return met them, and made himself known to Lot, as the passage betwixt them in the ensuing verses shews.

look not behind] (Luk. 9. 62. Matth. 24. 18.) The words though particularly spoken to Lot, were (as the event fheweth, vers.26.) directed to the rest, who were so farre to renounce the delights, and to detest the lewdnesse of Sodom, and to make so much haste from it, as not to vouchsafe a locke towards it.

escape lest] Humane means is not to be contemned, though the deliverance be of Divine grace, See v. 12. & Rev. 18. 4.

V. 18. *not so*] (Act. 10. 14.) Lots infirmity of faith, and fearfulnesse here appears, which makes him speak, as if he saw a better way of security to himselfe, then God had fheweed him.

V. 19. *I cannot escape*] See Annot. on v.22.

V. 20. *a little one*] A place for the smalnesse of it of no great importance, but to be made an example of vengeance. The name of the City, *Zoar*, or, *Tsoar*, verf. 22. signifieth *little*; and being so, it is like there was the lesse sin, and the more safety; and it was but a little way off, and so Lot might be sooner there, then at the mountain.

V. 22. *I cannot*] Because Gods commandement was to destroy the Cities, and save Lot; it was thus decreed by God, and this it needs must come to passe; wherein appears how much the wicked are beholding to the godly for their company, and how much the godly are bound to God for his benignity. See Isa.65.8.

Zoar] Which before was called *Bela*, Chap. 14.2.

V. 24. *Sodom and Gomorrah*] And the neighbour Cities, Jer. 49. 18. to wit, *Admah*, and *Zeboim*, mentioned as examples of Gods wrath, Hos. 11. 8. and all four are named together, as partners in the same punishment, Deut.29.23.

brimstone and fire] A fit punishment for so horrible a sin; the stinke of brimstone and the heat of fire, answering to the noysomenesse and burning of such uncleannesse; a sin so contrary to God and man, that nature seems to be inverted to punish it, and the pains of hell to come down from heaven, fire, contrary to its nature, descending, and rain, contrary to its nature, not quenching, but burning where it fell.

from the Lord] That is, from himself, after the Hebrew phrase, putting the Noun for the Pronoun, as Gen.1.27. and 2 Chron.7. 2. and this fheweing, that this fierce vengeance came not from any inferiour, but from the supreme cause, even God himself. They who understand this place so, that the Lord raining from the Lord, should be meant of God the Son, raining from God the Father, shew an attentive mind to the doctrine of the Trinity; but hence to argue for that point against the Jews, or Anti-Trinitarians is not so proper, since they may alledge there is an Hebraisia in the phrase, whereby the Noun is ufed for the Pronoun, (as hath been faid and fhewn out of Scripture:) therefore the Syrnian Counsel, which anathematizeth those that deny this place for a proof of the Trinity, was rather rash then truly religious. See Caranz. Sum. Concil. fol. 9. p.b. in duodecimo.

V. 25. *and all the plain*] Which had five Cities in it, *Sodom*, and *Gomorrah*, *Admah*, and *Zeboim*, and *Zoar*, whereof all, but the last and the least, were consumed by the miraculous judgement, vers.24. See Deut. 29.23. which made the Lake *Asphaltites*, called the *dead Sea*, because no living creature is nourished in it, or the *salt Sea*; See Annot. on Chap. 14. 3. which in breadth, is about five or six miles, in length, about four or five dayes journey; of which memorable and horrible things are reported by Josephus de Bello Judaico, lib. 5. cap. 5. and Adrich. Delph. Theatr. terr. Sanct. in the Tribe of Judah, p. 52. nu.186. p. 44. nu.66. and in particular, he reporteth, that there are trees bearing fruit, fair without, and but with a touch falling into ashes; the like is testified by Solinus, cap. 48. and by Josephus in the place forecited. So doth God turn *a fruitful land into barrennesse for the wickednesse of them that dwell therein*, Psal. 107. 34.

V. 26. *looked back*] As too much minding the wicked City, or too little heeding the prohibition of God, who was to be obeyed to a glance or look of the eye, though that glance would have saved those Cities.

pillar of salt] That place is noted for Salt, as well as for Brimstone, Gen. 14. 3. & Deut.29.23. This change was made as touching her body only; some think she was strook dead with lightning, and that her body was hardned, and fixed in the place where it flood, and that it was of a salt and brackish smell, & therefore was called a *pillar of salt*. But Josephus, according to the letter of the Text, saith, that was turned into *a pillar of salt*, Antiq. lib. 1. cap.12. and that he hath seen it, and that it remained unto the day wherein he writ the report of it: and Plin. Nat. Hist. lib.31. cap.17. maketh mention of salt so hard, as to serve for slate for the building of houses, and to hold out

against all means of melting. However, this change was a notable monument of Gods vengeance (so all that passed that way) for perpetual memory thereof; for sale preferveth things from perishing and putrefaction, therefore a perpetual Covenant is called a *covenant of salt*, Num. 18. 19. 2 Chron. 13. 5. and we muſt keep her judgment in memory, for a caveat againſt Apoſtaſie in the leaſt degree, by virtue of our Saviours memorandum, Luk. 17. 32.

V. 29. *remembred Abraham*] It is not unlike that Abraham made particular intercession for Lot, at leaſt, that he had him in his mind when he prayed for Sodom; the prayer of one faithful perſon avails much for another, Jaſhen. 21. And Lot had the more need of Abrahams prayer, becauſe, for his living among the wicked, (when he might have done otherwiſe) he deſerved to be made partaker of the temporal punishment.

V. 30. *mountain*] He was bidden before, verſ. 17. to fly to the mountain, but refuſed, and made choice of *Zoar* as more ſafe; now he is afraid of *Zoar*, and flyeth for refuge to the mountain. Want of faith in God, and obedience to God, makes us fickle, and unſtable, as Jam. 1.8.

feared to dwell in Zoar, and dwelt in a cave] His fear might be left Zoar might be guilty of the ſame ſins for which Sodom was conſumed; or, that he as a noted oppoſite to the Sodomites, ſhould be accuſed as ſome cauſe of their calamity; for the wicked are very forward in criminal charges againſt the godly; witneſs the complaints of the Heathens againſt the ancient Chriſtians, to whom was imputed whatſoever miſchief, whether from the hand of God or man, befel mankind. See c. 19. 9.

V. 31. *not a man*] Meaning in the Country, which the Lord had now deſtroyed; being ſhut up in a cave, they expected no acceſs of others unto them; elſe from the mountain they might diſcern *Zoar* remaining, and might (but that their mind were troubled) have thought of their Uncle Abraham, and his numerous family, who lived out of the compaſs of this terrible deſolation, though not very far from the places that were deſtroyed: See v. 28.

V. 32. *decaye*] For he would never have done that abominable act, if he had not been overcom with wine, which might make him forget what was become of his wife, and ſo cauſe him not to doubt but that ſhe was in his bed.

V. 33. *perceived not*] It pretendeth drowns both the understanding, ſenſe, and conſcience: See verſ. 35.

V. 34. *this night alſo*] Lot offended againſt the chaſtity of both his daughters, in offering them up unto the Sodomites, and they now conſpire againſt his chaſtity, ſo is he puniſhed in the ſame kind, wherein he offended; which is juſt, as from God, though evil in them, ſee Judg. 1. 7. 1 Sam. 15. 33. 1 King. 19. 21.

V. 36. *with child*] Thus God permitteth him to fall moſt horribly in the ſolitary mountain, whom the wickedneſs of *Sodom* could not overcom; God ſuffers ſuch commixtions to take effect, while he makes more lawful conjunction fruitleſs, for the greater ſhame of the fact.

V. 37. *Moab*] Signifieth *of the father*, or, according to the meaning, *a ſon begotten by my father*. See Annot. on verſ. 8.

Moabites] Who, as they were bonds of horrible increſt, ſo were they and their poſterity vile, and wicked: ſee Numb. 21. 29. & Chap 25. verſ. 1, 2, 3. yet of ſuch came virtuous *Ruth*, Ruth. 3. 11. and of her was our bleſſed Saviour lineally deſcended, Mat. 1. 5. So can God out of the corrupteſt ſtock produce the moſt pleaſant, and wholeſom fruit.

V. 38. *Ben-ammi*] That is, *ſon of my people*: ſignifying by this, and the former name *Moab*, verſ. 37. that they rather rejoyced in their ſin then repented for it: Or, rather in their fruitfulneſſe then in their offence; for they minded not carnal pleaſure ſo much as the propagation of poſterity, and to preſerve ſeed of their religious Father; in whoſe example we ſee many proofs of humane infirmity, as in the inconſiderate offer of his daughters to the Sodomites, his feeble faith touching his ſafety; fruit in the Mountain, then in Zoar; his drunkenneſs and increſt, though without his knowledge, which are recorded for Caution againſt preſumption; for in many things we ſin all, ſaith Saint James, Jam. 2. 8. and againſt indiſcreet imitation of the examples of the beſt, which we muſt take but with limitation, 1 Cor. 11. 1. and for conſolation of thoſe that offend of frailty; for notwithſtanding his diſtruſt, and in part diſobedience, his faith was accepted, verſ. 29. and other the worſt of all this, the holy Spirit maketh honourable mention of him by Saint Peter, God *delivered Lot vexed with the filthy converſation of the wicked*, 2 Pet. 2. 7.

CHAP. XXI.

Verſ. 1. *THeme*] That is, from the Plain of *Mamre* where he entertained the Angels, Chap. 18. 1. and where he had abode above fourteen years; hee removed thence, haply, becauſe the aire was leſſe wholeſome, being neer that noyſome ſulphurious Lake, which was a memorial of Gods vengeance on thoſe wicked Cities deſtroyed by fire and brimſtone. The diſtance betwixt the two places, is meaſured to ſix leagues.

Kadeſh and Shur] Two deſerts.

Gerar] The name both of a Country and City of the Philiſtines, bordering upon the Southern part of Canaan.

V. 2. *ſaid of Sarah*] That is, to thoſe that aſked of him.

my ſiſter] Abraham had now twice fallen into this fault; ſuch is mans frailty, that the beſt may fall into the ſame fault more then once. So Jehoſaphat, though reproved by Jehu for joyning in league with wicked Ahab, 2 Chron. 19. 2. did again do the like in his confederacy with Ahaziah, and was again reproved by another Prophet, 2 Chron. 20. 37. See Annot. on Gen. Chap. 12. 13.

Abimelech] A name uſual among the Kings of *Paleſtine*, as *Pharaoh* with the Kings of *Egypt*; it is compounded of benignity and authority, ſignifying, *a Father* and *a King*, for Rulers (and among them Kings are the chief) are Fathers to ſuch as are ſubordinate to them, as 2 King. 5. 18. Job 29. 16. and under that title are they to be honoured by the fifth Commandement; and hereby is implyed that they muſt rule with indulgence, as Fathers; and their ſubjects obey with benevolence, as children.

V. 3. *dream*] Dreams, for the moſt part, proceed of multitude of buſineſs, or thoughts of the day, Eccleſ. 5. 3. Or from the temperament of the body, or diſpoſition of the mind; but ſometimes they are ſent of God, though very rare; and when they are ſo, they are for the moſt part imparted to holy perſons, and for holy and weighty reaſons; and they bring their evidence and aſſurance with them, that they are no illuſions of Satan, or of vain fancy, or fiction, as thoſe reproved by the Prophet Jeremiah, Chap. 23. verſ. 25, 27. And hereby God hath a preeminence above all humane teachers, for they can teach onely ſuch as are awake, whereas he can inſtruct ſuch as are aſleep in their dreams, and thereby he can work both the conviction, and converſion of a ſinner. See Chap. 20. 3.

dead] This was ſaid to him, when Gods hand was upon him in the plagues he ſent upon him and his houſhold, which were not deadly; but now to prevent the accompliſhment of his purpoſe, and the further puniſhment due unto it, God cometh upon him with this commination; which ſheweth how greatly God deteſteth the breach of marriage; This death was deſerved by that he had done already, and purpoſed to do; and had been certainly inflicted, if he had perſected his ſin. See verſ. 7. See alſo, Chap. 2. 17. & Joh. 3. v. 18.

V. 4. *not come neer*] He was kept at a modeſt diſtance from her, by Gods reſtraining power, ver. 6.

righteous nation] Here he confeſſeth that God would not puniſh him, but upon juſt cauſe; therefore wherſoever he puniſheth, the cauſe is juſt, he conceiveth that the plague which his family felt, was for his ſake inflicted upon his other ſubjects, as well as on his own family; for many times the ſubjects ſmart for the ſins of the Rulers: whereof there is example, not onely in the Scripture, as here, and Chap 34. 24. & 2 Sam. 24. 17. but in humane ſtories; and he accounts himſelf and his people righteous, becauſe they knew not Sarah to be a wife.

V. 5. *integrity of my heart*] As one falling by ignorance, and not doing evil of purpoſe, nor thinking to any one any harme; or not meaning to enjoy her otherwiſe then as his lawful wife, though he had one before, verſ. 17. for Polygamy was not taken for a ſin in thoſe dayes.

V. 6. *I withheld thee*] God maketh the reſtraint of ſin, Gen. 31. 7. & 1 Sam. 25. 26. and the hearts of Kings are in his hand, Prov. 21. 1. and he doth it ſometimes by ſecret inſtinct, ſometimes by open inſtruction, and ſometimes by divine correction, as in this place.

from ſinning] If Abimelech had lien with Sarah, though he knew not that ſhe had an husband, he had ſinned; for ignorance though it be an excuſe in part, doth not excuſe from the whole, Luk. 12. 48.

againſt me] Though the ſin were immediately againſt Abraham's right, and Sarah's chaſtity, yet God having forbidden all unlawful actions, he cannot ſin againſt man, but he muſt ſinne againſt God. See Gen. 39. 9.

V. 7. *reſtore*] Reſtitution of that which is unlawfully taken, muſt be made before ſin be remitted, or puniſhment removed. See Lev. 6. 4, 7.

a Prophet] That is, one to whom God revealeth himſelf familiarly; and by the Spirit of Propheſie he did foreſee Chriſt many hundred years before he was born, Joh. 8. 56. and no doubt as a true Prophet did foreerd and inſtruct others concerning his coming in the fleſh, therefore do him no harm, Pſal. 105. 15. *He reproveth Kings for their ſakes*, ſaith the Pſalmiſt, alluding to this of Abimelech and Abraham.

and thou ſhalt live] A godly mans prayer is a ſoveraign cure of Gods Ire; Ezra. 13. 6. whereby the pooreſt Chriſtian may grattifie the greateſt King.

all that are thine] One ſin of one man, eſpecially of a publick perſon, may raiſe Gods wrath to the ruine of many

2 Sam. 24. 17. wherein (though as from God they may juſtly ſuffer for their own ſins) their ſuperiours are puniſhed, in regard of their intereſt in them, and participation with them.

V. 9. *offended thee*] To bring one to ſin is rather an act of grudge, then of reſpect and love. See Rev. 2. 14.

kingdome] See Annot. on ver. 7.

V. 11. *fear of God*] He ſheweth that no honeſty can be hoped for where the fear of God is not. See Gen. 42. 18. & Prov. 16. 6.

V. 12. *my ſiſter*] By *ſiſter* he meaneth his neer kinſwoman; for ſo ſhe was by the Father, ſee Gen. 13. 8. and ſhe is thought to be the ſame with *Jiſcah* the daughter of *Haran* Abrahams brother, Gen. 11. 28, 29. Of ſuch marriages ſee Annot. on Chap. 11. 29. & on Lev. 18. 14.

the daughter of, &c.] That is, my fathers grand-child (for grand-children are reputed as ſons and daughters, Chap. 31. 28. Exod. 2. 18.) but not the grand-child of my mother, becauſe it is like, his brother *Haran* and he had divers mothers, though the ſame father.

V. 16. *a covering of the eyes*] Moſt Commentators complain of the difficulty of this place, which is covered or veiled over with ambiguity of the pronoun, *Hu*, and of the noun *Cheſeph*; the former word is rendred as, referring to the gift of the King, or to the perſon of Abraham; and the word *Cheſeph* is tranſlated (by the beſt Hebricians) *pieces of ſilver*; and thoſe pieces ſome will have to be very little pieces of ſilver; ſome half a ſhekel; ſome a whole ſhekel; hence the ſenſe may be, referring *Hu* to the gift, that with that money (if ſie were a ſmall piece like the Spaniſh Marevedines) whereof fourty make up the price of a Romane penny, *Marian. de ponderibus & Menſuris, cap. 23. p. 119.*) ſhe might buy her a veil; as if it were half a ſhekel, or a whole one, it might buy her many veiles from time to time, as ſhe ſhould have occaſion to uſe variety or new ſupply; and it is probable it might be ſhekels, (or ſome coyn of value) both becauſe he was a King that beſtowed the gift, who was like to be more liberal then another man; and becauſe the obſervation of ſome concerning the word *cheſeph* (which ſignifieth *ſilver*) is, that when it is named alone it ſtands for a ſhekel; as Num. 7. 85. as where *ſhekel* is ſet down and the meal not expreſſed, it is meant of *ſilver*, and not of any other metal; as Exod. 30. verſ. 13. 15. compared with Chap. 28. 25, 26. and ſo this with the ſheep, oxen, men-ſervants, and maid-ſervants given to Abraham, with liberty to live where he liked in his Land, was as well a royal munificence, as a reaſonable recompence for the wrong done unto him. Of *ſhekels* ſee Annot. on Chap. 23. 15. And the uſe of the veile *ſome conceive to be to conceal her beauty*, (that others might not be tempted by it;) *others*, that by wearing of a veile ſhe ſhould profeſs her ſelf a married woman, (as Rebekah, Chap. 24. 65. See 1 Cor. 11. 10. and ſo might not be miſtaken and ſolicited as a ſingle woman, as now ſhe was thought to be by Abimelech, ver. 5. and by Pharaoh before, Ch. 12. ver. 15.) Others, *thereby ſolemnly to cover her ſelf*, becauſe her deceit was now detected. Others, *to make her ſo hideous and glorious, as to caſt a kind of awefull fear on beholders, that they might not* (at leaſt any of the vulgar ſort) *preſume to violate her chaſtity*. Or (thoſe the two firſt Expoſitions are worthy of the firſt place for probability and appearance of truth and pertinency to the words of Abimelech; But if we refer the word *Hu* to the perſon, it importeth that by owning and acknowledging ſo worthy a man for her husband, the reverent regard of him ſhould ſtand betwixt her and the eyes of wantons; ſo that ſhee ſhould be thereby as veyled, or covered as with a veyl, that they could not ſee her, at leaſt they would not luſtfully look upon her, with any hope to enjoy her.

unto all that are with thee and with all] There is no more in the Hebrew Text; therefore for ſupplement of the ſenſe the word *others* or *elſe where* is to be added; the meaning is, that ſhee muſt make uſe of her veyl in their company with whom ſhe commonly converſeth, that they may not have ſuch a full view of her beauty as may invite their concupiſcence to deſire it; and when ſhee goeth abroad where ſhe is not known, ſhe muſt put on her veyl, where ſhe may not only be luſtfully looked on, but others deceived, as Abimelech was.

reproved] God cauſed this heathen King to reprove her, becauſe ſhe diſſembled, ſeeing God had given her an husband as a veyl and defence; and ſhe was reproved not onely by words, but by deeds, for his integrity compared with her deceitful and dangerous enſnaring of her ſelf and him, makes her the worthier of rebuke; eſpecially if he be conſidered as an heathen King; ſhe as a profeſſor of the right faith, and religion, and the wife of a Prophet.

V. 18. *cloſed up*] So that (as many obſerve) ſuch as were not with child could not conceive, and they that were with child plague then this; for if that were all, it could not ſo ſoon be obſerved as a common chaſtiſement; and this was ſo both to male and female, for it was upon Abimelech as wel as upon his wife, and other women, verſ. 17. It is like then thoſe paſſages of nature which appertain to generation and conception, were ſo ſhut up, that men and women could not but with pain, and without hope of iſſue company together. Thus is barrenneſſe ſometimes the puniſhment of incontinency, whereof there is a memorable example in *Salomon*, whoſe 1000 female bed-fellows left him but one ſon, *Rehoboam*, to reign in his ſtead, and him ſuch a one as was nothing like his father, either in prudence or proſperity.

CHAP. XXI.

Verſ. 1. *VIſited*] *Viſiting* is ſometimes taken for ſome actual evidence of thoſe he loveth. See Exod. 4. 31. Ruth 1. 6. as the *Lord* 21. And as for production, ſo for preſervation, *Thou haſt granted me life, and favour, and thy viſitation hath preſerved my ſpirit*, Job 10. 12. And it is uſed not only of temporal, but of ſpiritual favours, as of that moſt gracious miſſion of the *Meſſiah* our bleſſed Saviour, of which it is laid in the Song of Zachariah, *He hath viſited and redeemed his people*, Luke 1. 68. And it is alſo uſed in a ſenſe of ſevere juſtice, as in the ſecond Commandement, Exo. 20. 5. & Deut. 2. 9. and in many more places: But here Gods viſiting of *Sarah*, is the juſt performance of his gracious promiſe for her fruitfulneſſe at the time prefixed, ver. 2. foretold, Chap. 18. ver. 10. Promites being as a ſending to ſome one that is abſent by another, and performing being as the viſiting of a friend by perſonal preſence.

V. 3. *Iſaac*] God gave him that name when he prophecied of his birth, Gen. 17. 19. and it ſignifieth *Laughter*, becauſe Abraham laughed at the newes of their promiſed fruitfulneſſe in their old age, Gen. 17. 17. though his laughter were of admiration, Sarahs was of ſuſpition or miſtruſt of the promiſe, for which ſhe is reproved, Chap. 18. 13, 14. wherein ſhe was now reformed and laughed without offence, verſ. 6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy. See Eſay 54. 1.

V. 4. *eight dayes old*] See Annot. on Chap. 17. 12.

V. 8. *made me to laugh*] She laughed before, and was blamed for it; ſee Annot. on Chap. 18. 12. now ſhe will laugh for another cauſe, in another manner, not, as before, with doubt or irreverence, but with joyful aſſurance.

V. 7. *who would have ſaid*] It was more then nature could effect, or natural reaſon could conjecture; for women commonly give over child-bearing after fifty years of age, *Pilb. Barbiſh. lib. 7. cap. 34.* And hence was the commendation of her faith, for though at firſt ſhe doubted, ſoon after ſhe believed, and thereupon conceived, Heb. 11. 11.

give children ſuck] Which may be meane by an Enallage of number, the plural for the ſingular, as Gen. 46. 23. or becauſe though yet ſhe had but one, by the ſame power that made her the mother of one, ſhe might be mother of more; or becauſe of the abundance of her milk, which was enough for divers children; and ſo they that abound in milk give an alames of their fuperfluity, as nurſes to thoſe Infants to whom they are no mothers.

Suck] Sarahs practice may ſerve for a pattern to all women, whom God hath enabled to give ſuck, as well as to bring forth, that when God hath made them mothers, they make themſelves nurſes; for the bleſſing of bearing, and nourishing in nature are joyned together, Pſal. 22. 9. as the miſcarrying wombs, and dry breaſts are threatened together as a curſe, Hoſ. 9. 14: a wilfull curſe to thoſe that againſt the courſe of nature dry up their milk, and will not beſtow it, as God and nature ordained it, for the bringing up of the child they have brought forth; their greatneſſe will not excuſe their neglect, for *Sarah* was wife to a very great man, repeated a *mighty Prince*, Gen. 23. 6. highly eſteemed, and ſought unto by Kings for favour, and confederacy, Gen. 20. 14, 15. & verſ. 22. & 23. of this Chapter; and the was Miſtreſſe of three hundred and eighteen men-ſervants, beſides hand-maids in her family, the government whereof might require a great deal of attendance; beſides, ſhe was aged; but neither greatneſſe, nor buſineſſe, nor agedneſſe keeps her from this motherly duty, which is indeed to be preferred before the outward acts of publick piety; and therefore *Hannah*, becauſe a mother, and reſolved as a Nurſe to tarry at home from the Temple, until the weaning of her child; and that reſolution was confirmed by the conſent of her husband, 1 Sam. 1. 23.

V. 8. *weaned*] It is not ſaid, at what age; nor is the weaning of children to be limited to a certain time, (as ſome do to two years, ſome to three, as in the ſecond of Maccab. 7. 27. ſome to five, becauſe when the life of man was longer, his infancy was proportionably longer, and ſo ſome conceive I ſaacs weaning to be the fifth year of his age) but according to the health and ſtrength of the child, to digeſt ſtronger meat then milk, it is to be proportioned; *this difference of diet and growth*, is applyed to ſpiritual proficiency, Heb. 5. 12, 13, 14.

Feaſt] The making of a Feaſt at the birth is not ſo ſeaſonable, for then the mother is weak, nor at the circumciſion (as

the Iews do, Buxtorf. c.22. Synagog. Judaor. misapplying this example of Abraham to their practice) but when the child hath escaped the greatest danger of his nursing, and groweth on to good hope of health, and strength, then it is convenient by a Feast of rejoycing among men, to profess thankfulnesse to God, who hath given the occasion of such gratulation, and mirth; and liberty for a liberal enjoyment of the creatures with cheerfulnesse; for he hath given not onely bread for mans sustenance, but wine to make glad his heart, and oyl to make him have a shining countenance, Psal. 104.15. See 1 Sam. 1.24, 25. And it is true, (as some Hebrews observe) then all the while the child liveth, the husband and wife did forbear familiar society, then this rejoycing and solemnity might be as a Feast for a new marriage.

V. 9. *mocking*] The word *Metsahhek* is properly rendred *laughing*, but here and else-where it is taken for *mocking*; as Gen. 19.14. Or *derision*, or laughing to scorn; as Ezek. 23.32. which may be so used, as to be counted a petitention, as this was, Gal. 4.29. See Nehem. 2.19. & Chap. 30. Whatsoever manere was, whether in words or gestures, or both, and what the cause, whether because of his birthrip, or by reason of some childish miscarriage, the Text saith nothing: some think that Ishmaels mocking was an inviting of him to Idolatry; by way of sport and play, according to that in Exod. 32.6. but Sarah who observed it, apprehended it as some bitter, and malignant scorn, which raised her wrath to a great height; as the next verse sheweth. With this mocking of the Egyptian womans Son (as some conceive) began the four hundred years of Egyptian affliction; but for that, see Annotations on Chap. 15. ver. 13.

V. 10. *cast out*] (Gal. 4.30.) Of this the Apostle, Gal. 4.24. maketh an Allegory; which (so far as concerneth conformity to the Text) a late godly Preacher now with God, in his Book of *Prototypes*, hath briefly noted thus. Here be two mothers, a bond-woman, and a free-woman: two Covenants, the Covenant of works, and of grace; two manners of begetting, by promises, by faith; and after the flesh, or by nature; two kinds of children, bond-men, and free-men; and the bond-men persecuting the free: as this persecution *Sarah* (though otherwise a good woman) breaketh out into passion; *cast out*, &c. yet not that it might be reason why she desired their removal out of the family, both in respect of *Hagar*, and of her Son; for now Sarah was a mother, she could not, as before, endure her partnership in her husbands bed; and his dear affection to Ishmael expressed, Gen. 17.18. might make both the mother, and the son less respective both of *Sarah* and *Isaac*; and by *Ishmael* as *Isaac* was mocked now, so he might be corrupted in his manners, because he was wicked; besides the honour of his holy Pedegree would not be preferred so pure without mixture, and confusion, as if they had their dwellings at a distance: and therefore some conceive that Sarahs rejection of the son of the bond-woman was not onely passionate but Prophetical, as foreseeing and forespeaking the separation of the holy seed from the profane, whereof Abraham through his fond affection to Ishmael was not at that time so apprehensive as Sarah was; nor did either of them perhaps so understand or lay to heart as they should have done their corrupt choice of an evil course for accomplishment of the Divine promise, as if God would not keep his word unless they bestow themselves to such a sinful supply by Hagar the Egyptian, a daughter or descendent of the race of Cham, who derided his own father; and this might justly occasion the disturbance of their houshold peace, as before in the pride and contempt of a servant towards her mistress, so here of a brother toward his brother.

V. 11. *because of his son*] Not because of *Hagar*, which sheweth that she was not his wife; for else, he should have preferred her before his son; nor would he so far have given her over to the correction of *Sarah* as he did, Gen. 16.8. had she been a wife; so that he had authority over her not as a wife, but onely as a servant.

V. 12. *hearken unto her*] Sometimes the Superiour must yield to the Inferiour, especially be wist man and wife, who should never be angry both at once, but one bear with the others passion, and for a time give way unto it: there is also a discreet condescending sometimes of Kings to their Subjects, which maketh them afterward more to be beloved, and better obeyed. See 1 King. 12.7. & 2 Sam. 18.4. Here though God biddeth Abraham hearken unto Sarah in all that she hath said, he giveth not away the authority of the husband to the will of the wife; but for this particular case God ratifieth her words, where-to he yields, not as in obedience to her passionate appointment but in his own discretion and duty to God.

in Isaac] (Rom. 9.7, 8. Heb. 11.18.) The promised seed shall be counted from *Isaac*, and not from *Ishmael*; and the spiritual prerogative shall be intailed to him, who by a supernatural blessing is born unto thee.

V. 13. *a nation*] (Gen. 17.20. & ver. 18. of this Chapter.) The Ismaelites shall come of him.

V. 14. *early*] Before, while *Sarah* required the casting out of *Hagar*, and *Ishmael*, it was grievous in his sight, because of his son; now having Gods command for it, he is very forward to perform it.

bread] By *bread* may be understood other necessaries, for humane sustenance, as in the Lords prayer, and Mar. 6.36. compared with Mar. 14. 15. yet being no more then *Hagar* could carry on her shoulder, it was strange that so rich, so good, and kind a man as Abraham, would send them away so slenderly furnished with provision. It is not unlike that he meant to send after them other supply; or that God so ordered their departure, to exercise his own providence in the particular passages that followed afterwards.

and the child] Ismael at this time was about eighteen years of age, which hath troubled many in the exposition of the Text, supposing the Text saith, that the bread, and bottle, and child were all laid on *Hagars* shoulder; but the word *child*, is to be construed with the Verb *took*, going before, not with the Verb *put*; and the words are to be read with a parenthesis, (as our last Translation hath it) thus; *and Abraham rose up early in the morning and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child*; and so the sense is clear, and the absurdity of such an importable burden shunned. The like speech is in Exod. 29. 3. *thou shalt bring them* (that is, the unleavened cakes) *in a basket*) *with the bullock, and the two rams*; where the words *in a basket*, must be put in a parenthesis, else they will run as if the bullock, &c. were put in the basket with the cakes.

sent her away] True faith renounceth all natural affections, to obey Gods commandement: this is further manifested by Abrahams readiness to offer up *Isaac* in sacrifice, Chap. 22.3.

the wilderness of Beersheba] So called not when this story was acted, but afterward, ver. 31.

V. 15. *cast the child*] These words are not to be understood, as if the child had been laid on her shoulders, for she might do so if he were led in her hand, being almost spent with drought and thirst in the wilderness, and unable to goany further; or fainting in the way the might sit down, and see him on her lap, and thence being hopeless of life, might in a pang of passion cast him from her; *and* this exposition is further cleared, ver. 18. where *Hagar* is bidden to *lift up the lad, and hold him in her hand*, not lay him on her shoulder, or bear him in her armes.

V. 17. *God heard*] God hath a merciful ear to the voice of misery. See Gen. 16.11. Exod. 22.23, 27. 2 King. 13.4. and that every where, in the wilderness, (as here) as well as in the City, and yet not onely every where men should *lift up pure hands* in prayer, *without doubting*, 1 Tim. 2.8.

where he is] Gods presence and providence are not fixed or confined to any place; wheresoever misery is, there is not only his presence, but his power and pity to give relief.

V. 19. *opened her eyes*] Except God open our eyes we can neither see, nor use the means before us: yet was she not blind before, but either her mind was passionately disturbed, that she did not mark what was before her, or her eye-sight, as touching that object, was miraculously restrained; as the eyes of the two Disciples going to *Emmaus* were wich-held, so that they knew not our Saviour when they talked with him, Luk. 24.15. Or, her much weeping might for a time cause a dimnesse of her sight; but whatsoever was the impediment to her perceiving of the Well it was now removed.

V. 20. *with the child*] As touching outward things, God caused him to prosper. Gen. 17.20.

V. 21. *the wilderness of Paran*] A great wilderness by which the Israelites passed from *Egypt* to *Canaan*, of which *Adrichom. Delph.* saith, it is is such an horrid wilderness, so destitute both of meat and water, that neither man, nor beast, nor bird live in it, Adrich. Delph. Theatr. Ter. Sanct. pag. 116. *Object.* How then could *Ishmael* dwell there? *Answ.* The Desert is said by that Author to be eleven dayes journey over the length of it; and though the most part of it be extremely barren, all is not so; and Ishmael being a wilde man, Gen. 16.12. he was fitter to live in the wilderness, then in any civil society; and there is a part of that wilderness called *Kedar*, from one of Ishmaels sons of that name, Chap. 25.13. or the Region of the *Ishmaelites* or *Hagarites*, Psal. 83.6. situate toward Egypt, where they lived in Tents, and maintained themselves by prey and pillage: the wilderness of *Judea*, Mat. 3.1. likewise was partly desart, and partly inhabited.

his mother took] (Gen. 24.4 & 28.2. Judg. 14.2.) It is the right of Parents to dispose of their children in marriage; for they are in Gods stead, and have as just a title to them, as to any goods they have; so that without wrong, they cannot (but by their consent, much less against their good will) be alienated from them, and transferred to another Family.

V. 22. *at that time*] Not at the time of Ishmaels marriage last mentioned; but the time of Isaac's weaning, which was celebrated with a solemn feast, ver. 8.

Abimelech and Phicol] *Abimelech* a King, and *Phicol* a Captain, seek for friendship with Abraham: for God can easily make the godly gracious with the greatest men, Neh. 2.6. Dan. 5.30. & Chap. 6.2. Gen. 41.37, 38.

V. 23. *sweat that thou*] (1 Sam. 30.15.) Heb. *if thou shalt lye unto me*. That is, thou shalt not lye unto me: the speech is suspensive, or imperfect, concealing a curse, which is to be understood as imprecated against the party that takes the oath, and doth not keep it. See Annot. on Chap. 14.22.

V. 24. *I will swear*] It is a lawful thing to take an oath in matters of importance, to testifie the truth, and assure others of our sincerity, and to put an end to a controversie, Heb. 6.16. *Quest.* But was it lawful for *Abraham*, being by Gods free gift, Lord of *Canaan*, to acknowledge a King in that Country, and to promise peace to him and his heires? Some Rabbins say, it was Abrahams sin to make a covenant for enjoyment of any right in the Land of *Canaan*, and that God punished him for it many ways. *Answ.* First, though he had a right for the future, by virtue of the promise, he had yet no present possession of any part of it; for he lived there rather as a sojourner, then a rightful inhabitant. Secondly, he promised but for himself, nor for his posterity, though to Abimelech, and his posterity. Thirdly, the oath was but against false dealing, which Abraham might keep without any prejudice to the right of himself, or his seed.

V. 25. *Abraham reproved Abimelech*] Concerning a Well which Abimelechs servants had taken from his servants, as touching their propriety and use: before he entred covenant with him, he freely discovered the exception he had against him, that all occasion of grudge removed, their friendship might be surely grounded in sincerity of affection, without dissimulation.

V. 26. *neither heard I*] Wicked servants do many evils unknown to their masters, though done in their masters names, as in their right, or for their profit: so did *Gehazi* belye his good master *Elisha*, and abuse *Naaman* the Syrian, 2 King. 5.22.

V. 27. *Abraham took sheep and oxen, and gave them*] Abimelech gave Abraham sheep and oxen, men-servants, and maid-servants, when he dismissed him, Chap. 20.14. Now Abraham presents him with the gifts for the cattel; some think they were a return of the issue, left Abimelech should say, I have made Abraham rich, as he said when he refused the gifts of the King of Sodome, Chap. 14. 22, 23. which he did not for well think of when he received them, as upon a second consideration afterwards; but it is more probable that Abraham being rich in cattel, gave the King a Present out of his own store, and Kings, though they have no need, receive such tokens of respect from their inferiours, and sometimes the omission of them is brauded with reproach, as being a sign of contempt of royal majesty, 1 Sam. 10.27. And he might give it him out of ingenuous gratitude for favours formerly received, or out of a generous disposition as a covenanter with the King at this time, to be upon even terms with him, for in such a capitulation as this, the covenanters, as they are covenanters (whatsoever other disparities are betwixt them) are equals. Or Abraham might by such a testimony of transaction betwixt them, the better preserve the memory of his interest to the Well he had digged, and which by the violence of Abimelechs servants, was taken from him; but for the formal ratification of his right, the seven ewe lambs were tendered, whereof in the next verse.

V. 30. *that they may be witnesse*] That is, that they may be memorandums serving for tokens of attestation to the truth; so an heap of stones is made a witnesse betwixt *Jacob* and *Laban*, Gen. 31.46, 48.

V. 31. *Beersheba*] There were two places of that name, the one in the Tribe of Zabulon, situate betwixt upper and neather Galilee, Adrichom. Delph. p. 137. which Josephus, with other of the Jews, lib. 1. cap. 24. The other place called *Beersheba* was in the Southern part of the lot of the Tribe of Judah, Josh. 15. 21. 28. 1 King. 19.3. though afterwards it was allotted to the part of the Inheritance of the Tribe of Simeon, Josh. 19.2. And there was a Well called *Beersheba*, and a City of the same name. The name is compounded of *Beer a well*, and *Sheba*, which with a point on the last letter, is the letter *Sin*, signifieth *satiety* and *abundance*; and so the meaning may be, that this Well was a fountain yielding water in abundance; but with a point on the right hand of the letter *Schin*, it signifieth *an oath*, and the number of *seven*, which in this story do well agree together, for at the covenant making for the Well, Abraham gave to Abimelech seven Ewe lambs, ver. 30. and some Jewish Cabalists say, that an oath is called *Shebang*, *seven*, because they that swear, bind themselves by the oath to refuse seven things if they break it: The same name was renowned, (which simply had been buried when the Wells were stopped up, until Isaac opened them again. Chap. 26 18.) upon his renewing of the Covenant with Abimelech, according to that which was made here by Abraham his father; though Isaac's oath was not confirmed with seven lambs as his fathers was, yet none will have it to have some reference to the number of seven, either because that number is a number of perfection, or, because it was the seventh Well, that Isaac had digged: neither of which reasons have any ground in the Scripture, therefore in that place, as in this, it was called *the Well*, rather *of the oath*, or *swearing*, then of *seven*: yet in both respects it is a firmamental of the Covenant betwixt them. See Annot. on Chap. 26.33.

V. 32. *Caanaan*] Thus we see that the godly, as touching outward things, may make peace with the wicked that know not God.

V. 33. *Grove*] Abraham did dwell before in the plain of *Mamre*, under the shadow of trees, Gen. 18.4, 8. and it may be he took an especial pleasure to be in the open air, and under the shade; but he used it to a religious purpose, for there, he called upon the name of the Lord the everlasting God; which is thought to be a place by him set apart for performance of the exercises of piety, prayer, and sacrifices; and from thence he might have wood for sacrifices: and it seems there was some special choyce to be made of that, for it was shute was a special fire for kindling of the sacrifices afterwards, (see Annot. on Lev. 9. 24.) for when he was to sacrifice his son Isaac, he carried wood with him three dayes journey, Gen. 22.3, 4. though it is not like but in or near the place where the sacrifice was to be made, there was wood enough for that purpose; From his example it is like men took up a manner to exercise their Religion in Groves; Idols there, Deut. 12.2. Judg. 3.7. 2 King. 17.10. Isa. 1.29. & 57.5. Ier. 17.2. Amos 8.14. which were therefore peremptorily prohibited as hateful unto God, Deut. 16.21.

CHAP. XXII.

Vers. 1. *After these things*] How long after, it appears not by the Text, save only that *Isaac* was then of sufficient age and strength to carry a burden of wood for sacrifice, ver. 6. which is probably conceived to be about the 25. year of his age, Joseph. Antiq. l. 1. c. 14.

tempt Abraham] The word *Nasah*, necessarily signifieth no more then *to try*, or *to prove*, but because that is usually done by the devil, and the wicked, to seduce unto sin, and that many corruption works that way of self, Jam. 1.24. and is further wrought upon by the devil, and the world, to that evil, in the same way, the word *Tempt* is most commonly taken in an ill sense, for solicitation to sin, as Mat. 4.1. and elsewhere; but God tempteth no man, Jam. 1.13. But his tempting is a proof, or tryal of a man for his discovery (not to God, who by his omniscience knows him so perfectly, that he needs none experience of him) but to himself, or others, and this as it is always good in him, so is it always done to a good end, as Deut. 8.16. Chap. 15.3. Jam. 1.12. 1 Cor. 10.13. The temptations of Abraham were many, some reckon them to ten, which are various in their kinds; as first concerning his habitations; secondly, concerning the persons that were dear unto him; and thirdly, concerning himself. First, *for his habitations*, he was thrice to change them, twice upon command. See Act. 7.3. Gen. 12.1. and once upon necessity, Gen. 12.10. Secondly, *concerning the persons that were dear unto him*, and that either within his family, or without; *within his family*, and so he was tempted four times; twice by occasion of Sarah her taking away, Gen. 12.15. & Chap. 20. once by reason of the discord betwixt Sarah and Hagar when she was with child, Gen. 16.5. Lastly, as the ejection of Ishmael and his mother, Gen. 21.11. and *without his family*, when he was to betake himself to war for the rescue of his kinsman Lot, taken captive, Gen. 14.14. Thirdly, *concerning himself*, first, when he apprehended an horrour of great darknesse, Gen. 15.12. and secondly, when he received the Covenant of circumcision.

V. 2. *take thy son*] This is (as some reckon) the tenth time, that Abraham was tryed, and proved by occasions of discovery of what goodnesse, weaknesse, or wickednesse, was in him; when he was called to come forth of his country, he knew not whither; his faith, and obedience were both tryed, and shewed; when he was driven by famine to go down into Egypt; his faith, and patience were proved in the strife between his herdsmen, and his; and in the houshold jarres betwixt *Sarah* and *Hagar*, his humility, patience, and benignity were tryed; and made known divers times; by the ungrateful way of his wife twice, his cowardlie and weak faith were tryed, and discovered; and by the captivity of Lot, and his rescue out of him, his wisdome, his prudence, and courage were tryed; when as ninety nine years old the Sacrament of circumcision was imposed upon him, and after that his son *Ishmael* was away from him; and now last, and most of all, his better son, *Isaac* to be offered up by him; his Faith, and obedience even to self denyal in the highest degree were tryed as gold in the fire, and gloriously manifested.

thine only son] Thy onely son that is remaining in thy family; for *Ishmael* was gone; or thy legitimate son, as opposed to a bastard,

stard, Heb. 12. 8. as was *Ishmael* begotten of the bond-woman.

whom thou loevest] With an especial dearnesse, as being the son of thine old age, and of thy wives miraculous conception, above the course, and force of nature, and a son worthy to be beloved, for his piety and obedience.

Moriah] In this Land there were two eminent Mountains, Sion, and Moriah, upon which the Temple was built by Solomon, 2 Chron. 3. 1. this is here meant from which the whole Country had its name, though it had not that name untill afterwards. See ver. 14.

burnt offering] In this Command, all that was in Abraham, as a man a father, an husband, a believer, a protector of Religion, were put to trayal. As a man, it was against humanity, to slay the Innocent, though but a Servant, or a stranger: As a father, it was unnatural to kill his own child, though he had never so many; but having but one, and that one so worthy of all fatherly affection, it was much more like to be abhorred: As an husband, how could he ever expect any peace, or comfort in his wife, if he should shed his blood, against whom she could not endure either a knife, or a flout: As a Believer, or professor of Religion, he might be disposed to dishonor, because *Isaac* was the son of promise, Gen. 21. 12. and to kill such a son, would make Infidels blaspheme his God, and Religion, for such a fact. There was yet more tryal in this Command, for if it might have been done suddenly, or secretly, or by some more easie kind of death it would have fainted up the lesse relucatancy; but it must be advisedly done, upon three dayes deliberation, openly upon an high hill, cruelly by cutting his throat, ripping up his bowels, and burning his quarters in the fire upon the Altar; and what if *Isaac*, being a lusty young man, upon his offer should refuse, and by his example be tempted to return upon him with the like bloody violence? Against all these mighty objections his faith handeth up, and his piety to God prevaileth so, that he readily serveth upon the service.

V. 3. *rose up early*] (Gen. 21. 14.) It seems he had the command given by Divine revelation that night; and though it were so, yet he was well assured it came from God; for though sometimes men may think they have a Divine revelation, when it is but an illusion, (as one may think he heares a Drum, or a Bell, when it is some humming of wind in his head, or some other sound without) yet when there is a Divine revelation indeed, it usually brings with it not only the matter revealed, but certain evidence, and assurance, that it is a Divine revelation, as a Bell ung, or Drum beaten clear by the ear, whereof there can be no doubt at all; and as he knew the command was from God, so his faith told him that God was all-sufficient, Gen. 17. 1. and able to secure him from all evil consequences of his command, and to restore *Isaac* to life again, though he were dead, Heb. 11. 9. his faith and obedience, both for the fact here felt, and for the expectation to perform it, are to be remembred for a singular example of self denyal.

V. 4. *the third day*] From *Gerar*, not from the city *Gerar*, but from the Country, to he dwelt in Beertheba as may be collected out of Chap. 21. 31. and after the sacrifice he returned to Beertheba, ver. 19. of this Chap. Now Mount *Moriah* from that place was but one dayes journey with ordinary expedition; but he proceeded very leisurely, and with much deliberation, having a matter of the greatest moment in hand that ever was imposed on him, or any one else: yet Adricom. Delph. faith, the distance was twenty leagues, each of them of an hours journey.

afar off] *from the place*] God having given him some sign whereby he might know it.

V. 5. *the lad*] The Original word *Naghnar*, (properly signifying one in his minority for age and growth, and therefore usually rendred *lad*, or *boy*.) is many times taken for one of maturity both for time and stature, as ver. 6. Chap. 34. 19. & 41. 12. Exod. 33. 11. 2 Sam. 18. 29.

and come again] That *Abraham* might not be thought to lye, it is conceived, that for *Isaac* return, he meant it by a Divine resurrection after sacrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecy (though he knew it not) he foretold his preservation from sacrifice.

V. 8. *God will provide*] The onely way to overcome all temptations, is to rest upon Gods providence.

V. 9. *bound Isaac*] It is like his father had declared to him Gods commandement, whereunto he shewed himself obedient; and this obedience is as rare an example for a son, as that of Abraham for a father: and in this respect the more admirable, because Abraham had Gods word for his act, but Isaac onely his fathers word for his obedience: and herein, as he was the onely son of his father, a good son, obedient to bear the wood, and to submit unto death; he was a type of Christ, who was the onely Son of God his Father, and was bound, Mat. 15. 1. and made to bear his crosse, Joh. 19. 17. and was obedient unto death, Phil. 2. 8.

V. 11. *the Angel*] The Angel of the Covenant, that is, Christ, as his own words shew, vers. 12, 16.

out of heaven] Gen. 21. 17.

Abraham, Abraham] The word is doubled, and the doubling of it imports the greatnesse of the peril, and the urgent necessity of present prohibition.

V. 12. *Lay not thine hand*] God, though he love obedience even unto death, delights not in sacrifices of mans bloud; that is of too great a price to be offered as a type, because he is the Image of God; too cheap, being but the Image, and now corrupted, to serve for a propitatory sacrifice; therefore the Devil abused the Jews, and Gentiles to make sacrifices of this example; wherein they should observe as well Gods prohibition of the thing, accepting the will for the deed. See 2 Cor. 8. 12. as the promptnesse of Abraham to do it. Thus again was Isaac a type of Christ, *viz.* of his resurrection, rising up from the Altar, on which he was bound for a sacrifice.

now I know] This is spoken after the manner of men; for God knowes all things by one act of Intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardness known by this extraordinary act of self-denyall and obedience; fo what God already knew, Psal. 139. 1, 2. David desireth him to *know*, to *search*, and to *try*, verl. 23. it may be to draw it out into some open evidence discernable by others.

thou feavest God] His *fear* is mentioned rather then his *love*, though both concurred in his obedience, because in his service he especially requireth a filial fear, Psal. 2. 11.

behind] That way it is like the voyce of the Angel founded, and by the voyce behind him, Isa. 30. 21. he was called to look back, and looking back he saw the Ram.

V. 13. *aram*] Ver. 7. Isaac asketh, *where is the lambe*, and vers. 8. Abraham answered, *God will provide a lambe*; and here it is said, that Abraham saw a *Ram*, and did offer him up in sacrifice; yet no contradiction, for a young he-lambs of a quarter old may have horns which may be entangled in a bush, and may be called a Ram.

caught in a thicket] The Ram was a Type of Christ, as in the thicket held by the head, for Christ was crowned with a crown of thorns; but especially as sacrificed on the Altar. Some observe, that as the Ram was equivalently Isac, though he was not offered, because he was offered in his stead; fo the offering of Christs humanity had the value and virtue his Divinity in it, (though that could not be sacrificed) because of the near relation of the one to the other.

V. 14. *called the name Jehovah-Jireh*] The same letters with variation of the prickes, will make either an active sense, *The Lord will see*: or a passive sense, *The Lord will be seen*. The name is added, to note that God doth both see, and provide secretly for his, and also evidently is seen coming to their succour in their greatest necessities: and this phrase became a proverbial saying among the Jewes to that purpose.

V. 16. *by my self*] Man when he sweareth, must swear by a greater then himself, and God because there is no greater then himself, sweareth by himself, Heb. 6. 13. and therefore himself is meant, when swearing *by his Name*, Jer. 44. 26. *by his Soul*, Jer. 51. 14. Text and Marg. or, *by his holinesse*, Amos 4. 2. is mentioned.

because] Abraham did not hereby merit the promise of a multiplyed posterity, for God promised this before, Gen. 12. 2. & Chap. 13. 16. but it is again repeated, to encourage him, and others by his example to prompt obedience of the most difficult commands. See Rom. 4. 13. 14.

V. 17. *thy seed*] The Apostle, Gal. 3. 16. applieth this to Christ in the singular number, in whom they who believe, of what nation soever they be, shall be blessed as children raised up unto Abraham: for true believers be reckoned for his children, Gal. 3. 7.

shall possess the gate] The gates of cities were the places where the Wise men assembled for consultation, and the Magistrates for doing of justice, Deut. 21. 19. & 22. 15. Amos 5. 12, 15. Zach. 8. 16. Prov. 31. 23. and withal there were the strongest fortifications for defence, and the store of artillery for repulse of an enemy, Judg. 5. 8. Psal. 147. 13. Isay 22. 7. Ezek. 21. 22. So that possession of the gate is the prevailing for the whole, for the gate is sometimes put for the whole city, Deut. 12. 15. and for all the Cities of a Nation, Jer. 14. 2.

V. 21. *Huz, and Buz*] Of the former name there were two others of different parentage, whereof the one is mentioned, Chap. 10. 23. the other, Chap. 36. 28. For the other he is supposed to be the progenitor of Elihu the Buzite, Job 32. 2.

V. 24. *his concubine*] A concubine differed from a wife, in that she was not solemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the concubine was subject, Gen. 16. 6, 9. nor were her children to inherit, but to be put off with the portions, Gen. 25. 5, 6. And from an whore the differed, in that she was confined to one man, and being in that respect like unto a wife, the name is oftentimes taken in good part, and the concubine sometimes called by the name of a wife, Gen. 37. 2. yet according to her Hebrew title *Pilegesh*, compounded of *Peleg*. which signifieth to *divide*, and *Ishah*, *Mannesse*, or *woman*, that is, a divided wife, or half a wife, and half a servant, or a dividing woman, making division betwixt the husband and wife (properly so called) as Hagar did betwixt Abraham and Sarah, Gen. 16. 6.

Maachah] Here is the name of a man, but 1 King. 15. 12. it is the name of a woman, fo are divers other names of the common of two genders, as *Philip*, *Frances*, *Timothy*, &c.

CHAP. XXIII.

Vers. 1. *These were the years*] Or *so long lived he*; it is noted as a special honour to *Sarah*, that her age is fo exactly set down in the Scripture, as is not observed of any other woman.

V. 2. *Kiriath-arba*] This City had three names, the ancientest was *Mamre*, Gen. 13. 18. & ver. 19. of this Chapter, after that *Kiriath-arba* in this place, fo called from *Arba*, *a great man among the Anakims*, Josh. 14. 15. and last of all *Hebron*, which name Moses might give it by the Spirit of Prophecy, for it was given after his time; or it might be added by him who penned a great part of the Bible, as the last Chapter of Deuteronomy.

came to mourn] That may be begun or addressed himself to mourning for the death of *Sarah*; or the phrase may signifie that he came from his own Tent into *Sarahs*, for they had their Tents apart, Gen. 24. 67. Besides, it may note great or solemn mourning as for a person much effeemed, 2 Sam. 1. 17. 2 Chr. 35. 24. Act. 8. 2. and this was lawful, if done without distrust in God, or too much affection or confidence in man. See Job. 11. 35, 36. Some by Abraham his coming to mourn, understand that Sarah dyed from home (to wit, in *Hebron*) whither from Beerlheba he went to bewail her death, and to take order fot his burial, and therefore he contracts for a burial place, which, in the place of his accustomed abode, he needed not to bargain for with any man.

V. 3. *stood up*] After his mourning, which was usually done by the corps, or at the grave of the dead, Joh. 11. 31. and that in fome lower posture then standing is; but the excesse of mourning is to be reproved as hurtful to the living, or dishonourable to the dead; as if they were hopelesse, 1 Thess. 4. 13. nor doth it argue more love, but lesse wit, or grace to be immoderate in mourning: for the Egyptians mourned for Jacob seventy dayes, but Joseph, who in wisdome, religion, and true love, fe exceeded them, mourned but twenty seven dayes, Gen. 50. 3. 10.

V. 4. *burying place*] (Gen. 47. 30.) Separate from other Inhabitants of the Land, because they were Infidels without belief, or hope of the resurrection of the dead.

V. 6. *a mighty Prince*] Heb. *Prince of God*. The Hebrewes speak fo of all things that are notable, Exod. 3. 1. & 4. 27. Psal. 46. 4. because all excellency cometh of God; but the sons of Heth were Heathens, and they called him a *Prince*, not by an Hebraisme, but because of the greatnesse of his family, and estate; and if they called him *a Prince of God*, it was because they might observe that God was with him in all that he did, as Abimelech said, Gen. 21. 22.

V. 7. *stood up*] That is, addressed himself, for the phrase (as ver. 3. that he *stood up*, or having fate and treated with them before, now he stood up, that he might bow down unto them who fo humbly condescended unto him.

V. 9. *cave of Maccpelah*] That is, a double cave, either one for men, another for women, or one within another.

for a possession] They offered him the free use of their burial places, verl. 6. saying, *none of us shall withhold from thee his sepulchre, but thou than mayest bury thy dead*; but he had rather pay for a propriety, then hold such a community with them; for he believe the resurrection with him.

V. 13. *I will give*] *Ephron* and *Abraham* strive to gratify one another; A good example of kindnesse, among friends, and of justice among bargainers; The like kind of contestation is betwixt *David* and *Araunah*, 2 Sam. 23. 22, 23, 24.

V. 15. *sickels of silver*] There are very different opinions concerning the shekel, fome make three fortes, the royall shekel valued to fifteen pence, the shekel of the Sanctuary twice as much, and the common shekel betwixt them both, valued at shekel of the Sanctuary was the common shekel valued at two shillings six pence, Josephus Antiq. lib. 3. cap. 9. but called the shekel of the Sanctuary, because the exact measure by which other shekels were to be examined, and to which has the standard they were to be reduced, was kept in the Sanctuary.

V. 16. *Abraham weighed*] Money was paid in those times not by tale, but by weight. See Gen. 43. 21. & Jer. 32. 10. where is this coyn called shekel of *Sclahah*, so weigh.

current money] Not only just in quantity, but in quality, pure and not adulterate, such as Merchants, who are cunning in Coynes, will receive and return in any Countrey. In this bargain the seller doth not ask too much, nor the buyer bid too little, onely one price is pitched, and paid; and fo Abraham as a purchaser had fome Land in Canaan, but not as possessed of it by Gods gifts, and fo Saint Stephen is to be understood, Act. 7. 5.

V. 17. *Macpelah*] See the Annot. on Gen. 49. 30. and on ver. 9. of this Chapter.

V. 20. *made sure*] By witnesses without any interchangeable Indentures, or Writings betwixt them, for ought we read of, such was the simplicity and sincerity of those times; afterwards men became more cunning to deceive, and more bold to deny the bargains they had made, and then there was need of writting. See Jer. 32. 12. Now in our age, craft and falshood is so increased, that it requireth great skill and caution to make a sure bargain, though with writings; A great sin and shame that in such light of the Gospel, men should fraudulent themselves to deeds of darkness.

for a possession] This Cave was the repository or resting place of the bodies of *Sarah*, ver. 19. and of *Abraham* afterwards, Gen. 25. 9. after them of *Isaac*, and *Rebekah*, *Jacob*, and *Leah*, Gen. 49. 31. and though *Jacob* dyed in Egypt, he gave order, and took an oath of his son *Joseph* for his burial, in that place, Gen. 49. 29, 30. & 50. 5. as profeseing their faith for the performance of Gods promise of Canaan to their posterity; and withall, as desirous to sleep with those in the bed of dust, with whom they hope to awake to eternal rest.

CHAP. XXIV.

Vers. 1. *Well ſtricken in age*] Heb. *gone into dayes*. When a man is in his declining age, he must measure his life rather by the *inch of dayes*, then by the *ell of years*: about this time he was 140. years old, compare Chap. 21. 5. with Chap. 25. 20. which in comparison of the livers before the flood, was but young; for *Sem* the son of *Noah* lived 600. years, but of those that lived after the time of *Abraham* very few were so aged, and most ever since dyed younger; his son *Isaac* indeed lived five years longer, but his old age was not so vigorous as *Abrahams* was.

in all things] For besides his spiritual welfare by his holy wisdome, and gracious acceptation with God, his length of dayes, and health of body, the long enjoyment of a good, and godly wife, and by her a comaidly son, conceived by the peculiar, and miraculous blessing of Almighty God, (where there was no hope of issue by the course of nature) and besides his great estate, and happy victory in war, and his great reputation with those that knew him; his crosses were sanctified unto him, and converted unto blessings: A good encouragement to follow his steps in faithfulnesse, and obedience, whereby a man may be blessed in both worlds, as he was.

V. 2. *his eldest servant*] It is like it was that *Eliezer of Damascus*, mentioned Chap. 15. 2. who by his history is followed to be both wise, and religious, as well as grave, and ancient; he sends not Isaac, though at this time, fourty years of age, that the choyce of his wife might be made rather by religious discretion, then sensual affections; yet *Isaac* no doubt was acquainted with the businesse, and as a dutiful son gave consent to chat his father had said; without whose liking, the marriage could not be confirmmate by a proxie, or deputy, (as fome hence collect) for the servant could but make the proposals, and the became not a wife until *Isaac* accepted of her, ver. 67.

under my thigh] Which Ceremony declareth the servants obedience to his Master, and the Masters power over the servant; and fo the subjection, and obedience of the son to the father, may be signified; *for Jacob* required his son *Joseph* to take an oath with the same Ceremony, Gen. 47. 29. See 1 Chron. 29. 24. Text & Margine; with the Jews to this day (from that custome) he that requires an oath of another, firs upon his hand. The ancients make a mystery of it; looking some of them backward to the precedent Covenant of Circumcision, and some forward to the faithful expectation of the promised Seed, Christ Jesus, to come by lineal descent from *Abrahams* loynes, or thigh, (for fo it is in the Heb. Gen. 46. 26. *the loins of Jacob*, is the persons, *which came out of Jacobs thigh*) Which is more probable, because the Patriarchs used this Ceremony but to Believers; nor did they use this onely in (*and it may be* not frequently) for Abraham makes mention of *lifting up of his hand* in taking an oath, against taking anything of the *King of Sodome*, Gen. 14. 22. and the Angel swearing, is said to *lift up his hand* toward heaven, Rev. 10. 5. 6. The cuttomes of several Countries, and Religions, is very various in this point; yet meet agree in the adding of some outward ascellation or action, or gesture to words in taking of an oath, to make it better remembred and more regarded, then bare words of affeveration, promise, or imprecation.

V. 5. *Jacob*.] It seemeth that there was some precedent discourse before the proposal of this oath, as that having made him Ruler over all he had, ver. 2. he would have him to be an Overseer to his son, with as especial care over him for the choice of a wife, he being now mature for the state of marriage; this was a matter of great weight, and in weighty matters onely is an oath to be taken; as for ratification of covenants and promises of importance, as here, and Gen. 32. 53. for removal of suspition, Num. 5. 21. Exod. 22. 11. for stinting of strife, Heb. 6. 16. security of life, 1 Sam. 30. 15.

by the LORD,] Fear, and service, and swearing by the Name of God are set down, as sociable duties, Deut. 6. 13. and to swear by them that are no Gods is condemned as a detestable, and almost impardonable sinne, Jer. 5. 7. And so it is in serious sweating, but in vain, and inconsiderate swearing it may be a lesse fault to abuse the name of the Creature, then of God.

* *daughters of the Canaanites*] (* Gen. 6. 2. & 27. 46. & 28. 2.) He would not communicate in burial with them, much lesse in marriages, because they delicended from cursed *Cham*, whose posterity was extremely corrupted with Idolatry and other vices, and designed to destruction for their abominable wickednesse; therefore were Gods people forbidden to make any Covenant with them, or to them mercy unto them, Deut. 7. 2. It was not meet for Abraham's posterity to be mingled in blood with them, whose blood they must shed without pity in perfecuting of them; and this was especially forbidden, ver. 3. for fear of corruption, and Gods wrath and their ruine to follow upon it, ver. 4. See Gen. 28. 1. & Neh. 13. from ver. 23. to 27. See Annot. on Chap. 41. 45.

V. 4. *to my country*] which his servant it seems was acquainted with in particulars; & is named the city *Nahor* in *Mesopotamia*, v. 10. *Mesopotamia* is so called as it was taken largly for the Region beyond *Euphrates* (in respect of *Canaan* which was on the other side of it, and so it comprehends the *Chaldea*, where is *Ur* in which *Abraham* was born. Gen. 11. 28. And *the City of Nahor*, that is *Carran*, (as it is called, Act. 7. 2.) or, *Haran*, Gen. 28. 10. and Chap. 29. ver. 45. where *Nahor*, though now dead, had a long time lived: It was situate in the confines of *Chaldea*; here was the abode of Abraham's kindred, and the truest worship of the true God (though much corrupted) except in Abraham's Family.

and to my kindred] To *Haran* where Nahor dwelt, which was about seven or eight dayes journey distant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moses time; for Abraham married his Neece; and Jacob two sisters; which after the law might not be done: but if they were not too neer of kin to marry, were they not too far off in Religion? For did not Terah Abraham's and Nahors father serve other gods? Josh. 24. 2. and though Abraham renounced his place, and the Religion of his Father, Nachor did not so. Laban also Rebekahs brother was an Idolater, Gen. 31. 30. and after Jacob's marriage, and departure from his Father in laws house, there were Idolaters, and Idols of that race in his Family, Gen. 35. 23. yet was not their progeny so impious, nor their Idolatry so grosse, nor their destruction so decreed, as the Canaanites was; and it appeares in this Chapter, there was some piety among them, ver. 31, 50, 51. and much humanity, ver. 18, 19, 20, 31. and from 53. to the 60. Besides, it is not unlike, that Abraham, so dear a favourite of God, consulted with him about it, and had his warrant for it, yea and his promise for his guidance in it, ver. 7, 40. and so much was conceived by Laban and Bethuel, ver. 50.

Beware] For fear of Idolatry, and because Abraham took possession of the Land not for himself alone, but for his off-spring also, Chap. 12. 1. who were by faith and patience to possess it, and not by living out of it, to seem either not to believe the promise, or to slight it.

V. 6. *bring not my son*] Isaac was now fourty years old, and therefore though under the obedience of his father, not at the command of a servant to dispose of him at his pleasure; this is meant then in respect of persuasion, for an old, wise, and godly servant of so great credit with his Master, might by advice, and counsel, prevail much with him in what he thought fit to propose unto him.

thither again] The servant, ver. 5. forecasting a doubt of present consent, concerning the motion of marrying, if *Isaac* were not with him, demandeth of his master, What if the woman will not come with me, must I needs bring him *thither again*? Abraham in answer to that, forbiddeth this bringing thither again, in ver. 8. yet *Isaac* was never there before. *Answ.* That *again*, may refer to the return of the servant, as that in his return again, he should not bring *Isaac* thither with him; or if it be applyed to *Isaac*, it is to be understood of his being there before in the loynes of Abraham his father, as the Israelites in the fourth generation, are said to return to *Canaan* again, Gen. 15. 16. who had never been there before, (being born and kept in Egypt) but as virtually included in their progenitors; and Abraham is against *Isaac's* going thither, both because of the promise of the Land of Canaan intailed upon him, and his seed, and for fear left his Idolatrous kindred there should more prevail to corrupt him, then strangers, (though worse) from whom he had especial directions to be estranged.

V. 7. *his Angel*] Both for direction in doubts, and protection in dangers.

V. 8. * *clear from my oath*] * Josh. 2. 17.

V. 10. *to Mesopotamia*] See Annot. on ver. 5. 4.

ten Camels of the Camels] Abraham, it is like by this, had many more then ten, for though they be rare with us, some Countries abound with such beasts: as the Israelites, overcoming the Haggarens, took as a part of their prey from them, fifty thousand Camels, 1 Chron. 5. 21. Our Merchants (saith Scaliger) call them *Dromedaries*, and he commends them for such (swiftnesse, that they will travell an hundred miles a day; and for strength, to bear seven hundred, or a thousand weight, and for enduring to be without drink fifteen dayes together, Jul. Scalig. Exercit. adverf. Scalig. Exercit. 169. nu. 23. pag. 635. So many such beasts of burden, with their lading and company to man them, argues the great estate of Abraham, and the trust and credit of his servant.

all the goods] Ver. 2. & Chap. 39. 4.

City of Nachor] See Annot. on ver. 5. 4.

V. 11. *Camels kneel down*] As they do for ease, and rest; and to load and unload; wherein he discovereth himself a faithful servant having care of his Masters cattel, though out of sight, and fear of him; and there is a compassion to be shewed to the dumb beast, Gen. 33. 13, 14. Prov. 12. 10.

V. 12. *God of my master*] He doth not deny him to be his own God, but intitles him to Abraham, in respect of Gods greater familiarity and solemn Covenant with him, and more gracious promises to him, for whose sake he hopes for better success, then for his own.

I pray thee] Marriage, though it be not a Sacrament, is not to be managed in a mere carnal or politick, but in a religious manner, 1 Tim. 4. 3, 4.

I pray thee send] He sheweth herein both his fidelity to his Master, in bearing a faithful, and affectionate heare to the affair he had in hand; and his piety to God, in begging a blessing upon it from above. Of the use and benefit of prayer, see Phil. 4. 6. 1 Thess. 3. 11, 12.

V. 14. *let it come to passe*] The servant, moved by Gods Spirit, desired to be assured by a sign, whether God prospered his journey, or no. It is like this godly man had some secret instinct of God for his request, or a precedent from his Master, who foretold him that God would send his Angel before him, ver. 7. if not, it was too much boldness to limit God to such a condition; howsoever it is a singular example, as that of *Gideon*, Judg. 6. from the 36. vers. to the end of the Chapter, and not to be drawn into a rule of imitation.

V. 15. *before he had done speaking*] God giveth good successe to all things that are undertaken for the glory of his Name, and according to his Will; and he is sometimes so gracious in granting the desires of sincere hearts, as to yeeld to their weakness. See Gen. 19. 21. yea to their curiosity, Judg. 6. 36. and to be more speedy in giving, then they can be in crawing, Isa. 65. 24. Dan. 9. 23. sweet allurements to draw us to his service.

pitcher upon her shoulder] A rich mans daughter, and a Match for a Princes son (for so was Isaac, Gen. 23. 6.) fair to look upon, ver. 16. did not in those times of godly simplicity eat *the bread of idlenesse*, Prov. 31. 27. nor disdain honest, though vulgar services, Gen. Chap. 18. 6. ver. 19. 20. of this Chapter, & Chap. 29. 9. & Exod. 2. 16. Which may be a rebuke to the nice, and mincing daughters of Sion, Isa. 3. 16. who through pride and nicety live in the house, as idle as the Lillies in the field that neither labour nor spin, Mat. 6. 28. they will be content to wear Rebekah's jewels, ver. 22. but they will neither lay their hands, nor shoulders to her work.

V. 21. *wondring*] He might wonder to see so much courtesie in a stranger, and so much humble, and laborious officiousnesse (* and so beautiful a Virgin) to a stranger, ver. 18, 19, 20. and gave him occasion to consider, and to wonder at Gods providence giving such speed (as he might well hope) unto his prayer.

V. 22. *a golden ear-ring*] Having first asked her, whose daughter she was, (for so he faith, ver. 47. repeating the passages betwixt them) he put upon her an habilament, or jewel of gold; the word sometimes signifieth an *ear-ring*, Gen. 35. 4. sometimes a *nose-jewel*, as some render it in this place. In the wanton wardrope of the daughters of Sion we find *nose-jewels* mentioned, Isa. 3. 21. which some people hang at their noses, though they may be called *nose-jewels*, because they hung down from the forehead to the nose; sometimes *an ornament of the forehead*, Ezek. 16. 12. Hence there is warrant for the godly to wear

wear gold, and precious things, for being Gods goods, and gifts, his children have a good title to them as from him; but withall, first, they must have a good title to them in respect of men; by gift, inheritance, or purchace with their own paines, or cost: secondly, they must be ordered with facabiness to their calling, and condition in the civil state: thirdly, they must not be coslly above their ability: fourthly, they must not always use them, especially if grave Matrons, as Sarah, 1 Pet. 3. 3. 6. fifthly, they must neither be fond of them, to buy them at dear rates; nor proud of them, nor think the better of themselves for them: sixthly, in cases of great necessitie they must be willing to part with them. Seventhly, while they use them they must have an especial care to be adorned inwardly with spiritual graces with faith, which is much more precious then gold, 1 Pet. 1. 7. and with a meek *spirit*, which in the sight of God is of high price, 1 Pet. 3. 4. and to set their minds upon the golden glory, and precious jewels of the new Jerusalem, Rev. 21.

half a shekel] The common shekel weighed 160 grains of Barley, the shekel of the Sanctuary was double to it; (as some conceive of it) some say it was not double to that, but to the shekel called the Royal shekel, which was in value about fifteen pence; but what was the just weight of it in Abraham's time is uncertain. See Annot. on Chap. 23. 15.

V. 24. *son of Milcah*] Which sheweth that Bethuel the father of Rebekah, and Nahors son, had not a concubine, but a lawful wife unto his mother. See Chap. 22. 23, 24.

V. 26. *worshiped the Lord*] He gave thanks to God for the kindnesse offered and further expected from the hand of Laban.

V. 27. *Lord who hath not left*] He boasteth not of his good fortune, or good service, but acknowledgeth that God hath dealt mercifully with his Master, in performing the promise made unto him.

V. 28. *mothers house*] The women had lodgings apart from the men, both in houses, as here; and in Tents, as in ver. 67. of this Chapter, and Chap. 31. 33.

be ungoded] To wit, Laban, whereby we see the gentle entertainment of strangers used by the better sort of people in those times; which example may serve either for imitation, or conviction of future ages.

V. 32. *to unload*] See Annot. on Chap. 18. 4.

V. 33. *not eat until*] The fidelity that servants owe to their Masters, causeth them to prefer their Masters businesse before their own necessity, and this is not in their Masters sight, but in his absence, and at great distance. See Ephes. 6. ver. 5, 6, 7, 8.

V. 35. *the Lord hath blessed*] Gods blessing maketh man rich, Prov. 10. 22.

and hath given him] Great godlinesse, and great riches may sometimes meet together in the same person. See Annot. on Chap. 13. 2.

V. 37. *Canaanites*] See Annot. on ver. 3.

V. 45. *in mine heart*] The devotion of the heart, though not see down in words, prevaileth with God; a comfort to those whose affections are better then their expressions; sighes, and groanes that cannot be uttered, are the best oratory with Almighty God, Rom. 8. 26.

V. 47. *upon her face*] Any jewel that might be worn in the ear was called an *ear-ring*, though some such were sometimes worn on the forehead, Ezek. 16. 12. and hanged down toward the nose, therefore they were called *nose-jewels*, Isa. 3. 21. See Annot. on ver. 22.

V. 49. *deal kindly and truly*] That is, if you will freely, and faithfully give your daughter to my Masters son.

to the right hand or] That is, that I may provide else-where. A proverbial speech of doubting, or indifferency, when it is affirmative; and of justice, and uprightnesse, when it is negative.

V. 50. *Laban and Bethuel*] *Laban* Bethuels son is set before *Bethuel* his father; some think there was another *Bethuel* that was Labans younger brother; if it be Bethuel Rebekahs father, mentioned Gen. 22. 23. and in this Chapter, ver. 15, 24, 47. then who having spoken first, what he faid might be ratified by his fcemeth) with his mother had more to do in this matter then his father, had; or meddled more in it then his father would. See ver. 55.

bad or good] (Chap. 31. ver. 24, 29.) That is, we can say nothing at all against it; no evil against the motion, no good reason why the should not yield unto it, since it is of God; or we can use neither fair means, nor foul, to hinder the motion.

V. 51. *as the Lord hath spoken*] That is, as he hath expressed his pleasure, by giving a signe according to the prayer of his servant.

V. 52. *bowing himself*] (Vers. 26, 48.) And in this his gesture of humility his devotion is noted, wherein it seemes he had learned of his holy and humble Master, who though he were accepted by God as a friend, familiarity bred in him no contempt, Gen. 17. 3. but rather a deeper degree both of devotion and adjection; a fit example, to upbraid and correct the sturdy or fierafy religion of some, who will not bow when they beg for his beneficence, but fit at prayer, as if they came to parley with God, as their fellow, upon eaven terms.

V. 55. *a few dayes*] Heb. *dayes*, or *a decad*. That is, *ten dayes*, some say, *ten months*; a proportion of time fit to furnish the Bride for another Family, and to take a solemn farewel of her Fathers house.

V. 57. *at her mouth*] That is, for her consent; this sheweth that parents have not authority to marry their children without the consent of the parties; as the children have no power, to dispose of themselves in marriage, without the consent of their parents. See Annot. on Gen. 21. 21.

V. 59. *her nurse*] Her name, *Deborah*, and burial is noted, Gen. 35. 8. her the took with her as a second mother both in office and affection, as her condition was capable of them; for when mothers forsake the duty of mothers, and turn their children over to be nourished by other breasts then their own, they turn over the affection of their children to them also; which breedeth a natural dearnesse, and tenderness, betwixt them; the tendernesse of a nursing Father is noted, Num. 11. 12. and of a nursing mother, 1 Thess. 2. 7. and the reciprocal respect of their nurse-children, is experimentally manifest very often; but though in Bethuels Family a mother, and a nurse were two persons; in Abraham's it was not so; there *Sarah's* example would be a better pattern for *Rebekah*, then her own mothers.

V. 68. *possesse the gate*] That is, let it be victorious over its enemies; which blessing is fully accomplished in Jesus Christ. See Annot. on Chap. 22. 17.

V. 62. *the well Lahai roi*] The name of the Well that refreshed fainting *Ismael*, see Gen. 16. 14. the word signifieth, *the well of him that liveth, that seeth me.*

he dwelt] Not apart from his Father, but with him; and it is like it was now at *Beersheba*, whither *Abraham's* servant returned with the Bride, whence there might be some convenient walk towards the Well forementioned.

V. 63. *to meditate*] Or, *to pray*. The word in the Original signifieth both; and they fore well together, for meditation is a meet preparative to prayer, and prayer a good conclusion, or shutting up of meditation.

at even-tide] The latter part of the day is as fit for exercises of holinesse, as the former: why then should not the afternoon of the Sabbath be spent in religious duties, as well as the forenoon?

V. 65. *a veil*] The custome was for the Spouse to be brought to her husband, her head being covered, in token of her shamefastnesse and chastity. Some note a fourfold use of covering the head and face. First, of grief, as in David's mourning for Absolom. Secondly, of indignation, as *Haman's* head was covered, when the Kings anger was kindled against him, Esth. 7. 8. Thirdly, of reverence; as Elias covered his face, when he talked with God in Horeb, 1 King. 19. 13. Fourthly, of shamefastnesse and modesty, as this of Rebekah, wherein some have been so strict, as to allow but liberty for one eye to see withall, and so rigorous as to reject a wife for being seen abroad without a veil; so which we may add a fifth, the covering of subjection, 1 Cor. 11. 10. These two last are most observable by the female sexe; which with some of late hath been so far out of use, as if they meant a great part to become *Adamites*, baring their breasts, backs, and arms, further then modesty will admit of.

V. 67. *Sarah's tent*] It was the manner for women to have their tents apart from the men, especially in great families. See Annot. on Gen. 23. 2. & 31. 33. and this was a means to prevent trouble to the men, and to preserve modesty in the women; for cohabitation of different sexes (except they be such as are married together) may be dangerous on both sides. As we see in the example of Lot, and his two daughters, living in the Cave. It seemeth *Sarahs* tent and furniture was reserved for *Isaacs* wife; for though *Abraham* meant to marry again, his mind was not that his second wife, but his sons wife (since he was his son by miracle, and his heir by promise) should succeed his holy and worthy mother in her propriety and priviledges.

loved her] The busineffe of marriage beginneth with *Isaac* in filial obedience, but it goeth on with a conjugal or husbandly benevolence. See Eph. 5. 25.

comforted after his mothers death] Which was three years before; now though his *sorrow* for her were by this time well qualified, he had now and then sad thoughts of her, requiring a comforter, which shewes a dear and durable affection towards her.

deliverance, to come seventy years after, from a very calamitous captivity, the they were then suddenly to enter into. The word is rather taken collectively, and indefinitely, for any aiming at, or pointing to, any one in particular; but interending any whatsoever, one, or more, that should come with such tidings. See Chap.40.9.& 41.27. as in such cases men are wont to contend, to go one before another, and to strive who shall bring the good news first, 2 Sam. 18.19-23. See Jer.50.8.

that publisheth peace] Heb. *maketh to hear*; as Neh. 8.15.

peace, that is, prosperity and welfare; as Chap.48.18.

that bringeth good tidings of good,] A superfluous repetition; it would be simply rendred; *of him that bringeth good*, or *glad tidings*; for the word here used signifieth either, 1 King.22.8. Prov.15.15. Zach.9.17.

that publisheth salvation,] Deliverance, corporal, by Cyrus; spiritual, by Christ, Chap.51.5. Heb. *that maketh to hear*; as before.

that saith to Zion, Thy God reigneth] Thy God hath manifested, and magnified his royal power, by the destruction of his enemies, and the deliverance of his people; but chiefly, and principally, in his spiritual Kingdom erected, and exercised by his Christ, Psal.93.1.& 97.1.& 99.1. & 110.1-7.& 146.10. Rev.6.2.& 11.15.& 19.6.

V. 8. *Thy watch men shall lift up their voice*] Heb. *the voice*: the pronoun wanting, as Chap.49.22,23. Or another syntax, see anon. Thy Prophets and Teachers, (Chap.60.10. Ezek. 3.17.& 33.7. Heb.13.17.) shall with much joy, and loud voice, publish thy deliverance. See Chap.40.9. an allusion, as there, and ver.7.10 here; as some think, to the manner of those that bring tidings, and tell them aloud, in high places, that in many as may be, may hear them; but the term of *watch-men*, suits not so well to such. I rather take it, to have an eye to those, that are placed upon watch-towers, to espy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in straits, or with good tidings, after some great battel fought, conquest atchieved, or the like. See 2 Sam. 18. 24-27. as the former sort, the tiding-bringers are faid to appear on the hils, not far distant from the city, v. 7. fo the watchmen from the wals, and turrets, about the city, who either descrying them afar off, and by their gesture, or other signs, differning that they come with good tidings, or receiving, as the usual manner is, the report of things first from them, shall, in the manner here mentioned, publish it to others. See 2 King.7.10,11.

with *the voice together shall they sing*:] So Chap. 51. 11. *they shall come with* song, or *singing to Sion*: But the particle expressed there, is wanting here; as Chap.33.5. and oft elsewhere. But some therefore thus render the context; As for *the voice of thy watchmen*, or, as others, *The voice of thy watchmen*, without ought else prefixed (which I take to be the better, as Cant.2.8.as if he heard the one now; saw the other before, ver.7. and were ravished at the hearing of the one, at the sight of the other,) *they lift up the voice, they sing together*; and this reading the points, and pauses, in the Hebrew, encline to. Some think it hath some reference, either to the singing and shouting of the Priests and Levites, and others, at the founding of the Temple, Ezr.3.10,11. or to their singing together afterward in the Temple, at the dedication of it after it was built, Ezr.6.16. but they were works of a later date, then this here respected.

for they shall see eye to eye, when the Lord shall bring again Zion.] They shall clearly, and evidently, behold those things fulfilled, that had, by them, been foretold, those things performed, that had been before promised. 1 Pet.1. 10-12.

eye to eye] Num.14.14. as *face to face*, Gen. 32. 30. and *mouth to mouth*, Num.12.12. See Jer.32.4.

when the Lord shall bring again Zion.] So is the word generally rendred, both here, and Psal.14.7.& 53.6.& 126. 1. in all which places, yet it seemeth to be word for word in the text, *when the Lord shall return to Sion*, with a want of the particle *to*, as Ch.35.10.& 51.11. and it may well be so rendred also in those places of the Psalms; *when the Lord shall turn to the captivity of his* people; and, *when the Lord turned unto the captivity of Sion*: when, in mercy and favour, he turned again to them, as Num.10.29. Psal.90.13. ch.63.17. fo the sense will be, *when the Lord shall return unto Sion* again; either to his people that had forsaken him, or, that had been dispossessed of it, & detained long from it; or, to the place it self, to take up his abode, and make his residence again there, as in former time he did, Psal.132.13,14. ch.31.9. for God is faid to come along with his people, in the front of them, at their return, ver.12. they shall clearly see God himself returning, in conspicuous manner, together with his redeemed ones unto Sion. And this way the most of the Jewish Commenters go: Nor can it be denied, but that the word, in the form here used, is commonly, almost generally, intransitive, and signifieth, not to *reduce*, as in another form, but *to return*. Howbeit, some places there are, wherein it seemeth to require a transitive notion, as Job 42. 18. *The Lord turned the captivity of Job*; and, Nahum 2. 2. *The Lord hath turned the pride of the excellency of Jacob*; and so without any supply, it may well be here as our version hath it. See Jer.30.3,18.

V. 9. *Break forth into joy, sing together, ye waste places of Jerusalem*:] That have lien long ruined, but shall now be redified, Chap.44.28. Heb.*wastes*; as Chap.49.19. & 51.3. See Chap.14.7. and 35.1. and 44. 23. and 49. 13. and 54. 1. and 55. 12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See Chap. 51.3.

he hath redeemed Jerusalem.] Set her at liberty again, ver.3. See Chap.44.23. & 48.20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations*:] Or, *hath stripped up his arm*; as alluding to the gesture of those, that strip up the sleeve of the arm, to strike the more readily with it. See Ezek.4. 7. Chap.53.1. *arm*, for *power*; as Chap.51. 9. which place this seems to reflect upon. The Lord according to your desire, and suit to him there, hath raised up himself, and shewed forth his might, in most conspicuous manner, in the sight of other people, as well as your own, that they cannot but take notice of his handy-work, both in your adversaries destruction, and in your deliverance, Psal.98.2. Chap.26.11.

holy arm] Heb. *arm of holiness*; as Psal.98.1.

in the eyes] For, *in the sight*, Psal.98.2. as, *in the ears*, for, *in the hearing*, Chap.36.11.

and all the ends of the earth shall see the salvation of the Lord.] Or, *that all the ends of the earth may see*; as Chap.41.20,22. or, *so that all the ends of the earth have seen*; as Psal. 98. 3. *the salvation of the Lord*: which he hath wrought for his people, Chap.49.26. which shall be so remarkable, that notice shall be taken of it, even in the remoteft parts of the world, on every side, unto the lands end, Psal.67.8.& 98. 3. Mic. 5. 4. Luk. 3. 6.

V. 11. *Depart ye, depart ye, go ye out from thence*:] Get ye with all speed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20.& 62.10. Jer. 50. 8.& 51.6. 2 Cor.6.17. Rev.18.4.

touch no unclean thing.] Keep your selves pure and clean, free from heathenish and idolatrous defilements, 2 Cor.6.17. & 7.1. 1 Tim.5.22. Jam.1.27. an allusion to legal pollutions, contracted by touch, Lev.11.24,39,44.& 22.4-6. Col.2. 21.

Go ye out of the midst of her;] Or, *out of her*; as chap.5.8. to wit, out of Babylon, as before; a double repetition redoubled.

be ye clean, ye that bear the vessels of the Lord.] Either ye that are to bear back the holy vessels, that Nebuchadnezzar had carryed away to Babylon, being, by Cyrus, now redeemed, Dan. 1. 2. 1 Chr.36.7. Ezr.1.7,8,11. See the charge, by Eldad, given unto them, Ezr. 8. 28. or, ye Priests that are to handle them in your ordinary ministrations, Lev.21.6,23. Num.4.5, 15.& 19.13-19. Ezek.22.26. Hag. 2. 13, 14. and so all Christians called to be spiritual Priests, 1 Pet. 2. 5, 9, 13. Rev. 1. 6.

V. 12. *For ye shall not go out with haste*,] Or, *in haste*; hastily, as they were enjoyned to eat the passover, Exod.12.11.& as they are faid to have gone out of Egypt, Exod. 12. 33. fo that they could not have time to provide themselves of necessaries, Exod.12.39. Deut.16.3. but the word seems to import somewhat more then so here: ye shall not make haste, out of fear, as if ye misdoubted, left ye should be intercepted and stayed again, by those that detained you before: for the word it comes from, properly signifies, *to tremble*, Deut.20.3. and consequently to make *haste out of fear*, 1 Sam.23.26. it implyeth, therefore, a *frightful*, or *trembling haste*, a making haste out of fear, Psal.31.22. & 116.11.

nor go by flight.] As if ye fled; as they seemed to do out of Egypt, Exod.14.5. and as those are wont to do, that steal away, without the privity of those, under whom, or, in whose power, they are, Gen.31.20,21. and this therefore, and the former, *fright*, and *haste*, are, as here, so elsewhere, joyned together, 2 Sam.4.4. 2 King.7.7,16. you shall not go away hastily, out of fear, or by stealth; but ye shall depart freely, peacably, quietly, by commission from publike authority, taking your own time, without tumult, noise, or fear of ought, Chap. 55. 12. 2 Chr.36.23. Ezr.1.3,4.

for the Lord will go before you; *and the God of Israel will be your rereward*.] Heb. *the Lord is walking*, or, *marching before you*; *and the God of Israel is gathering you up*, or, *closing you*: as Num.10.25. Josh.6.9,13. Ye shall not need to fear ought, either in setting out, or on the way; for God will secure, and safeguard you, on every side, both before, and behind. It is an allusion to Gods conduct of his people, in their departure from Egypt, and passage thorow the wilderness, by the pillar of cloud, and fire; which sometime went in the front with them, and sometime also stood in the rere of them, as was

was most conducible for their protection and safety, Exod.13. 21. & 14.19,20. See Chap.58.8.

V. 13. *Behold*.] At this verse seems to begin a new Sermon; certain it is, that they belong to the same subject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Christ, his person, parentage, condition, manner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himself.

behold] So is the Prophecy of his birth ushered in, Chap. 7. 14.

my Servant] This Prophecy, the Jewish Commenters themselves affirm to be very difficult; and howsoever their later Masters strive all they can, to turn it from Christ, in hatred to whom, they strangely wring, and wrest the several passages of it, writhing, and wrigling them, sometime one way, and sometime another, (wherein I could wish, that some Christian Writers had not too far concurred with them,) by, and in applying them, some to Hezekias, some to Esdras, some to Jesias the son of Joiadak, some to Josias, some to Ezekias, some to Hoy, some to Jeremy, some to Israel, in general, or the main body of the just ones returned from the captivity; (unto none of all which, the subject matter of it will agree;) yet the Chaldee Paraphrast expoundeth it of the Messias; and so likewise some of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Christ, Chap. 42.1. and hereafter, Chap.53.11. fo called by God the Father, who here speaketh of him, because he did him service in the work of mans redemption, Luk.2.49. John.5.17,30. & 6. 38. & 9.4. & 10.18. & 12.49. & 14.31. & 17.4. & 18.11. Phil. 2.7,8. for the delivery of him to the thraldome of sin, and Satan, Mat.1.21. Gal.1.4. & 3.13. 1 Thess.1.10. Tit.2. 14. Heb.2.14,15.

shall deal prudently] So the word seems to be used of David, 1 Sam.18.30. or, *shall prosper*; and so it is generally deemed to be used of the Messias, descended from David, Jer.23.5. of whom also it is faid, Chap.53.10. that *the pleasure of the Lord shall prosper in his hand*.

he shall be exalted, and extolled, and be very high.] Divers terms heaped up, to express in part the transcendent, and unexpressible advancement of Christ, in regard of his humane nature, assumed by his deity, the eternal Word, to subsist in one person with it, Joh.1.14. Heb.2.16. For the Talmudists do but trifle, when they dream of three distinct degrees in the text; *exalted* above Abraham, *extolled* above Moses, and *advanced* above the Angels; though the things themselves be true, Joh. 8.53,56. Heb.3.3,5. & 1.4-7. but not so particularly here intended. Rather, as some of ours, every way exalted, that men are ordinarily wont so to be; to wit, when raised from a mean estate to some honourable condition, or from a private life, to magistracy, and government, Gen.41.14,40-44. Psal.105.17-22. & 78.70,71. & 113.7,8. Eccl.4.14. when furnished with such parts, and endowments of wisdom and understanding, as makes them admirable in the eyes of others, Gen.41.39. 1 King.3.12. & 10.24. Dan.1.19,20. & 5.11. and when enabled to perform and go thorow with great matters, whereby they become famous, and renowned, far and neer, 2 Sam. 7. 8,9. 2 Chr.26.5-8. In all which respects, our Saviour was most eminently exalted, above all creatures in heaven, and earth; as by the Scriptures above pointed to, and those typical Psalms, 2. & 45. & 72. & 110. most evidently appeareth. See on Chap.53.4. See Eph.1.20-22. Phil.2.9,10. Col.1. 19. & 2.3,9. Heb.2.7,8. & 12.3.

V. 14. *As many were astonished at thee*] The speech of the Father, not of God Christ, as before; but unto Christ, whom he here directeth his speech unto. The words fome expound, of an astonishment at Christ, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifesting themselves, partly, in his manner of teaching, and partly, in the miracles, and mighty works wrought by him, Mat.7.28,29. & 8.27. & 13.54. & 22. 33. Mar.1.22,27. & 6.2. & 7.37. & 11.18. Luk. 9.43. But this sense suits not well with the course of the context. The word rather, according, both to the original, and the ordinary use of it, is here to be underflood of such an astonishment, as arisseth from the contemplation of some strange, uncouth, and rueful spectacle of desolation, deformity, misery, or the like. So it is used, Levit.26.32. where the notation of it also is expressed. So also, 1 King.9.8. 2 Chr.7.21. Jer.18.16. & 19. 8. & 49.17. & 50.13. Ezek.26.16. & 27.35. & 28.19. and no marvel, if many were astonished at the light of our Saviours conditions, in regard of those base, disgraceful, and despiteful usages that were offered, and done, to him, in the time of his humiliation here on earth, when his followers were to amend at the relation of them, when they were sometime foretold them, Mar.10.32-34.

(His visage was so marred more then any man, and his form more then the sons of men)] Those that expound the foregoing branch, of mens wonding at Christs excellencies, make these words the second member of the collation, which the note of similitude, prefixed to the former, sheweth, here to be intended: as if the text ran thus; As he was sometime highly admired for his powerful words and works; so he shall afterward be as much abused and disgraced again. But the reddition of the similitude, cometh afterward in the next verse; this being inserted between both, by way of *parenthesis*, with a transition from person to person, in this Prophet not unusual; (see Chap.1.29,30. & 2.9. & 3.25,26. and we need not therefore, with some of ours, either offer to alter the text, or understand the former, of one person; and the latter, of another; that, of Israel; this, of Christ,) as rending a reason, why at sight of our Saviour, in time of his depression, many should be so astonished. Howbeit, the words are not so to be understood, as if our blessed Saviour had, in regard of his bodily person, or presence, been some strange, deformed, or misshapen creature; but in regard of his outward estate, coming of mean, and obscure Parentage, Chap.53.2. living in a low despicable condition, Chap.53.3. exposed to scorn, and contempt, and to much affliction, thorow the whole course of his life, ch.53. 2. and more especially, yet, in regard of what he was also in his Personal appearance; through the base and despiteful usages, that he suffained at the hands of his malicious and mischievous adversaries, when they had gotten him into their power, Psal.22.12-18. & 69.19-21. & 71.7. Chap.50.6.& 52. 5,7,10. Mat.26.67,68. & 27.16-44. Mar.14.65. & 15.15-32. Luk.22.44,63. & 23.26,33,35-39. Joh. 19. 1-5,16-18,23,29. A learned late Writer would have this passage read by way of interrogation, as the words of those that wonder at the sight of Christ, thus rendring the text, saying, (as Psal. 105. 15.) *is his visage in such manner corrupted, or, marred?* &c. but the former version seemeth the more familiar, and to come off more freely.

his visage was so marred] His watching, dragging to and fro, from place to place, buffeting, scourging, carrying his cross, and other mis-usage, could not, but much alter the state of his body, and impair, yea, deface all the sightliness of it. Howbeit, the word *visage*, here, and *form* in the next branch, seem to be taken more largely, for all outward appearance, both of bodily shape, and of state, or condition in general; as *sight*, or appearance, Chap.11.3. Joh.7.24. and *form*, 1 Sam. 28.14. 2 Tim.3.5. and *face*, or *person*, Deut.16.19. Rom.2. 11. So Chap.53.2. Heb. *such the corruption of his visage more then*, or, *above a man*: for they seem wide here, who drawing the word from another root, would have it rendred, *the unction of his person above any man*, Psal.45.2,7.

more then any man] Heb. *then a man*: *a man*, for, *any man*, or, *any one*; as Chap.4.11. & 40.26. & 50.2. so that he seemed rather as a worm, then a man, Psal.22.6.

and his form more then the sons of men] As if no form, or shape of a man, were left to be seen in him; as some render thole words, Psal.38.3. Chap.1.6. the same notion in other terms; as Job 25.6.

V. 15. *So shall he sprinkle many nations*] The reddition, or latter part of the collation, concerning Christs exaltation, opposed to the former, concerning his humiliation, ver.14. and further confirming and illustrating what concerning Christs success, and advancement, was before delivered, ver.13.

sprinkle] The Jewish Commenters expound these words, some of them, of the slaughter that he should make of his enemies; *he shall sprinkle* them, that is, shed their blood; as chap. 63.3. *their blood was sprinkled upon my garments*; some of them, of the reports that shall go abroad of his honour, and valour: for the term of *sprinkling*, or *dropping* rather, is, say they, used of speech, Deut.32.2. Ezek.20.46.& 41.2. Amos 7. 16. Mic.2.6,11. fo the meaning should be, *he shall make them to sprinkle*, or *drop*; that is, give them occasion to talk of him: but the word of *sprinkling* is one; those of *dropping*, other: and this never found fo used; though those are. Others of them again, but without example, likewise, would have the word taken, in a notion *of diffusing*; he shall, say they, grow strong, and drive away the horns of the Heathen, that had formerly dispersed Gods people, Zach.1.21. But these Interpretations are groundless, and forced. Ours expound the words much to one effect; to wit, that Christ should bedew many nations with the doctrine of the Gospel, by the ministery of his Apostles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the fame, and working faith in them, Chap.59.20,21. Mat.28.18. Act.2.33,38,41. Rom.10.17. 2 Cor.3.6. or, which comes all to one, that he should sanctifie, and cleanse them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto to their souls, Ezek.36.25,27. Joh.15.3. & 17.17. Act. 15.9. Gal.3.2. Eph.5.26. 1 Pet.1.2. 1 Joh.1.7. Rev.1.5. & 7.14. an allusion, as some think, to the water, and washing with it, used in the Evangelical Baptisme, Mat.3.11. Joh.3.5. Act.2. 38. & 22.16. 1 Pet.3.21. as others, to the legal baptisings,

sprinklings with water, or blood, or both mix together; for the sanctifying of some, and cleansing of others, that were legally unclean, Exod.24.6,8. & 29.4,20,21. Levit. 13. 6, 7, 8. Num.19.12-21. Psal.51.7. Heb.9.10;13;14;18-22. & 10. 8, 10, 22.

many nations] As many persons astonished at him before; ver.14. so many people now taken with him, and converted to him, Chap.2.2. yet *many*, not *all*; as Mat. 28.18. because not accepted by some, though offered to all, Act.2.41. & 17. 11,18,32-34.

the Kings shall shut their mouthes at him] *Kings*, simply; (for there is no article in the original) or, even *Kings* (as Chap. 51.12,22. & 60.10. & 62. 2.) *shall shut their mouthes* (Heb. *mouth*; as, *tongue*, also, Job 29.10.) out of reverence, and respect, out of another manner of astonishment at him now, then before, ver.14. to wit, out of admiration of his incomparable excellency. See Job 29.9,10. or, being so convinced of the truth of his teaching, that they shall not be able, or dare, once to contradict it, Luk.21.12,15. See Job 40. 4, 5. Psal.107.42. Mic.7.17. But the former seems rather here chiefly intended. For the Jewish Critick doth but dally here, who, to make this suit with his forced fancy concerning the foregoing branch, would fasten upon this a double sense: the word here used, saith he, hath a two-fold notion; of *opening*, and of *shutting*: of *opening*, as it signifies *to skip*; for in skipping, or leaping, the feet are opened, Cant. 2. 8. of *shutting*, or *closing*, Deut 15.7. Job 5 16. here it may import both: they shall open their mouthes to talk of him; and they shall shut their mouthes, in way of wonderment at him. So this is to make a *Delphick* sword of Gods Word. And yet such quirks are too many much taken with.

for that which had not been told them, shall they see; and that which they had not heard, shall they consider.] For; Heb. *And*; as chap. 40. 26. They shall see those things fulfilled, which their Wizzards could never foreset; nor had been told by any other: and they shall hear such mysteries, yea, not hear them only, but consider seriously of them, and understand them aright. (See Chap. 1. 3.) as they never had been made acquainted with, or had once thought on before, Chap.41.26. & 45.21. & 64.4. Rom.16.25.26.1 Cor.2.8,9. or, as others reade, and render the words; *they to whom it had not been related, or, to whom nothing had been related* of him, *shall see; and those that had not heard, shall consider*, or, *understand*. So the ancient, both Greek and Latine, and of ours not a few. See chap. 65.1. Rom.15.20,21. I go rather with the former; the syntax seeming to me, the more familiar, and the fuller. The lame way go the Jewish Commentators, save that some of them conceive it spoken, not simply, and absolutely, but comparatively; they shall see greater glory, and excellency in him, then ever they heard, or dreamed of; they shall find, and know his magnificence to go far beyond whatsoever they had been told, or could conceive of him before. See of Solomon, 1 King.10.6,7.

CHAP. LIII.

Vers. 1. WHo hath believed our report?] Or, *Who believeth our report?* or, *doctrine*; as Chap. 28.19. or, *preaching*; as some render it, Hosh.7.12. Heb. *hearing*, Chap.28.19. that which they hear from us; those glad tidings before-mentioned, Chap. 52.7. Some, for the better connexion of the ensuing discourse, with the former, prefix the adversative particle, *But*; rendring the words; *But who believeth our report?* that is, who, say they, of the Jewish people; the fewness of those that received the Gospel among that people, being opposed to the multitudes of other nations, that should embrace it, and believe in Christ, Chap.52.15. So the words contain a complaint of the paucity, and small number of those, among the Jews, that gave any credit to the prophecies foregoing, concerning Christ, and the doctrine of his Kingdom, and his glorious advancement, either in the times of his out Prophet, and other his fellow-messengers; or, in the time, that being exhibited in the flesh, he lived here upon earth: unto which times, we find these words applied in the Gospel, Joh.12.37,38. Rom.10.16. See Chap.49.4. Joh.3.32. & 5.43,44 & 7.5,48. Act.28.22. See for the form of speech, Hab.9.11. Chap.50.10.

and] Or, *or*; as Chap.40.13,18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifesting it self in Christ, and in the ministery of his Word, Chap 40 10.& 51.5. & 52.10. Rom.1. 16. 1 Cor.1.18,24. which must from God be revealed, before it can be believed, Chap.54.23. Mat.11.25. & 16.17. Joh.6.44, 45. 1 Cor. 2.9,12. Gal. 1. 12. Heb. *upon whom*; which some taking hold of, thus render the text; *upon whom is the arm of the Lord flight up*, or, *made base?* that is, on whom hath the ministery of his servant, an efficacious work, for the converting of them unto God? a metaphor, say they, taken from Workmen, who are wont, for the better expedition, to strip the arm up to the elbow, when they go about their work. See Ch. 52.10. But this seems over-curious; not well the Greek, in the Gospel, bear it; and the particle, though it usually signifie *upon*; yet is it also frequently used for *unto*; as Exod.20.3. *in my face*: to the words there are, 2 King. 18.27. compared with Esay 36. 12. Psal. 13.6. & 18. 41. Chap. 29. 12. with verse 11.

V. 2. *For he shall grow up before him, as a tender plant,*] Heb. *And*; which both the old Greek, and Latine, and some other them retain. Others, render it, *Indeed*; as Chap.30.20. Or, *Yea*; as ver.7. Ch.46.7. and others again, not a few, whom our version concurreth with, *For*; as ver.11. Chap. 52.15. & 64.5. as suffering in a passage, wherein the ground is discovered, and a reason rendred, how it came, or should come to pass, that so few of the Jewish nation should entertain Christ, as the Messias, and their Saviour, and give belief to the doctrine of the Prophets and Apostles, concerning him. They looked for a Messias to come in princely state, with royall attendance, and secular power, that should reign and rule, as some mighty Monarch, and set them free from the bondage of the Romane Empire: and when they saw nothing less; but all clean contrary in Christ, hence came it to pass, that they were offended in him, and could by no means be induced to believe that such an one should be their Messias, Mat. 13.55, 57. Luk.24.21. Joh.7.27,41,52.1 Cor.1.23.

grow up] Heb. *ascend*; which some understand, of Christs exaltation; as if it were said, that he should rise and grow great, for all this, that so few entertain him, and believe in him. And some of note, to this purpose, would thus joyn this verse with the latter part of the former; *And he, on whom the arm of the Lord shall be revealed* (to wit, Christ) *shall grow up*: but this offereth too much violence to the context. And albeit, the word here used, doth sometime import a *rising*, by advancement, and improvement of height, strength, stature, or state, Chap.40.31. Jer.51.53. yet it is used commonly of plants, simply springing up, without any such special connotation, Chap.32. 3. and all the circumstances of the text do carry it another way, as in the opening of the words will appear.

before him] This small particle is very variously expounded. Some understand it, of God; that in the sight of God, he should be great, and highly esteemed, though mean, and of no account in mans eyes; as the like is said, in express terms, of John his Herbinger, Luk.1.15. and, in effect, of Christ also, Luk.1.32. or, that by his most wise, and powerful providence, he should be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chap. 52.13. Others, of the people, in whose eyes he should appear, and seem to be such, as is hereafter intimated. Others, of Christ himself, that he should be lowly, and of small esteem in his own sight; as it is said of Saul, 1 Sam.15.17. and in the person of Christ, Psal.22.6. Others, lastly, of none of all these; because no express mention of any of these, unto whom it may fitly be referred, but of the outward then that Christ should make, rendring the text; *for his appearance*, or, *outward show*, or *state*: for the word *face*, in Hebrew, is very frequently so used; as was before shewed, on chap.52. 14. and answereth to the word, *sight*, or, *appearance*; used afterward, in the last clause of this verse, *for sight*, or, *for height*, Prov.25.3. where the same particle is so used; and this best suits with the scope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here used, is of a large extent in the ordinary use of it, comprehending branchs of all sorts, without distinction of strength, or size. See Psal.80.11. Hos.14. 6. Job 8.15,16,30. & Ezek.17. 4. where, though our version renders it, *a young twig*, would do very well here; yet the words, next before going, controll it there. The word properly signifieth, *a suckling*, or, *sucking-child*, Num.11.12. Psal.8. 2. 1 Sam.15.3. & 22.19. Jer.44.7. Lam.2.11. & 4.4. and so the ancient Greek, and some after them, here take it; but the rebemblance, here used, admitteth not that. In the next place, therefore, the word doth signifie, sometime, *a branch*, or *bough*, in general; because it sucketh, and draws the sap and moysture, as milk, from the root, or stock, from whence it shoots up, or spreads out, Ezek.17.17. sometime, more specially, such *a plant, or twig*, as resembleth for its tenderness, and smallness of growth, some *suckling*, or *sucking-child*; so is it used, Job 14. 7. where it is not amiss rendred, *a tender branch*; and may well here, (the circumstances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*; as we use to say, *a sucker*: for so use we to term such young plants, as shoot up from the root of some Elder tree, or Stander. See chap.11.1. This some understand, of the mean beginnings of Christs Kingdom; though afterward, wonderfully thriving, and prospering, Mat.13.31,32. Mar.4. 27-32. Others, rather of Christ himself. See chap.11.1.

— and as a root out of a dry ground.] By *root*, some understand

stand here, *a spring*, sprouting out, or springing up from a root; as chap.11.10. Rev.5.5. but it may be here taken in its ordinary notion; the word, *spring*, or *twig*, or *plant*, being supplyed from the former branch, as is not unusual. See on chap.51. 8.and so the words may be rendred; *and as, or, even as* (as ch. 1.6.& 40. 30.) the twig, or plant of *a root*, that riseth *out of a dry ground*. Heb. *a ground of drought, or drines*, as Psal.63.1. & 68.6. where it is strange (saith the Jewish Commenter) that tree, or herb, should take root; and much more unlikely, that it should thrive, and bear fruit, as this plant was to do, Chap.52.13. ver.10. By this *dry ground*, some understand the Virgin Mary, Christs Mother, in regard of hope of issue, while she should to continue, as such. See chap.56.3. Luk.1. 34. Others, of the decayed stock of David, and mean family as of Jesse, that then seemed to be as a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower estate, then it was in at first. See chap. 11. 1. But I suppose we need not appropriate this limb of the collation, unto either of these, albeit, the consideration of the mean, and low state and condition of both those, (Joseph the Virgins husband being also taken in to them) come within compass of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him so despicable in the eyes of his own people, Luk. 1. 48.& 2.4. & 3.23. Mat.13.55.Mar.6.3. It is sufficient, that by this resemblance is intimated, such a poor, and bare condition, without stightly thew or state, as might well be compared to some forry plant, that had, with much ado, shot up, and got above ground, from some, almost, sapless root, in some such waste and waterless place. See Jer. 17. 6.

he hath no form nor comelinesse.] The former word applied to a plant, seems to import the sightlinesse, or comelinesse of a plant, or tree, in regard of the trunk, and body of it, its shape, proportion, straightness, smoothness, well coloured ness, and the like: for it comes of a word, that signifies, *to delineate, draw out, or portray* ought, in its due shape and lineaments, Job.15. 9.11, & 19.13. chap.44.23. and applied to mankind, or woman-kind, signifies a person, well composed, and complexioned, well faced and featured, or well proportioned and shaped, Gen.29.17.& 39.6. & 16.6. so it is used also of beasts, Gen.41.2. where, with its epither, it is rendred, *well-favoured*; and might as well be, *well featured, and fat*: fatness betterring the feature of a beast, as leanness defaceth it: the latter seems to have reference, in plants, to that sightlinesse of them, that proceedeth from the leaves, and blossoms, and kays, and fruits, or other like verdure, wherewith such are wont to be arrayed and adorned. So it is used, Lev.23.40. where they are enjoyned at the feast of Tabernacles to take *the fruit*, (that is, *boughs*, or *branches*, as it is explained, Neh.8.15. or, more specially, *leafie boughs*, and *branches*, (for so the word there used, properly signifies. See Prov.11. 28.) *of trees of sightlinesse*, or *goodlinesse*; that is, *of sightly, or goodly trees*, (as it is there rendred, of such trees, as were thick with leaves, and twigs, as in both places it is afterward expounded) to make them *booths* of. And hence applyed to beasts, it is attributed to such, as are furnished, and garnished with goodly and stately heads or horns, Deut. 33. 17. given to men, or women, it is used of such, as are attired & decked with goodly and gorgeous apparel, Chap.63.1. Ezek. 16.10.14. where the word is also used. Hence those speeches in the Proverbs; *In the multitude of people, is the sightliness of a King*, Prov.14.28. as if he had said, not so much, in his rich and royal robes, as in the numerousness of his subjects; and *sightliness of old men is the grey-head*; that is, vigour and vealour, fetteth out, and adorneth the one; and his gray-hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as wetlmens and attire, unto man, or woman. Howbeit, some of the Rabbines, on Gen.29.17. where *beauty*, in two distinct respects, is given unto Rachel, and use made of these two words, by the former, understand the *feature*, or composure of the face, by the other, the *redness* of the complexion or countenance. But I suppose them not to be so strictly here taken. Howsoever, the mean estate of the Messias, void of all thew and lustre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, set forth, and decipherred, by the resemblance of such a plant, as hath neither height, nor strength, nor comely shape, nor leaves, or verdure, to make it any way sightly, or desireable. Or, if it shall be deemed, that in the former branch only, some plant is alluded unto the person of man rather in this latter; such a party is here intimated, as for personage and state, may be compared unto such a plant, as by shoot up from the root of some Elder tree, or Stander. See chap.11.1.

and when we shall see him, there is no beauty that we should desire him] Heb. *and we shall see him, and no sight* (or, *sightlinesse*) for so the word foundeth, having an elegant consonance, with the term of *seeing*, whence it is derived, Chap.52.14.and of this pronoun, as Deut.8.12. Chap 35.9. the like syntax, see Prov.4.23. Chap.37.9.36.) or, (as it may be rendred, by supply from the former member, as Gen.1.16. Chap.52.6.) we shall *not see any sightlinesse* in him; *and we shall desire him*, for, *that we should desire him*: as Chap.40.25. Mal. 1. 9. that is, for which, or in regard whereof, we should have any desire, or affection unto him: neither is there any need, as some would, to supply the negative from the former branch; as Psal.42.8. Prov.30. 3. rendring the words, *and we shall not desire him*, there being as much implyed without it. He that is styled, *the desire of all nations*, Hagg.1.7. (whence some are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Messias) and who much better then Daniel, might be termed, *a man of desires*, Dan. 10. 11, 19. having all desireable things that can be; yea, all desireableness, treasured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and surpassing, not the sons of men only, Psal.45.2,7. but the Angels themselves, Heb.1.4. yet appears so stripe, and devested of all thew of any such matter, Phil.2.6,7,8. that his own people, when they see him, can discern nothing at all sightly, or desireable in him. See Chap. 52.14.

V. 3. *He is despised, and rejected of men.*] It was not enough to say of him, that he was not desired, ver.2. but he addeth further now, that he was, as some, not base only and despicable, but even vile, and abominable creature, both despised, and rejected. See Chap.49.7. *despised*; as of Jeconiah, Jer. 22.28. *rejected of men*: or, as some, taking the word for a noun, *a rejection of men*; the abstract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, and entire, Ezek.3.27. but here contracted; because it reflecteth on the word adjoyned to it: and it is not amiss rendred by our Translators, *rejected of men*; that is, as one of the Jewish Commenters; either more abject then any man, as Chap.53.14. (and so there should be a want of the preposition there used, as there is also, Chap.20.7. & 32.2. and that in this very notion also, Chap.65.5.) or, one *forsaken*, and *cast out* from the company and society of men; as scarce deemed worthy the name of a man, Psal.22.6. and unworthy, therefore, to converse with men, or to have any communion with them. See of Paul, Act.22.22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceasing from men*: as one that cannot be admitted to any society with them: the condition of the leper, Levit.13.46. 2 Chr.26.21. deemed in that regard, *as dead*, Num.12.10,12,14. See Psal. 31.11,12. & 88.4,5-8. So rather, then as one, *the last*, or, *lowest of men*; as Paul of himself, *the last, and least of the Apostles*; yea the *least*; or, (as the word imports, composed of a two-fold degree of comparison) *less then the least of the Saints; not worthy to be called an Apostle*, 1 Cor.15.8,9. Eph.3.8. So here, as we would say the very lift, or fag-end of mankind, one, as whom the nature, and name of man ends; so mean, and so low, that the nature of man can hardly descend lower, and may therefore seem scarce worthy the name of a man. See Psal.22.6. and what Agur of himself, Prov.30.2. But this seems to strain somewhat too far. Howbeit, Christ of himself saith, that he was to be *made nought-worth*, or, *nothing*, Mark 9.12.

a man of sorrows,] Not *of sorrow* barely; but *of sorrows*: not a man *full of sorrow*, or, *filled with sorrow* only; as the Psalmist speaks, *Our soul is exceedingly filled with scorn, and contempt*, Psal.123.3,4. but, *a man of sorrows*, as the Psalmist elsewhere; *My soul is full of evils*; with evil of all sorts, or all sorts of evil, Psal.88.3. and as *Solomon, a man of wicked devices*, Prov.12.2. a man, not wholly set upon, and addicted unto evil, only; such an one as Moses describeth, Gen. 6.5. *all the devices of* whose *hearts*, (or whatsoever he desireth) is *all day long only*, (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all sorts; that desireth nothing but evil, and refraineth no device that is evil; Psal.36.4. as if he consisted of nothing but such: so *a man of sorrowes*; of sorrows of all sorts: so full of them, that he may seem to consist wholly of them; to be made of no other matter, nothing but sorrow to be seen in him, (see Chap. 1.6.) and variety of sorrows, sorrows of all sorts; such sorrows, as for our sake he sustained, and for our sins, ver.4,5.

and acquainted with grief] The participle here used, is by the Jewish Criticks diversly expounded. Some of them would have it signifie *cut off*, or *destroyed with infirmity*, or *grief*. So they suppose the word whereof it cometh, to be taken, Judg. 8.16. Prov.10.9. & 14.33. Jer.51.19. Ezek. 19.7. but these places are not so pregnant; and others of them, understand them all in another notion: the most of them therefore here in depart from them; and expound it according to the ordinary use, and sense of the verb: some, *known by infirmity*; well known, or commonly known; to be much subject thereunto, and exercised therewith; one so encompassed with infirmities, 2s. Heb.5.1. that they cannot but appear, and be seen in him, by all that behold him; thus they take it, because the

word is in a passive form; and is by most so taken, Deut. 1. 13,15. but those passive forms have sometime an active, or a neutral notion; as in other languages, also, sometime the like: and so others of them, and most of ours, take this here; sending it, out *knowing of infirmity*; as it foundeth word for word; that is, knowing it experimentally: as it is said, *he that knew not sin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himself: and as the tree inhibited, was called *the tree of the knowledge of good and evil*, Gen. 2.9,17. not, as the devil suggested, because the fruit thereof eaten, had a singular power to give man a notional knowledge of good and evil, which before he had not; but because, upon the eating of it, contrary to Gods command, man should come to have an experimental knowledge of evil, as well as of good, which before he had not: yea, and in some sort, of the benefit and excellency of good also, being by the want, better; by the loss of it (which is yet more) best known. So we use to say, *such an one can know what misery means*; having lived free from it; and, *a man never knoweth what health is*, until he have had a fit of sickness: thus it might be rendered, *knowing of infirmity, as man knowing of the sea*, 1 King. 9.27. and, *knowing of the times*, Est.1.13. and, *knowing of good and evil*, Gen.3.5. (for so the words are in those places) that is, *skilful* in those things; and as we use to say, *a knowing man*, for one *skilful* in ought: or, to fit it to the Hebrew phrase, *a man skilled in infirmity*; as both the ancient Greek, and some of ours, also, take the word for *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught*, c.54.13. doth sometime imply, not only *learned*, & so skilled in ought; but one also *expert*, or *experienced* in, & *accustomed*, or *entured* unto ought, Jer.5.24. & 13.23. and the word of *learning* is used by the Apostle, both of himself, Phil. 4.11,12. and of Christ, Heb.5.8. So the word here may be taken, one *entured to infirmity*, or grief, and *accustomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we use to say of those, who not only know one another by hear-say, or by sight; but that have familiarly conversed together. Or, lastly, as some render the word, both in Moses, and here, *known* of it: as those are said to be well known of us, that we have been frequently conversant, and familiarly acquainted with, Hos.5.5. *Amos*3.2. which, as it comes neer eft to the ordinary acception, and construction of the terms in the original, so is it the same, in effect, with the last before proposed. However, the notice, or acquaintance, is attributed to the person, in the one; to the affection, in the other: both which, in substance, come all to one, and import thus much; That Christ, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other; he having had in his person, much experience of them; and they constantly keeping together with him: a great comfort to all those that have interest in him, Heb.4.15.

grief] The word here used, (as the root also from whence it springs) hath, in the first place, a notion of *disease*, or *sickness*, Chap.38.1,9. in the next place, *sensible sickness* usually bringeth pain, and weakness with it, (they are either of them used, sometime, in a notion of *vexation*, and grief; as Eccl.5.17. & 6.2. Jer.5.3. Hos.5.13. sometime, in a notion of *infirmity*, and *weakness*; as Judg.16.7,11,17. Chap. 14.10. and of either of these, proceeding as well from any affliction of body, or mind, as from any natural disease: in either of which latter notions, it may well be here taken: not so fitly in the first; because we read not of any peculiar *disease*, such as we usually appropriate that term unto, that our Saviour was troubled with, all his life: and by some of the ancients, it is not improbably deemed, that he was not exercised with any such; it being not so suitable for him, to have any disease hanging on him, that followed his power constantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occasion, it was, *Physician heal thy self*, Luk.4.23. *infirmity*, for, *infirmities*, collectively; as Heb.5.2.

and we hid as it were our faces from him:] The words in Hebrew are both diversly read, and diversly resolved. For some make the first word a participle; *as one hiding*, or, *one that hideth*: and the participle, in that flexion, is very commonly so framed. Others make it a noun verbal, *as an hiding*; and some verbal of that form are found. Again, some render the last, the particle with the pronoun, *from us*; and that, not a few embrace. Others, *from him*; and so the pronoun in that form, is most frequently used; yet in the other notion, also, not unusual, Gen.3.22. Psal.2.3. Hence arise variety of versions; Some render the words, *and as hide, as it were the face* (that is, his face, the pronoun supplyed, as Chap.59.2.) *from us*; or, *he is as one, that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter construction, I find no suitable example. But whether of these two ways we read, or render the words, they import such a condition of dejection, and confusion, and of affection thence arising, as makes a man, like one ashamed of himself, to cover his face, as not enduring to look up, or to be seen, and to shun the sight of others: and so the meaning should be, he is one, who, as conscious to himself, either of the deformity, and loathsomeness of his person, or of his despicable and dejected estate, hideth his face from humane sight: the one was the lepers case, Levit.13.45. the other, Babylons, Chap.47.3,5. and hence, together with the help of another word in the next verse, have the Talmudists coined us a tale, how that one of their great Masters met with their Messias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or, *of the face*, (for the word, though of a plural form, yet is ordinarily of a singular notion; as Prov.25.23. Chap. 59. 2.) *from him*; or, *as he, from whom one would hide the face*, or, *his face*; as before: that is, as one, whom men hide their faces from: this sense our version follows: and following it, it may seem that it doth rather be rendred; *and as one, from whom the face is hid*, or, mens *faces are hid*: for according to this reading, the words are more general, and indefinite; there being no *one*, in the text. Now *hiding the face*, proceedeth, sometime, from a reverent respect, and awful dread, Exod. 3.6. 1 King. 19. 13. sometime, from some glorious splendor, that dazzleth the eye-sight, Chap.6.2. Exod.34.30,33. 2 Cor.3.13. sometime, from some strange passion of love, that with a kind of ravishment, affecteth the lover, upon the sight of his beloved, and casteth him into fainting fits, Cant. 6. 5. compared with Chap.4.9. (for they palpably abuse, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) sometime from pity, and compassion; when men cannot endure to see some precious dear mate their friend, or any of the same nature with them, cruelly dealt with, or otherwise, in some lamentable condition. Est.8.6. sometime, out of extream hatred, or at least, out of displeasure, indignation, or wrath, 2 Sam. 14.8. Psal. 10.1. & 27.9. Chap.54.8. & 59.2. sometime, out of neglect, and disregard; as from one, whom we list not to look after, Chap.58.7. sometime, out of detestation, as from some vile, loathsome, abhorred, and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13,14,15. and to this purpose, one of the Jewish Commenters telleth us, that there is a certain people, that cannot endure the sight of a Jew, but turn the face from him, wheresoever they meet with any of them. But whether that be, or ever were so, or no, is not much material; not at all, to this text. However, in this last notion, wherewith some also take in two of the next before it, I conceive the words may well be here understood. See Chap.49.7. yet not concurring with those that attribute this, *hiding of the face*, unto pity and compassion; because it crosseth the main drift of the whole context: not concerning with them, that suppose the *covering* of mens *faces* condemned to dye, to be here pointed at; as Chap.25.7. Eli.7. 8. To which purpose, they draw in also the blind-folding of Christ, Luk.22.64. but that is the covering of the parties own face by others, not the hiding of others from him. However, all things well weighed, I incline rather to the first, both reading, and rendring; because it both fitteth well the scope of the place, as importing a despicable and shamefull condition, and that of one, who seemed to be deprived of that magnificence, which formerly he had been possessed of. See Job.29.7. Phil.2.6,7,8. Heb. 12.2. and floweth most freely, without any force at all, from the terms used in the text.

he was despised,] Or, *he is despised*, as in the beginning of the verse. Psal.22.6. repeated again for the more emphasis. So Chap.14.26,27. Psal.68.22.

and we esteemed him not.] Or, *esteem him not*; (Phil.2.7. *he made himself of no esteem*.) or, *regard him not*; as the word is rendred, ch.33.8. *he regards no man*, Psal.14.4. the great contempt that should be offered unto Christ, by the Jewish Nation, being expressed here in a form of extenuation, but to be conceived in a notion of exaggeration; as if it had been said more fully, We shal not only, when he cometh amongst us, afford him no respect, or regard; but shall very reproachfully, and disgracefully abuse him. See the like manner of speech, Prov.10.2. *Treasure wickedly gotten shall not profit*, that is, shall do a man much mischief: and, *the father of a fool shall not rejoyce*; he shall have no joy, but much grief, of him, Prov. 17.21. and, *It is not good to have respect of persons in judgement*; that is, indeed, it is flatt naught, Prov.24.23. and, *If any man love not the Lord Jesus, let him be not bound, maranatha*; that is, anathema, let him be accursed, without revocation, irrevocably, and irreconcilably accurst, 1 Cor.16. 22. a text, by some, extreamly terred; meant of such, as out of meer malice alone, against knowledge, oppose Christ, and Christianity; such as our Saviour speaks of, Matth. 12. 32. and the Apostle, Heb. 6. 6. and 10 26,27,29.

V. 4. *Surely, he hath born our griefs, and carryed our sorrowes;*] He took upon him, not our nature alone, but the infirmities also of it; and became liable to such sorrows of afflition, and pains, as mans finful nature is exposed, and subject unto, Rom. 8.3. Heb. 4.15. ver.3. Or, the griefs and sorrows, that he is said to have been so abundantly exercised with, ver. 3. (for thefe words have apparent reference to the very same there used) he sustained for us: and are therefore called *ours*; because procured to him, by our sins; and sustained by him, for the discharge of our sins, unto the guilt whereof, out of love to us, undertaken by him, they were deservedly due, Heb.9.29. 1 Pet.2.24. & 3.18. Some would have the former word rendred, *he took away*, or, *hath taken away, our griefs*; that is, our sins, the procuring cause of them, together with the griefs themselves, the effect of them: And it is true, that the word signifies, sometime, to take away, as Job 7.21. and that our Saviour is said *to take away the sins of the world*, Joh.1.29. but the project of the context carryeth it another way; tending to shew here, rather the ground, and cause of his sufferings, then the end, or issue of them. This passage the Evangelist makes use of, in relating Christs practice, in the healing of corporal infirmities, not so much, as I conceive, thereby intimating, that those bodily maladies, and the cure thereof, was, (as some would have it) a type of those diseases of the soul, that Christ came principally to free mens souls, and his deliverance of them from the same: but that by his tender pity, and compassion are affection towards persons so affected, and afflicted, he thewed that he had assumed, together with our nature, the infirmities of the same; and had therefore a lively fellowfeeling of those pains and griefs, that did from the same proceed, in others.

yet we did esteem him stricken, smitten of God, and afflicted.] The reason why they so much dis-esteemed Christ; to wit, because they made no other account, but that all those afflictions that befell him, were, by God, for his own evil desers, inflicted upon him, out of a disaffection to him, Psal. 22.7,8. & 71.11. Mat.27. 39 43.

yet] Heb. *and*; as chap.50.7.

wofellowed] The same word, by an elegant *antanaclasis*, is here repeated, that the Prophet had made use of in the verse before-going; but in a different notion here, for that there they did not *esteem* him, that is, made any account of him; because they *esteemed*, that is, accounted him to be one out of grace and favour with God; yea, to be one pursued by him, with those evils, for his sins. The very like conceit, that Jobs friends had of him, for his sufferings, Job 4.7,8. & 8.4,8. 22. 5.11.

stricken, smitten, and afflicted] Three several terms used, to expresse the greatness, and grievousnesse of his sufferings; as three other of neer nature, before joyned together, to intimate the eminent, and incomparable height of his enfsuing honour, chap.52.13.

stricken] Or, *plagued*; so it is rendred, Psal.73. 14. now because the noun hence deduced, is used of *the stroke, or, plague of leprosie*, Lev.13.3,9,22. and very oft in that chapter; hence the Rabbines, some of them, abuse this place, to prove that their dotage before touched; that the Messias should sometime be *a Leper*: and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable sense. See ver. 3. But that of the Talmudists, is a most ridiculous fancy, such as their rapsodiehending any *stroke, plague*, or *affliction* whatsoever; and they may as well prove, that Asaph, the Author of that 73. Psalm, was for a long time *a Leper*, from the passage therein pointed to, as from this, that the Messias was so, or ever should so be. See ver.8.

smitten of God] That is, as some would have it, most grievously smitten; it being the manner of Scripture, by such forms, to express the eminent greatnesse of any thing; as, *Sinners of God*, for grievous sinners, Gen.13.13. and, *a sleep of God*, for *a deep sleep*, 1 Sam.26.12. See Jer.2.31. But that he was grievously smitten, was conspicuous enough; nor did they deem amiss therein: their mistake was, that they thought him thus handled by God, in way of vengeance for his sins. So few what grievous things he suffered. And it is but an idle fancy of some popish Writers, to require the words to be read, *God smitten*; as intimating the deity of Christ: because the word, *of*, is not expresly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the course of the construction, of noun with noun, doth necessarily imply it. Beside, that this reading directly crosseth the Prophets intention; as intimating, that the Jewish people should acknowledge Christ, notwithstanding his sufferings, to be God; when, on the contrary, therefore condemned him, as guilty of impiety and blasphemy, and were enraged against him for it, because he professed himself to be the Son of God, one with the Father, and equal to God, Mat.26.53-56. Joh. 5. 18.& 10.31-33.& 19.7.

and afflicted.] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice against him, but Gods just wrath, and displeasure.

V. 5. *But he was wounded for our transgressions,*] Heb. *And*; the copulative, in an adverlative notion, as Chap. 36. 12.& 40.31. The right ground, and true cause of Christs sufferings, is, in this verse, and those following, related, in way of opposition, to that vain and fond conceit, that his own people had of him, and them.

wounded] So both the ancient Greek, and old Latine, render the word here used; and some, *smitten*, to have it answer to the latter end of verse 4. which comes, much in effect, to the same; as descending from a word, that signifies, *to smite, to wound, to thrust, throw, so slay*. Others, tender it, *pierced*, or *profaned*; used, and dealt with, as some common, vile, or profane thing; as descending from the same root, but in another notion: whereof see Psal.89.39,44,45. chap.43.28.& 47. 6. but the word deduced from that root, in whether notion of the twain, is somewhat different from that, that is here used, as may be seen, Ezek.32.26. I suppose, therefore, that the better reading is that in the margin, *he was pierced*; *He was tormented*, or *pained*: for the word comes regularly from a root, that signifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel: so Psal.91.15. where, as the one word, there used, hath in it a notion of the *heat* of delight, in conception, as Gen.29.39,41. so the other, of darpnesse of *pain*, in production; as Job 39.1,2,3. & 29.9. and it is used, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Job 19.20. Prov.26.10. chap.13.8.& 26.18.& 51.9. Jer.5.3. and this word, the Prophet, delighting much in confonancies, may seem the rather to have made choice of here; because it comes very neer, in found, to the word rendred *grief*, ver.3.4.

for] Heb. *from*, that is, *because of*; as Psal.12.5. chap.48.4. Obad. 10. as importing the principal cause of Christs sufferings, mans sins, Rom. 4. 25. 1 Cor. 15. 3. so in the next branch.

our transgressions] Or, *defections, revolts*, (as some not amisse render it, both here, and chap.59.12,13.) or, *rebellions*; for so the word it comes of, is commonly rendred, 2 King.1.1. & 3.5. 7. & 8.20,22.

he was bruised for our iniquities:] The word used again, ver.10. signifies properly, *to beat, or break, or crush to pieces, or grind to powder*. See chap.2.15. used ordinarily, of grievous oppression and affliction; yea, such as tends to, and ends, if not fatal, in destruction, Job 4.19.& 6.9.& 19.2.& 22.9. Psal.72.4. & 90.3.& 94.5. Lam.3.34.

the chastisement of our peace was upon him] He was chastised to procure our peace, by removal of our sins, that see God and us asunder, chap.59.2. the guilt thereof, being discharged with the price of his blood, 1 Pet.1.18,19. and to reconcile us unto him, Rom.3.25.& 5.1,10. 2 Cor.5.19,21. Eph. 2.13-17. Col. 1.19,20. 1 Pet.3.18.

and with his stripes are we healed.] Heb. *by his stripe*, or *bruise*: for the word properly signifies, *the mark, or print of a stripe, or stroke*, remaining upon some part of the body, black and blue, by gathering, and settling together of the bloud there, from whence it hath this name, Exod.21. 25. Prov.20. 30. and the same signifies the Greek word, whereby it is expressed, 1 Pet.2.24. But it is used also for any sore, and grievous stroke, or hurt; such as those, by which the same is wont to be produced, Gen.4.23. See chap.6.Jer.30.12. and such, no doubt, our Saviour, as well, in the propriety of the term, as otherwise also, bare in his body, being not buffeted only, but scourged, as he was, Mat.26.67.& 27.16.

V. 6. *All we, like sheep, have gone astray*;] In these words is shewed wherein those iniquities, and sins of ours, for which our Saviour suffered, do consist.

All we,] By nature, none of us excepted, Psal.14.3. Rom.3. 12,23. Eph.2.2,3.

like sheep,] Or, *like lost sheep*; as more expresly, Psal. 119. 176.

have gone astray] As sheep stray, sometime scared and scattered, by dogs, or wolves, or thieves, or the like, Joh.10.12. or forced to seek abroad, for want of pasture, Gen.47.4. Jer.14.5. sometime, again of themselves, out of a silly disposition, Luke. 15.4. so it is with men also, in either respect, resembled by *sheep*. There is a *straying*, or *wandring*, enforced, when they are driven, by violence, from their owned places of abode. Of which, see Psal. 119.176. Jer.50.17. Ezek.34.4-6. Zach.13. 7. Mat.26.31. Mar. 14. 27. But this is not the *straying* here spoken of; and there is a voluntarie *straying* (they are not willing onely, but love to wander, Jer.14.10.) a wandring out

of self-will; not a corporal, but a spiritual straying; by which, men, of themselves, wander from God, and go astray from the way of truth, and life; from those ways and courses, that God hath prescribed them in his Word; and directeth them unto, by his Spirit. Of which, see Psal. 14.3. & 53. 2. & 58. 3. & 119. 67. Rom. 3. 12. 1 Pet. 2. 25. Jam. 5. 20. and this is the *straying* here spoken of.

we have turned every one to his own way.] *We have turned the face* (to wit, away from God, and his ways, and) *looked after every one his own way.* So the Hebrew word used, both here, and chap. 56. 11. (a parallel place) as also, Jer. 2. 20. (where the notation of it is) properly signifieth: and because in so doing, *the face*, and whole body with it, are turned about; hence it cometh to pass, that the word is also used, *for to turn*, or *to return*, as Num. 14. 25. Deut. 1. 7. & 2. 3. & 16. 7. See Deut. 31. 18. & 30. 17.

every one to his own way.] So Chap. 56. 11. All agree in turning aside from the right way; but they herein disagree, in that each one hath a by-way of his own, which they turn unto; some running after one lust, or vice, or evil course, or idol, some after another, Chap. 55. 7. & 57. 17. Eccles. 11. 9. 2 King. 17. 30, 31. Jer. 2. 28. & 11. 13.

and the Lord hath laid on him the iniquity of us all. Heb. *hath made the iniquity of us all to meet on him*; or, *to light*, or *fall on him*, rather. Some of the Jewish Doctors, to divert this place from being understood of Christs satisfaction, by his sufferings, made for sinners; because the word here found, is sometime used of *intercession* by prayer, as Jer. 7. 16. and here also, ver. 12. would fain turn the word that way; as if the party here spoken of, were, by prayer, only to have mediated, and pacified Gods wrath, for the sins of some other, as Moses did sometime for his people, Exod. 32. 12, 13. Num. 14. 19, 20. Psal. 106. 23. and because the word would not found hand-fomely, if it should be said here, *the Lord interceded*, or *prayed*; as it is afterward; *he interceded*, or *prayed*; they would have it rendred; *the Lord made him to intercede*, or, *to pray*: But neither produce they any instance of the word so used; nor will the syntax admit, or endure such a sense: For what a strange piece of non-sense were this; *the Lord made him to intercede the iniquity of us all upon him?* and both the words before, ver. 4, 5. and those also following, ver. 7, 10, 12. do evidently hold out to any eye, not wilfully winking, that satisfaction was made to Gods justice, and his wrath pacified, towards those, that had interest therein; not by intercession, and prayer only; but by penalties, and sufferings. The word, therefore, is not amiss rendred by our Interpreters, where they give it, word for word in the margent; *the Lord made to meet on him*, and it may well be, *to meet with him*; as our English phrase is wont to express the like. So Chap. 47. 3. *I will not meet thee*, as *a man*; and *the avenger of blood, shall slay the murderer*, *where he meeteth with him*, Num. 35. 19, 21. (as Exod. 23. 4. *if thou meet with thine enemies ox, or asse.*) Or, *where he lighteth on him*; as, *he fighted on a place*, Gen. 28. 11. which place, some of the Jewish Masters themselves, also, refer to, for the notion of the word, in this place: and so, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him*: as, *the arm of God* is said (though another word be there) *to light upon Assur*, Chap. 30. 30. or, which I conceive to be the fittest expression; *he made it all to fall on him*: for to the word, in the first form, very frequently rendred *fall upon him*, 2 Sam. 1. 15. 1 King. 2. 29, 31. and, *fall upon the Priests*, 1 Sam. 22. 18. and, *he fell upon the Priests*, ver. 20. and, *he fell upon him*, 1 King. 2. 25, 34, 46. and, *he fell upon two men better than himself*, 1 King. 2. 32. God made it to fall on him, as man is wont to fall in hostile manner, with a weapon, on his fo. God inflicted on him, whatsoever was requisite, to the satisfying of his justice, for all the sins of all his Elect ones, even of all that truft in him, Joh. 3. 14, 15, 16. & 11. 50 - 52. 2 Cor. 5. 14, 15. Heb. 2. 9, 14, 15.

the iniquity] Not the stain, or taint it self of sin; but, as the Jewish Doctors themselves, well expound it, the guilt and penalty of it; a portion of punishment, in some regard, proportionable, to whatsoever was due unto their sins, and to themselves for the same. So is the word taken, Gen. 4. 13. Lev. 20. 17, 19, 20. 1 Sam. 28. 10. Lam. 4. 6. which two latter places, the Jewish Commenters here point us to. The Greek Interpreters render this passage much in the same words, that the Apostle useth, Rom. 4. 25.

V. 7. *He was oppressed; and he was afflicted:*] A very pregnant place, for the satisfaction made by Christs sufferings for our sins, were it fitly rendred, and rightly understood. The words are word for word; *It was exacted, and he enforced. It was exacted*, or, *It is exacted*; as some also well render it: that the former word doth properly, and commonly, signifie, *to exact*, cannot be denied. The Jewish Commenters, themselves, observe on the place, that it is usually meant of *usurers*; directing us to that place, 2 King. 23. 35. *he exacted the money.* So Chap. 58. 3. *ye exact all your labours*; or, as some, *all your debts*: and, *of a stranger thou mayst exact it*; but *not of thy brother*, Deut. 15. 2, 3. hence, the name of *an exactor*, so frequent in Scripture, Job 3. 17. & 39. 7. Chap. 3. 12. & 9. 4. & 14. 2. & 60. 17. Zach. 9. 8. & 10. 4. and that it is here a passive, the same Writers here observe. The old Latine rendreth it, *He was officed*; as if the word were parallel to that other, from whence the *Cohen* cometh, mentioned, Mat. 15. 5. and so the meaning should be, *he was made to approach*, or *offered* as a sacrifice, ver. 10. But this version ariseth from a two-fold mistake: For, first, the word here used, and that other, of *approaching*, differ, as our Jewish Criticks tell us; as *Sibboleth*, and *Shibboleth*, Judg. 12. 6. And secondly, this latter, in the passive form, carryeth always a neutrall; neither an active, nor passive sense: it signifies, *to approach*; not *to offer*, or *make to approach*; not yet *to be made to approach*, or *to be offered.* So Gen. 33. 7. Exod. 20. 21. Chap. 29. 13.

The word, therefore, is the same rather, with that, 1 Sam. 12. 6. where it is said, *the people, being in a straits, were pressed, or distressed*: and so also, Chap. 14. 24 save that there it is used, more metaphorically, here properly: there, personally; here, impersonally; as the words of the text evidently shew: For there is neither noun, nor pronoun, before the first word of the verse; but a pronoun expressly before the next: which evidently controleth their uncertain expound it of the person, from whom it was exacted, and render the words, *He was exacted*; which yet they expound, it was demanded, or required of no other, but of him: the sense is found, but the construction harsh, and not sorting well with the frame of the context. This the Rabbine himself saw, and thereupon expounds it; *It was exacted*, to wit, money, faith he, by way of tax, or allotment, as 2 King. 23. 34, 35. *and he was afflicted*, namely, the people, of whom it was required, by stripes, or strokes, being beaten, because they paid not the sums required of them; as the people in Egypt were beaten, when they could not make up the full tale of brick, Exod. 5. 14. But the great Doctor had no regard to the current of the context: for that runneth in a constant, and continued course and tenour, not as speaking of one, and the same party or parties, both suffering and suffering, or suffering penalties, for their own defaults; but as one, suffering for the sins of another, and suffaining grievous penalties, for defaults made, and faults committed, by other persons. Some of ours therefore read it; *It is exacted, and he is afflicted.* Others, *It was exacted, and he was afflicted.* Or, *When it was exacted, he was afflicted.* Of which manner of syntax, seem ver. 2. that is, the penalty due to Gods justice, for our sins, ver. 6. was exacted, and he sustained the same for us. For that which a learned late Annotator suggesteth, who would have it rendred, *he was humble*, or humbly submitted himself, *not opening his mouth*; because of Pharao it is said, Exod. 10. 3. *thou refusest to be humbled*: Neither doth that place and this, fit well the one with the other: (It is one thing *to be humbled*; another *to be humble*, and this Interpretation seemeth to decline from the drift of the precedent discourse, whereupon this hath dependance. The words, as formerly read, do sufficiently confirm the doctrine of satisfaction made to Gods justice, by Christs sufferings for our sins. But yet some further strength may be, from hence, added thereunto, if we consider the latter term a little more exactly: For howsoever it be true, that the word, here used, do in the passive form signifie, *to be afflicted*, or *humbled*, as Exod. 10. 3. Psal. 119. 107. and so in a grave, or weighty form, it is used, ver. 4. which this may here seem to have reference unto: and that the word used in a notion of *answering*, be seldome found, but in an active form: yet, as in the notion of *afflicted*, the word is used, sometime, in an active form passively, for, *to be afflicted*; Psal. 116. 10. so in the notion of *answering*, it is sometime used actively, in the passive form; not *to be answered*, either verbally, as Job 11. 2. or, really; as Job 19. 7. Prov. 21. 13. but, *to answer*; and that either verbally, or really, also. In the former sense, some understand that place, Psal. 119. 167. *before I answered*, (that is, say they, before ever I was able to speak, as ver. 172. *my tongue shall answer*; that is, speak of, *thy words*) I were *afflicted*, as parallel to that, Psal. 58. 3. and having respect to inbred pravity: but the word seemeth to be there, as in an active form, so in a passive sense; and in a signification of *afflicition*, and *humiliation*, as it is commonly expounded. Howbeit, the word is found else-where, in a passive form, with an active sense, and that without any question, in the notion of *answering*, Ezek. 14. 4, 7. as also the word of *speaking*, is Psal. 119. 13. Ezek. 33. 30. Mal. 3. 13, 16. And somewhat to this purpose, an Author of good note expounded this text, thus rendring the words; *It is exacted, and he undertaketh*, (a term that some of the Ancients also use, in the opening of this text) that is, saith he, the penalty due to us, was in rigour of justice exacted; and he became a *pledge*, or *surety* for us, by undertaking, in our behalf, the discharge of it. And though the word, saith he, in Hebrew, be not found so used; yet in Latine, the word *respondere*, that is, *to answer*, comes from *spondere*, that signifies *to undertake*; and the word, *to answer*, in the French tongue, is so commonly used. Hereunto may be added, that the old Latine seems to look this way, that renders the text, *He was offered of his own accord*; or, *because he himself would*: which version, however it fail much, in the former term, as hath already been shewed; yet it comes home to us, in the latter word; implying a voluntary undertaking, or *engaging of himself* (see Jer. 31. 20.) unto God his Father, in our behalf, as a *Surety*, (so is he termed, Heb. 7. 22.) for the payment of our debt. And, which is yet more then so, that albeit, the Hebrew be not found expresly, and directly used for that, *to offer*, or *engage*, *himself*; yet that in this very form, that here it hath, it is twice used in the place of Ezekiel, before pointed to; *I the Lord will answer him* (to wit, the man that repairs to me for advice, with an idol in his heart) and again, *I will answer him by my self*; and that in a notion, not of a verbal, but of a real *answering*: and so I conceive it is to be taken here, *It was exacted, and he answered it*, (the particle being necessarily, as oft else-where, supplyed; See Chap. 48. 5, 6.) that is, he not only undertook it, but discharged it. So we use the word commonly in our English tongue, *to answer a debt*, for, *to discharge it.* And so of our Saviour it is most true, that he *answered* our debt, and caused our bond to be cancelled, that it might not come to be put in suit, against us, any more again. See Joh. 19. 30. Rom. 4. 25. Col. 2. 14. A singular comfort to every sincere Christian, that

yet he opened not his mouth.] Heb. *And*; But so we had it before, ver. 4. and it may well be here retained, if we keep to the received reading of being *oppressed*, and *afflicted*; as if it were said, having respect to his patience, for all the oppressions and afflictions, that he sustained for others; and that, in regard of those, by whom he suffered them unjustly: yet was he silent, he neither murmured, or repined, at Gods disposal of things in that manner; nor used any railing, or reviling speeches, against those that dealt so spitefully with him, but carryed himself calmly, and quietly, under them, Mat. 26. 39, 42. Mar. 14. 36. Joh. 18. 23. 1 Pet. 2. 23. Howbeit, if we admit the sense in the second place propounded, and prefixed, of *exacting*, and *answering*, that is, *undertaking*, or *discharging*; the equalnesse shall not need at all to be altered: for the words will well go on in my sense, as in the former; as if it were said, having an eye to his voluntary obedience, and submission to the Will of his Father, and agreement thereunto; he undertook willingly what his Father required of him, and as willingly, when the time came, underwent it; neither hanging back, or opposing ought, in way of contradiction thereunto, when it was by his Father propounded to him, as first; nor afterward seeking to shift it off, when he was to perform what he had engaged himself unto, by pleading ought for himself, and the releasment of him, from their most unjust proceedings, in whose hands he then was. See Ch. 50. 5, 6. Matth. 26. 62, 63. & 27. 12, 14. Mar. 14. 60, 61. & 15. 3, 5. Luk. 23. 9. Joh. 10. 18. & 14. 31. & 19. 11. *to open the mouth*, an usual form, (the antecedent, put for the consequent) for, *to speak*. So Job 3. 1. & 33. 2. Psal. 78. 2. Prov. 31. 8, 26. *to open the lips*, Job 32. 20. and on the contrary, *not to open the mouth*, for, *to be silent*: not to say ought, Psal. 39. 9. Prov. 24. 7.

he is brought as a lamb to the slaughter.] The Hebrew word is more general, and signifies a *sheep*; which word of ours, it comes neer to in sound: and it is so rendred also, Act. 8. 32. where this passage is related, Psal. 119. 176. Jer. 50. 17. and yet more largely, *lesser cattell*, Chap. 7. 25. as parallel to another word used, v. 6. but, as more specially intending, *sheep* there, in regard of the fillinesse thereof; so here, in regard of the ordinary number of them, above any such other cattel, brought to the butchery, Psal. 44. 22. Jer. 12. 3. Zach. 11. 4. Rom. 8. 36. and their quiet carriage, in driving thither: the text may well be rendred, *as a sheep* that *is led to the slaughter*, as Jer. 11. 19. As a sheep, that goeth as quietly to the shambles, or the slaughter-house, as if it were going to the fold, wherein it is usually lodged; or the field, where it is wont to feed. See Jer. 12. 3.

and as a sheep before her shearers is dumb.] This latter word, whereof *Rachel* had her name, Gen. 29. 6. is, in the margent, Greek Interpreter, rendred, *a lamb*; and so Act. 8. 32. Luke, retaining that translation, giveth it. Howbeit, it signifieth as *Rachel* are distinguished from *rams*; as also, Cant. 6. 6. where though of a masculine form, yet is of a feminine gender, as is seems to mention the *Ewe*, as the quetter of that kind; because the rams are sometime more unruly.

So Psal. 29. 9. or *tongue-tied*: for that seemes to be the fitt notion of the root it cometh of, *to bind*, or *ty up*, Gen. 37. 7.

so he openeth not his mouth.] Heb. *and*; wied here, for the piece of similitude; as also, Psal. 1. 3. & 109. 17. Prov. 10. 25. & 17. 3. Chap. 10. 26. and so it is rendred, Act. 8. 37. Of the phrase, see before.

V. 8. *He was taken from prison, and from judgment*:] In the exposition of this passage, Interpreters do exceedingly differ, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads; either of those, that understand them of Christs humiliation, and oppression only, and the hard, cruel, and unjust courses, whereby his life was taken from him, Mat. 27. 18-24. Act. 2. 23. & 3. 14, 15. & 13. 28. Or, of those, that conceive them to be spoken of his deliverance out of those afflictions, and distresses, injuriously inflicted; and his advancement from them, to a glorious condition, Luk. 24. 26. Act. 2. 24, 33, 36. & 3. 15, 21. Phil. 2. 8, 9. 1 Tim. 3. 16. Heb. 2. 9. 1 Pet. 1. 11.

taken] That is, as some, *taken away*; put to death: as Psal. 31. 13. Prov. 1. 19. as others, *drawn away*; to wit, unto judgment, and to punishment, by death; as Prov. 24. 11. but the structure is not here, and there alike: yea, as some, supposing the particular manner of his death here designed, *taken up* to the crosse, Joh. 3. 14, 15. & 12. 32, 33. but such use of the word, no instance is brought. Others, *he is taken up*, from hence, and received by God, into glory; as Gen. 5. 24. Mat. 16. 19. Luk. 24. 51. Act. 1. 9, 11. 1 Tim. 3. 16.

from] So the word most usually signifieth; and so many here take it, as meant of being delivered, and set free from the matters here mentioned: as, *from work*, Gen. 2. 2. *from enemies*, Psal. 44. 4. *from bands*, Jer. 40. 4. others take it, for *by*, or *thorow*; as noting the means whereby, or, the manner how, he was brought to his end. So Job 7. 14. & 37. 10. Jer. 10. 14. or, *for*; as implying the cause producing, procuring, or impellent. So Psal. 12. 5. ver. 5. Chap. 5. 13. 14. others, for, *without*; without being imprisoned, or having any due course of judicature, taken with him: as the particle seemeth to be used, Psal. 109. 24. Lam. 4. 9. but neither are those places parallel; and one produced to that purpose, hath a negative joyned with it, Job 31. 19. Others, lastly, for, *after*: after that he had past thofe harth, and unjust courses taken with him. So is the particle used. Dan. 1. 13. Hab. 2. 3.

prison] Supposed to be so called, as a place of *coertion*, or *restraint*: (see on Chap. 44. 7.) for the verb, whence it comes, signifies to *shut up*, or *restrain*, Gen. 20. 18. Deut. 11. 17. yet, for a *prison*, the word is no where found to be used: nor was our Saviour ever imprisoned; though that would stand well enough with their exposition, that render the particle *without*. Others, therefore, understand by it, *affliction*, or *distress*: and this not unfitly agreeth with the native signification of the word; used for *the shutting up*, or *restraint*, *of the womb*, (so the words are) Prov. 30. 16. that is, *the womb shut up*, or, *kept close*; as Jacob speaks to Rachel, Gen. 30. 2. nor can it be denyed, or doubt made, but that Christ was under *restraint*, and in *distresse*, proceeding from such strict restraint. Others, of such *anguisse*, and *anxiety* of mind, and spirit, as Christs soul was possessed of, arising from the apprehension of Gods wrath; both in his agony, Luk. 22. 44. and upon the crosse, Mat. 27. 46. Others render it, *dominion*, *power*, *tyranny*, *oppression*; and a term of the same stock, differing but in a vowel only, from it, is used sometime for *power*, *authority*, or *magistracy*, Judg. 18. 7. and the root they both spring from, for *to have power*, or, *to prevail*, 2 Chr. 14. 11. and this very word sometime for such power abused; for *oppression*, or *tyranny*. So Psal. 107. 39. where it is also joyned with the particle here used: and it is fitteth well with the power, both of Jews, and Gentiles, unjustly conceived against Christ, Psal. 2. 1, 2. Act. 4. 25-27. Others would have it signifie, here, a *congregation*, or, *a multitude*: because another word, kin to this, is used for *a solemn assembly*. See on Chap. 1. 13. and this some refer to the Assembly of the Jewish Rulers, wherein Christ was condemned, Mat. 26. 57-66. Others, to the popular multitude, that were instant to have him crucified, Mat. 27. 15-26. Mar. 15. 8-15. Luk. 23. 18-25. and to these therefore, as well as those, by whom they were incited, is the murther of Christ ascribed, Luk. 24. 20. Act. 3. 13, 26. & 3. 13, 14, 15. & 7. 52. & 13. 27. but neither is the word it self any where, as I conceive, so used; nor its kin, of other, then a solemn *assembly*, called together by authority; not of a confused, or disorderly multitude on their own heads gathered together.

and from judgment:] This some understand of *judgment*, in general, either, without which, or, by which, or, after which, exercised, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly restrain it, either to the Jewish Assemblies censure of him, Mat. 26. 66. Joh. 19. 7. or, to Pilates sentence passed upon him, Luk. 23. 24. distinguished from the act of the rude multitude, which they conceive implied in the word before-going. Nor want they, that expound it of the *judgement* of God, and the torments by him inflicted upon him, implyed in the word *cruse*, Gal. 3. 13. I concur with those, who by these two terms, understand *oppression*, *and judgment*; as comprehending all those harsh,

hath, and cruel courses, as under pretence of judgment, were exercised upon our Saviour, whereby his life was taken from him, and himself taken away, for the time; *i*. *e*. out, from which, he was after a while freed, being, after the suffaining of them, taken hence, and taken up into God, as Enoch, and Elias before him; of both whose assumption, the same term is used, Gen. 5. 24. 2 King. 2. 9, 10. But I incline rather to the former, because the course of the context, both before, and after, as well in this verse, as in the next, runs full upon his sufferings.

and who shall declare his generation?] Or, *who can declare?* for the mere active future, is oft potentially used. See Chap. 26. 18. & 49. 15. This passage, some understand of the generation of Christ, from eternity, in regard of his God-head, Prov. 8. 24, 25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood. Luk. 1. 34, 35. and some, of both jointly; as also that, Psal. 2. 7. Act. 13. 33. Some by *generation*, here, understand neither of these; but either, his continuance, reading the words, *but who can reckon his age?* living now to eternity, beyond all number of days, or years, Rom. 6. 9. Heb. 7. 8, 15. Rev. 1. 18. agreeable to that, *he shall prolong his* 10. that, which they extend also to his body, the 1 Psal. 125. 1. Jer. 31. 36, 37. & 33. 25, 26. Mat. 16. 18. Heb. 7. 24. for continuance of time, the word is commonly used; as Ch. 13. 20. & 60. 15. or, of his alive, tending the text; *who can* [illegible] *age?* as race? his spiritual seed and issue, being a multitudinous multitude, Gen. 15. 5. & 22. 17, 18. Jer. 33. 22. Heb. 2. 10, 13. Rev. 7. 9. as agreeable to that, *he shall see a seed*, ver. 10. for the word taken, Psal. 22. 30. & 24. 6. & 49. 19. & 73. 15. & 112. 2. In the first sense, most of the ancient Writers take it: and in the two latter, most of the later. What the first should do here, cannot easily be made to appear; the latter, if we admit, according to the former interpretation, at least, of the foregoing branch, the copulative would be turned into an adversative; as ver. 10. *yet, who can reckon his age, or, count his race?* But there want not those, that turn the words another way; and they conceive them to run in an abrupt, and passionate tone of speech, as complaining either of the strangeness of the things that befell him; and they then read the words, *who would have foretold of his generation?* to wit, that such things should have, in his age, or time, befalln him? as, *who would have said to Abraham, that Sarah should give suck?* Gen. 21. 7. or, of the monstrous impiety, and wickedness of them, that dealt in this manner with him, that came to save them; and then they render the words, *who can utter, or describe, his generation?* or, *his age?* that is, the wickedness of the men of his time, or, of the age he lived in: the verb *tsiphoh* signifies *to speak, or utter*, Job 12. 8. Psal. 69. 12. & 143. 5. *his generation*, or *age*, for, the men of his time: as, *his generations*, or, *ages*, for, those of the times wherein he lived, Gen. 6. 9. So is the word very frequently used, Gen. 7. 1. Deut. 32. 5, 20. Psal. 78. 8. Mat. 11. 16. & 12. 39. & 16. 4. & 17. 17. And this sense seems not improbable; as well suiting, both with what go before it, and what attends on it. As for that answer, *Who would declare his fate?* that is, who would say, that he was begotten of God, or the Son of God, seeing him depressed, and abased so beneath the manest of men? Chap. 52. 14. it gainsays with me no acceptance; because I find not where the word is in that notion used. Besides, that the Centurion, unto whom the execution was committed, seeing the manner of his death, and, in likelihood, observing his last words, recorded, Luk. 23. 46. is, both by Matthew and Mark, reported to have broken out into those words, *of a truth, this man was a Son of God*, Mat. 27. 54. Mar. 15. 39.

for he was cut off out of the land of the living] Or, as some read the words, (those especially, that expound the two foregoing branches, of his deliverance, and exaltation) *though he were cut off*: as the particle is used, Gen. 8. 21. Job. 17. 18. Chap. 12. 1. But what if we read it according to the exposition of the branch, next before, deemed not improbable; as continuing the sentence in a notion of wondement, *that he should be cut off*, (to the particle was used before, ver. 5. 6.) as a tree that is hewen down, 2 King. 6. 4. that he should be thus taken away, by a violent death, from abiding, and conversing on earth, among men, that there live, Psal. 27. 13. & 52. 5. & 116. 9. Chap. 38. 11.

for the transgression of my people was he stricken] The words thus read, are the same in substance, with what was before said, ver. 5. See there. But some read them thus rather; *for the transgression of my people was he stricken*. Heb. *from*; but of the various use of that particle, see on the first branch of this verse: in this place, the words conceived, the sentence may still be continued, and carried on thus, that (the particle supplying from the former; as 1 Sam. 24. 36.) *by the transgression of mine own people he should* thus *be stricken*, Act. 2. 23. & 3. 13-15. & 13. 28.

my people] Either mine Elect, for whom he dyed: as Col. 1. 24. 2 Tim. 2. 10. or, those obstinate wicked, that pursued him to death, 1 Thess. 2. 15.

was he stricken] As ver. 4. Heb. *the stroke was upon him*: so the pronoun is found used in a singular notion, Gen. 9. 26, 27. Job 20. 23. & 22. 2. Psal. 11. 7. & 28. 8. Chap. 44. 15. or, *they were stricken*; as some render it. *the stroke was upon them*; taking the pronoun in a plural notion: as it is commonly used, Exod. 15. 11. Deut. 33. 29. Psal. 2. 5. & 17. 10. & 21. 11. & 49. 11. & 140. 9. and so some understand it, of the Jewish people, upon whom, according to their own imprecation, Mat. 27. 25. the stroke of Gods wrath, shortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Christ, Mat. 21. 39, 41. & 23. 37, 38. & 24. 22, 23. Luk. 13. 34, 35. & 21. 20-24. 1 Thess. 2. 15, 16. Some of those that go this way, knit this member thus, to the former; *because he was cut off through the transgression, or, wickedness of my people*: therefore, *shall they be smitten, or, they are smitten*, (for the Prophet speaks of their things, as already in execution, and act) *the stroke*, shall light on it, *upon them*. But the course of the context carries it on, rather, the former way, and makes the passage cleerer to what follows. For they seem to go further out of the way, who taking the affix in a plural notion, would have it undefined, either of Christ, considered jointly with those, as one with him, for whom he suffered, 1 Cor. 12. 12. or of those alone, whom the stroke was due to, rending the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the stroke belonged, was due, or was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death*.] Some Writers of note, suspect these words to have been by some means transposed, and suppose, for the fitting of them, to the story of the Gospel, concerning his death with malefactors, on mount Calvary, Mat. 27. 33, 38. Mar. 15. 28. Luk. 22. 37. and his burial, in Josephs Sepulchre, Mat. 27. 57, 60. that the text ought thus to be read; *And his death shall be disposed of, with the wicked, and his grave with the rich*. The like thoughts have some other had of Psal. 35. 7. and of Act. 7. 16. but to give way to such conjectures, seemeth unfair. To let the text therefore pass, and take the words as we find them, at present, in the text; the expositions of them in the lump, may be referred to two heads: the one of those, which seems the more improbable, who understand the words, as concerning either the effect, or the efficacy of Christs sufferings; to wit, either, that those wicked unsound rich ones, that had had a hand in the procuring of his death, should pay full dear for it; being given up to endure the like harsh and cruel usage, at the hands of others, as Christ, at their hands had sustained: as Chap. 43. 3, 4. or, that even wicked men, and those great ones too, who are wont to be most obstinate, should be subdued, and made subject to the Scepter of Christ, by the power and efficacy of his passion, Psal. 110. 2. The other is, of those, who conceive them to be meant, wholly of his sufferings themselves; either, that the Jewish people, who should put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat. 20. 19, 20. Joh. 18. 35. who by that means, having condemned him, and dealt with him, as with a malefactor, should dispose of his death, and burial, at his pleasure, Mat. 27. 2, 57, 58. Luk. 23. 23, 46. 52. Joh. 18. 28-32. & 19. 6, 11, 12, 38. or, that God should deliver him into the hands of wicked men, and Rulers, so to be disposed of by them, for either, as themselves pleased, Luk. 23. 23. Act. 2. 23. & 4. 27, 28. Howbeit, among the later there are, who, together with his sufferings, conceive an intimation of some honour done him, concerning his burial; as if it were said, that though *his grave*, were, in ordinary course to have been *among malefactors*; yet it was *with the rich*; being buried in honourable manner, by Joseph, in his own tomb, Mat. 27. 57-60. and that to shew, that all penalty and shame for him, were fully satisfied for, and had an end at his death; according to that, Joh. 19. 40. Howbeit, that seems rather to have been manifested, at, and by, his resurrection, Rom. 4. 25. and the reception of him, in soul first, (though that not so conspicuous) Luk. 23. 43, 46. and in the whole man, not long afterward, into heaven, Joh. 13. 1. & 16. 10. 1 Tim. 3. 16. otherwise his abode in the grave, though a rich, and honourable one, means grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his passion, Act. 2. 24, 27. Nor wint there here again some others, who would have hereby intimated, Christs carrying of our sins, which in his body he bare on the cross, 1 Pet. 2. 24. with him into the grave, and there burying them, that they may not appear any more in Gods sight, as Gen. 23. 4. Psal. 88. 5. to which purpose, also, they hook in hither that of the Apostle, Rom. 6. 4. Col. 2. 12. as also that of Dan. 9. 24. *to finit up and seal up sin*, as they would have the words there read, with some reference to the shutting up of Christ in the Sepulchre, and the sealing up of it, Matth. 27. 66. And as this in the former branch, so the precious *riches* of his blood and

and death in the latter, 1 Pet. 1. 19. Eph. 1. 7, 8, 18. & 2. 7. & 3. 8. Col. 1. 27. All which to make out, the two concretes in the text are presumed to be put for the abstracts, *wicked* ones, for *wickedness*; and *rich*, for *riches*: and the text is rendered, *He put wickedness in his grave, and riches in his death*. But these things seem overmuch forced, and far fetched. Not seems it safe, or fit, to strain Scriptures thus, to wring points of faith from them: not should I have mentioned them, but for the great note of their Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *shall give the wicked*; or, *with the wicked, his grave*: which the old Latine *sweat* too far from, rending it, *He gave the wicked for his grave*. Now some here, by *he*, understand God, by whose hidden counsel, and predetermination, their things were done; & without whom, men could not have had any luch power over him, Mat. 26. 53, 54. Joh. 19. 9, 10. Others, the Jewish People, by whose hands they were acted and executed. See Act. 2. 23. & 4. 27, 28. But others conceive, not amiss, that the words may well be taken indefinitely, and so rendred, by a passive form, (of which manner of construction, see on Chap. 34. 11. and the like to this, Gen. 40. 15.) *his grave was given to the wicked*, (as Levit. 13. 49.) or, *was disposed of* (or for the word of *giving*, oft signifies. See Chap. 41. 2.) *by the wicked*, (as Chap. 7. 17.) or, *with the wicked*; (as Chap. 38. 18.) that is, as if he had been one of that rank, ver. 12. lay some; or because in mount Calvary, he was buried, say others, Joh. 19. 41, 42. where malefactors corpses used to be laid. But this latter seems not so suitable to the tenour of the story. For albeit, the place of his burial was not far distant from the place of his execution; yet was it in a private garden, belonging to a man of eminent place, wherein he had cut a Sepulchre out for himself, Mat. 27. 57, 60. Mar. 15. 43, 46.

and with the rich in his death] Or, *and to the rich*; as before; for the particle is the same: by *the rich*, some understand Joseph, that begged, and buried Christs body, called *a rich man*, Mat. 27. 57. Others, Pilate, that had the power to dispose of Christs corpse, and of whom Joseph begged it, Mat. 27. 58. concerning a *rich man*, to be put here for a *Ruler*; as Eccl. 10. 6, 7, 20. because those usually are rich: thus they that expound it of some particular person, which may carry the better shew with it; because the former word, *wicked*, was plural; this, singular. But many other conceive the word *rich*, here, to be taken collectively, and the same persons to be meant by both: those that had an hand in the death of Christ, as well the Rulers for of people, as the rich, and wealthy Rulers, whether of the Jewish Nation, or the Roman State, whom (say those, that understand the place of the vengeance, by God executed, on either, for the death of Christ,) their riches should not ransome, nor relieve, in the day of wrath, Prov. 11. 4. Ezek. 7. 19. as yet they are usually wont to do, Prov. 13. 8.

in his death] Or. *at his death*; as Job 27. 19. *at their death*; though in another notion there, shen here: for there 'tis said of some, that *they shall be buried at their death*; that is, in mean and base manner; their corpses being committed to the ground, as soon as their breath is out of their bodies, without further care, or cost; whereas, though our Saviours body was, shortly after his decease, disposed of, for burial, yet was it curiously throwed, and richly embalmed, before it was laid upon the grave, Mat. 15. 46. Joh. 19. 39, 40. So the particle is used also, Ezr. 9. 4. Esth. 1. 12. Heb. *death*; as Jer. 16. 6. 4. hence the Jewish Doctors (whose expositions I meddle the less with, in this present Prophecy, because they run most upon another ground,) strive to wring this prediction away, and to turn it, from the Messias, or any other particular person, to the main body of their people; who, though innocent, say they, yet were put to death, as malefactors, because they would not change their religion, Psal. 44. 22. and, were made away, if rich, not for their wickedness, but for their wealth; and that some by one kind of death, some by another: some burnt, some slain, some stoned, and the like: but the word, though plural, is found elsewhere also, applyed to one particular person; as to the King of Tyre, Ezek. 28. 8, 10. where it *deaths of the uncircumcised*: and so the Apostle of himself, also, *in deaths oft*, 2 Cor. 11. 23. that is, not in hazards, and dangers of death only; but in afflictions, and vexations, as for as many deaths, 1 Cor. 4. 9. & 15. 31. Luk. 9. 23. 2 Cor. 1. 8. 9. & 4. 8-11. & 6. 4, 5, 9. & 11. 23-27. and the same night by of the Tyrian Prince, by the Prophet, in the one place; or, of the Apostle, Rom. 6. 4. Col. 2. 12. as also that of Dan. 9. 24. *to finit up and seal up sin*, as they would have the words there read, with some reference to the shutting up of Christ in the Sepulchre, and the sealing up of it, Matth. 27. 66. And as this in the former branch, so the precious *riches* of his blood and

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they offered unto Christ, Jam. 1.15. but yet that his sufferings were by God predetermined for the salvation of mankind, is expressly said, Act. 2.23. & 4.28. and of Abſolons wicked Act, we know what is ſaid, 2 Sam. 12.11,12. of the word, ſee on ver. 3,4. the pronoun, *him*, is wanting in the text: as Chap. 12.2. ſupplyed here from the words before.

when thou ſhalt make his ſoul an offering for ſin] So it is be read, it may well cloſe with the foregoing branch, as implying ſuch hatth, and haid uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, if as moſt ſeem to take them, they relate to the afterfruits and benefits, mentioned in the words enſuing, it would be rather intended, *when thou ſhalt have made his ſoul an offering for ſin*: as Chap. 4.4.

when] Heb. *if*. So Num. 36.4. Job 21.6. Chap. 28.25.

thou ſhalt make his ſoul] As 2 Cor. 5.21. a change of the perſon; the ſpeech being turned to God; as Chap. 2.9. or, *his ſoul ſhall have made* it itſelf an *offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and found, the ſame: *his ſoul*; that is, *himſelf*: or, he himſelf as Pſal. 3.2. and as God made a ſacrifice of him; ſo he made a ſacrifice of himſelf, Eph. 5.2. Heb. 9.14,25,26. But the former ſeemeth the beſtet.

an offering for ſin] Heb. *an ſhaſſe*, or *ſin*. So Levit. 5.19. & 7.5. Zach. 14.19. and ſo of our Saviour, 2 Cor. 5.21. *God made him ſin*; that is, *a ſin* ſacrifice: a ſacrifice *for ſin*, Rom. 8.3. for the word *ſacrifice*, is there alſo wanting; as Heb. 10.8. becauſe he had undertaken the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5, 6. 1 Cor. 5.7

he ſhall ſee his ſeed] Heb. *a ſeed*; that is, iſſue, poſterity as Gen. 15.3. *thou haſt not given me a ſeed*: and Gen. 4.25 *God hath ſet me a ſeed*: and, *ſo ſhall thy ſeed be*, Gen. 15.5. *his* is not in the Hebrew; but may be ſupplyed: as oft elſewhere, ver. 3. Chap. 27.9. & 49.12. yet not greatly needful here: *a ſeed*, indeterminately, is ſufficient. It is what which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings; *If the grain fall into the ground, and die* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh. 12.24,32, 34. and ſo Chriſt by his death, brought *many ſons* to God, Heb. 2.10,13. even a numberleſs progeny. See on ver. 8. *who can reckon up his race?* as from Abraham, and Sarah, that were eſteemed, as a *dead* ſtock, the one; and *as better than dead*, the other, Gen. 18.11,12. Rom. 4.19. Heb. 11.12. and from Iſaac, deſtinated unto death, and *received again*, in a manner, *from the dead*, ſprung a numberleſſe iſſue, Gen. 22.2,10, & 26.24. Heb. 11.17-19.

ſee ſeed] Live, and ſurvive to ſee them; as Job *lived to ſee his ſons, and ſons ſons*, Job 42.16. and, *thou ſhalt ſee thy children children*, Pſal. 128.6.

he ſhall prolong his dayes;] The pronoun is wanting; as before: in regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; nor live a while here, and then dye again; as ſome other, raiſed to life, for a time, 1 King. 17.22. 2 King. 4.35. & 8.5. & 13.21. Luk. 7.15. & 8.55. Joh. 11.44. but live, and reign, for ever, Act. 13.34. Rom. 6.9,10. Heb. 7.25. & 9.27,28. Rev. 1.18. Others of his iſſue, the race of Saints; (and the ancient Greek, and old Latine, go both that way, being to continue ſucceſſively here on earth, to the worlds end, and from thenceforth to live with him in glory for ever, Mat. 16.18. & 28.20. & 25.46. Joh. 5.25,29. & 11.25,26. & 14.19. 1 Theſſ. 4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong its dayes*; with a ſlippery of the relative: as Chap. 5.11. but the former ſeems more probable. of the phraſe, ſee Deut. 17.20. Prov. 28.16.

and the pleaſure of the Lord ſhall proſper in his hand.] Or, *the the will*; as the old Latine giveth it, according to that, Joh. 4.34. & 6.38. or, *the deſire*, as the word is rendred, 1 Sam. 18.25. or, *the purpoſe of the Lord*, as Eccl. 3.1,17. & 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect, by giving him up, Rom. 8.32. ver. 9. and for which he was well content, and pleaſed ſo to do, ſhall, by his means, and miniſtery (ſo the word, *hand*, is ordinarily uſed, Chap. 20.1. & 37.24. & 64.7.) accordingly take effect. See ver. 11. Chap. 53.13.

V. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatiſfied*:] Or, as ſome render it, *He ſhall ſee* the fruit *of the travel of his ſoul*, and *ſhall be ſatiſfied*. That is, he ſhall receive, and enjoy that, as the effect, and iſſue, of all the pains that he hath taken, and pain that he hath endured; that ſhall give him full content.

ſhall ſee] *To ſee*, is commonly uſed, for *to perceive*, or *enjoy*; as *to ſee good*, for *to receive* or *enjoy good*, Pſal. 34.12. Job 9.25. Jer. 17.6. *to ſee life*, for *to enjoy life*; *to live*, Eccl. 9.9. Job 3.36. and it is uſed frequently, without any further addition, to behold, what one much deſires, with great delight, Pſal. 35.21. & 54.7. Chap. 60.5. & 66.14. and ſo here.

of the travel] Heb. *from the travel*; as, *to eat of* ones *bread*, Lev. 22.13. Num. 15.19. and, *to drink of* ones *wine*, Dan. 1.5. Jer. 51.7. *travel*, for the fruit of his *travel*; as, *labour*, for the fruit of ones *labour*, Pſal. 128.2. *thou ſhalt eat the labour of thine hands*; eat, and enjoy that, for which thine hands have laboured, or, *from the travel*, that which proceeded, and cometh from it; as, *from the eater came meat, and from the ſtrong, ſweet*, Judg. 14. 14. and the word rendred *travel*, ſignifies properly, toilſome, troubleſome, wearieſome labour, Deut. 26.7. Job 5.7. Pſal. 107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel*; as *his ſoul*, for *himſelf*, ver. 9.

ſhall be ſatiſfied] A metaphor taken, either from perſons, that having been much pinched, and pained, with hunger and thirſt, have food, or drink, afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal. 107.5,9. Mat. 5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, 2 Chr. 31.10. Joel 2.26. contrary to that, Hol. 4.10. Mic. 6.14. Hag. 1.6. See Prov. 12.11. & 28.19. & 2 Tim. 2.6. But there are two other expoſitions, (ſo paſs by the reſt,) that carry ſome good ſhew of probability with them, and have Authors of good note for them. The former render the words thus, When *he ſhall ſee his ſoul*, (that is, *himſelf*, as before, *liveed from trouble*; having an end put unto all thoſe troubles, that he was here expoſed unto, and exerciſed with) *he ſhall be ſatiſfied*; that is, moſt abundantly filled with glory, being taken up into heaven, and ſet there at Gods right hand, Pſal. 16.11. & 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words, thus; *For the travel of his ſoul*, *he ſhall ſee* feed, and *be ſatiſfied*: *for the travell of his ſoul*; that is, *becauſe he hath travelled*: as, *for my knowledge*, that is, *becauſe I knew*, Chap. 48.4. *he ſhall ſee* a feed: ſupplyed from the verb before-going, as Job 3.21. & 28.20,23. & 29.24. Luk. Chap. 22.26. and *he ſhall be ſatiſfied*; that is, much reſreſhed, and gladded therewith: and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour: which ſenſe, and notion admitted, I ſhould rather render the text; *after the travell of his ſoul*; that is, *after his travell*: yet the word, *ſoul*, may be the rather retained; becauſe feminine term, and that ſex here alluded to; by whom pangs, and travel after Chriſts ſufferings deſcribed, Act. 2.24. For ſo the word, there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed, as was before ſhewed, on ver. 8.) paſt, and gone, *he ſhall ſee* feed: He ſhall not travell in vain, as thoſe complain, that they did, as if they were but with wind, Chap. 26.18. and that the babe was come neer to the breaking place, but no power to bring forth, Chap. 37.3. God would not cauſe to travell, and deny delivery, Chap. 66.9. but the fruit of his travel, ſo much deſired, he ſhould obtain, to wit, a numerous iſſue of faithfull ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of, Gen. 35.17,18. 1 Sam. 3.19-21.) being ſo taken therewith, as a woman, that being ſatiſfied, after ſore and ſharp labour, forgetteth now all her ſore-paſſed ſorrow, for joy of her much deſired birth, Joh. 16.21. And this expoſition, the words of the text do very well bear; though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many;] Theſe words are delivered, as in the perſon of God the Father, with whoſe words he began, Chap. 52.13. and the like paſſages from perſon to perſon, we oft meet with in the Prophets. Chap. 11.8. & 27.10. & 22.19. & 26.19. and they hold out unto us, the main fruit, and effect, of Chriſts paſſion, before-mentioned; mans juſtification, and reconciliation, to God, Rom. 3.24,25. & 5.1,8,10. and the ſeed, or iſſue, that he ſhould ſee, and reſt ſatisfied in, for all the pains that he had undertaken, and, for their ſakes, undergone; the perſons thus juſtified, and ſaved, by thoſe ſufferings, whereby ſatisfaction was fully made to God, for their ſins, Heb. 2.10,13. The greateſt ſatisfaction to his ſoul, is, to ſee ſouls juſtified, by faith, in him; as the greateſt joy, and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten, by their miniſtery, to him, 1 Cor. 4.15. Gal. 4.19. 1 Theſſ. 2.19,20. 2 Joh. 4,3 Joh. 3,4.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him*: not *his knowledge*, taken ſubjectively; his own knowledge, as ſome would here expound it; the knowledge, that he hath himſelf, either of God, Mat. 11.27. Joh. 8.55. & 10.15. or, of them, Joh. 10.14,27. but, his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2 Pet. 1.3 & 2.20. So Pſal. 1.7. *thy fear*, for *the fear of thee*; and, *my fear*, for *the fear of me*. Jer. 32.40. & Pſal. 139.17. *thy thoughts*, for *my thoughts of thee*; and *my wrongs*, for, *the wrong* by others, *done to me*, Gen. 16.5.

Jer. 51.37. Yet not, that the bare *knowledge* of Chriſt, is that, whereby we are *juſtified*: for the Devils themſelves, both know, and acknowledge him too, Mat. 12.24,34. Luk. 4.34,41. but by *knowledge of him*, is meant, *faith on him*, Act. 25.22,& 26.18. the antecedent, for the conſequent, as Joh. 17.3. becauſe the *knowledge* of him, is the ground of *truſt*, and confidence, in him, Rom. 10.14,17. 1 Joh. 5.20. as *the belief of him*, though not the juſtifying act of faith (for the Devils, alſo, *believe and tremble*, Jam. 2.19.) yet is put for *truſt*, and confidence, in him, Act. 13.39. Rom. 10.9. 1 Joh. 5.1. for that act, whereby we are faid to be *juſtified*, where the Apoſtle ſtatteth the controverſie concerning juſtification, Rom. 3.25,26. and whereby the ſame is more fully expreſſed, and more preciſely defined, Joh. 3.15,16,18,36. Act. 16.31. & 20.21. & 24.25. Rom. 10.14. Gal. 2.16.

my righteous Servant] *My Servant*; becauſe ſerviceable to God his Father; yea, unto the Elect of God alſo, in the work of mans redemption. See Chap. 42.1. & 52.13. Mat. 20.28. Mar. 10.45. Luk. 22.27. Rom. 15.8. Phil. 2.7. *righteous Servant*, as, *righteous Lord*, Pſal. 11.7. (the adjective, before the ſubſtantive, not ſo uſual in that language) called therefore, *that righteous* one, Act. 3.14. & 7.52. & 22.14. becauſe wholly free from all act of ſin, or rain, ver. 10. 2 Cor. 5.21. & 1 Joh. 3.5. which unleſs he had been, he could not have been, either a fit Prieſt, Heb. 7.26. or, a fit ſacrifice, 1 Pet. 1.18,19. to make ſatisfaction to God, for the ſins of others, having need to ſatisfie for his own ſins, and for himſelf, Heb. 7.27. 1 Pet. 2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholeſome inſtruction, and religious inſtitution; as the Miniſters of God, or Teachers, are faid to *make many wiſe, and righteous*, Dan. 12.3. for ſo, queſtioneſs, the word is there taken; and in a notion, alſo, neer thereunto, Rev. 22.11. the term being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*, Mat. 5.20. & 6.33. Luk. 1.6,75. Eph. 4.24. or, *ſanctification*, as it is more diſtinctly, and ſpecially termed in Scripture, Rom. 6.22. Cor. 7.1. 1 Theſſ. 4.3,4. 2 Theſſ. 2.13. and true it is, that none are *juſtified*, but ſuch as are withal *ſanctified*, 1 Cor. 6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1 Cor. 1.30. & 6.11. Heb. 9. 14 & 10.10. 1 Pet. 1.2. Rev. 1.5,6. but yet that is not the notion of the word, in this place; but by *juſtifying*, as here meant, as alſo, throw the whole diſcourſe of the Prophet, and in the Epiſtles, Rom. 3.24,25,26,28,30. & 4.2,5,25. & 5.1,9,16,18. Gal. 2.16. 1 Cor. 6.11. (in which laſt place, alſo, *juſtification*, and *ſanctification*, are expreſſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame; as evidently appereth, by the whole courſe of the context, and the main matter of the Prophets diſcourſe in this place; as well by thoſe paſſages before, that cleer the way to this, ver. 5,6,7,10. as alſo, by the reaſon of it rendred, in the very words next enſuing: For being wholly diſcharged of *all ſin*, and *all iniquity*, that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do; or for that alſo makes guilty, and liable to the curſe, Deut. 27.26. Gal. 3.10,13.] or, for the committing of ought, that they ought not to have done; yea, or in regard of any the leaſt warping, as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God, the only firſt, and ſtreight rule of all righteouſneſs; (for that alſo cometh within the compaſs of *ſin*, and *iniquity*, 1 Joh. 3. 4. & 5.17. being thus (I ſay) diſcharged of all guilt of ſin whatever, and of what kind, or nature ſoever; they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Rom. 5.19. Phil. 3.9. and be conſequently *juſtified*, that is, even in juſtice acquitted, and abſolved, wherever they ſhall be cited to appear at Gods tribunal, Rom. 3.25,30. & 8.1,33,34. But of this notion, and uſe of the word *juſtifie*, ſee more on Chap. 5.32.

many,] So Mat. 20.28. & 26.28. Rom. 5.15,19. even, *all that ſhall in him*, Pſal. 2.12. & 37.40. Joh. 3.15,16,18,36. & 6.29,35, 40. & 11.25,26. Act. 10.43. & 13.38,39. 1 Joh. 2.2. therefore conſiderable, that ſatisfaction made by him, for *many*, ver. 12.

for he ſhall bear their iniquities] Heb. *and he ſhall bear their iniquities*: but the copulative is oft uſed, in a cauſal notion; as implying the cauſe, or reaſon, rendred, of what was before ſaid. So ver. 2. Pſal. 75.1. & 95.9. & 108.12. Chap. 38.21. & 40.26. & 52.15. yet it may alſo be rendred; *whoſe iniquities he ſhall bear*: for the copulative oft ſupplies, alſo, the place of the relative; as Job 20.11. & 37.5. Chap. 4.6. & 17.2. & 28.1. why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them; (for, by ſuch *bearing* of them, 1 Pet. 2.24. he ſhould take them away from them, Joh. 1.29.) or, as deſcribing the perſons, whom he ſhould juſtifie; not all promiſcuouſly, but thoſe only, whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is, the faithfull, and penitent alone, unto whom, only, he promiſeth to make good this favour, and aſſigneth a ſhare in the fruit of his intercession, and ſufferings, Mat. 9.13 & 11.28. Mark 2.15. Joh. 3.18. & 17. 9,20. it will come, in effect and ſubſtance, all to one, and the reſult of all will be, that Chriſt juſtifies thoſe, and thoſe alone; that rely on him, and belong to him, by his ſufferings for their ſins, Rom. 5.8,9. See ver. 10.

V. 12. *Therefore I will divide him a portion with the great; and he ſhall divide the ſpoil with the ſtrong*:] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and trymupher, with eich ſpoils and booties, taken from thoſe, whom, by fight, he hath ſubdued.

Therefore] So the Apoſtle. *Therefore alſo*, Phil. 2.9. becauſe he hath done me, and finiſhed, this faithful ſervice, refuſing no pains, hardſhip, or evil-uſage, attending upon it, Ch. 50.5,6. ver. 10. and in the next branch again. See Joh. 17.4,5. and the Apoſtle Paul of himſelf, 2 Tim. 4.7,8. and of all the faithful, our Saviour himſelf, Rev. 3.21.

I] God the Father, who ſpake before, ver. 11. ſo Pſal. 2.8. See Joh. 6.37,39,44,65. Act. 2.47. & 11.21.

will divide him a portion with the great] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom. 8.29. Col. 1.15. unto whom a double portion was due, Deut. 21. 17. but, as the *onely-begotten* alſo of the Father, in another reſpect, Joh. 1.14. far above all creatures, either men, or angels; Pſal. 45.7. Eph. 1.21. Phil. 2.9. Col. 1.18,19. Heb. 1.3,4,5,9. and they ſuppoſe it to be taken from the diviſion of inheritances, Joh. 14.1. Prov. 29.24. Luke 15.12. in regard whereof, they infer the word, *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal. 2.8. *I will give the heathen for thine inheritance*; and, *thou inheriteſt all nations*, Pſal. 82.8. underſtanding it, as ſpoken of the great Princes, and potentates of this world, that ſhould be brought in, and made to ſubmit, and ſtoop to the ſcepter of Chriſt, Chap. 49.23. & 52. 13,15. & 60.3,10. Pſal. 72.10,11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, (and yet in ſome kind and degree, ſome are faid to do, Chap. 49.23. & 60. 10. Mat. 19.28. Joh. 17.22. Rev. 2.26,27. & 3.21. & 21.7.) they would have the words rendred, *I will divide him great ones* for a portion. Others, again, infert the word, *ſpoil*, ſupplyed from the next branch, thus rendring the words; *I will divide great ones to him*, for a ſpoyl; or, *I will divide him* a ſpoyl of *great ones*: whereby they underſtand thoſe principalities and powers, of the kingdom of darkneſs ſubdued, ſpoyled and trymumphed over, by Chriſt, Col. 2.15. an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained, or conqueſt atchieved, Judg. 5.30. Pſal. 68.12. 2 Chr. 20.25. Chap. 9.2. & 33. 23. Zach. 14.7. Heb. 1 *will divide to him*, of, *or in great ones*, or *many*; (for the word is ambiguous, and is uſed as ordinarily in the one notion, as in the other, of multitude, as of magnitude, whence the like ambiguity, Pſal. 25.11. & 119.162.) Some therefore here render it, *I will give many to him*, or, *beſtow many on him*, and that with very good probability: For howſoever it be true, that the word, here uſed, doth ſignifie, in the firſt place, *to diſtribute, or divide*, Joſh. 22.8. Neh. 13.13. yet the word is uſed ſometime, at the ſecond hand, ſimply, *for to impart, beſtow, give, aſſign, or attribute*; even where no diſtribution is neceſſarily implyed, or, at leaſt, intended; becauſe of diviſion, and diſtribution, that is the ordinary end. So is the word deemed to be taken, Deut. 4.19. of the *Sun, Moon*, and *Stars*, which the Lord hath *imparted*, and *aſſigned*, *unto all Nations*, beſtowed upon all alike, Deut. 29. 26. *whom he had not given unto them*, Joh 21. 17. *he gives forowns in his anger*, Job 39.17. of the *Aſſyrich*, *he hath not imparted unto her underſtanding*: where the ſame particle is found before *under ſtanding*, that is here, before *great*, or *many*. And it ſeemeth to be no other here, then there; but a note only of the accuſative caſe, as it is commonly termed; as alſo, Exod. 7.20. Lev. 24.16. Job 21.2. Eccl 5.10. Lam. 1.17. Jon. 3.5. So the meaning ſhould be no more then this; that God would beſtow many upon him, or give many unto him, to be his ſubjects, whether with an alluſion to a portion of inheritance; as Pſal. 16. 5, 6. or, the diſtribution of ſpoyls; as Gen. 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going: this difference only obſerved, that the Fathers donation, and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned

to him, here. Divers go the same way here, that our English doth; *he shall divide the spoil with the strong*, (as Prov.16.17. *to divide the spoil with the proud*; and Prov. 29.24. *to partake with a thief*; but another particle there;) that is, say some, he shall settle his Kingdom, among the great and mighty Kingdoms of this world; as sharing in some sort with them, Rev. 11. 15. the old Latine reads it, *he shall divide the spoil of the mighty*, that is, as some, the spoils, that Satan, the *strong* man, had formerly been possessed of, Luke 11.21,22. but I finde not yet, where this particle is used, as a note of the genitive case. Some render it, *that he may divide the spoil with the strong*: so the copulative was used before, ver.2. See there; as it is were said, I will furnish him with all endowments, whereby he may be enabled to grapple with, conquer, plunder, and triumph over, all the enemies of mans salvation, Col. 2. 15. to which purpose also, some other, *he shall divide the mighty as a spoil*. But in the last place some render it; (which to me seems most probable) he shall *obtain, receive, recover, or possess*, very many, for a prey: for as the word, that primarily signifies, *to divide, or distribute*, either inheritance, or prey, doth signifie, in the next place, *to impart, offer, or give, and bestow*, in generall, in relation to the giver; so it is used also, in general, for *to inherit, receive, obtain, and possess*, in relation to the receiver. So Josh. 18. 2. *those remained that had not yet received their inheritance*, Job 27.17. *He* (that is, the wicked man) *shall prepare it, but the just shall wear it; and the guiltless shall inherit, obtain, possess, or enjoy his silver*, &c. Psal. 60. 6. *I will obtain Sichem, and possess it*; make my self Lord of it: and for the word commonly considred *strong*, it is very apparent, both that the verb, from whence it comes, hath very usually a notion of multitude in it; (See on Chap. 31. 1.) and the word it self is most frequently used, to signifie *very many*; as Chap. 8. 7. Gen. 18. 18. Num. 14. 12. Deut. 4. 38. & 9. 1. & 11. 23. & 26. 5. Josh. 23. 9. Joel 2. 5. Mic. 4. 7. and, for a *prey*; the word is joyned with, *very many* without any particle coming between, is also not unusual: for so it is said, Psal. 135. 11. *he gave their land an inheritance*, that is, *for an inheritance*. So that the words, thus resolved, intimate the numerous, or innumerable, rather, multitude of those that should be converted unto Christ, (of which, see Act. 2. 41, 47. & 4. 4. & 6. 7. & 8. 6, 11. & 11. 21. & 13. 44, 48 & 21. 20.) whom he is said to obtain and possess, or enjoy, as a spoil, or a prey; in allusion either to the choicest substance, jewels, or garments especially, that were reserved, and set apart, for the Generall, or Commander in chief, to wear, riding in triumph, Judg. 5. 30. 2 Sam. 12. 30. or, to captives, great ones especially taken in fight, or conquest, and following the conqueror, as an addition to his magnificence and honour, Chap. 45. 14. and 49. 18.

because he hath poured out his soul unto death;] *Poured out*, as water is *poured out*: so is the word used, Gen. 20. 24. and so the Psalmist of himself, in the person of Christ, Psal. 22. 14. *I am poured out like water*: and to some expound the phrase here used; *pour not out my soul, or life*, Psal. 141. 8. because when the soul departs, the life goeth with it: *he poured out his soul, or his life*; (so the word is used, Psal. 26. 9. & 31. 13. & 35. 4. and 56. 6.) as if he had made no more reckoning of it, then of water; as it is said of the Martyrs slain for him, that *they loved not their souls*, that is, their lives, unto death, Rev. 12. 11. they parted with their lives, for his sake, as freely, and as willingly, as if they valued, or loved them not; (which helps to explain that, Luke 14. 26.) they did this out of Christs cause, that himself before, for them, to fulfill his Fathers Will, had done, Joh. 10. 17, 18 & 14. 30, 31. So the Apostle of him; *He became obedient unto death*, Phil. 2. 8. See Luke 23. 46. of *pouring out of the soul*, in another sense, to wit, by prayer, with tears. See 1 Sam. 1. 15. compared with chap. 7. 6. Psal. 42. 3, 4. Lam. 2. 19. and of our Saviour somewhat neer it, in that notion, Heb. 5. 7.

and he was numbred with the transgressors;] Or, *with transgressors*: for there is no article in the text. He was reckoned, as such an one, as one of that rank; being put to the same death that malefactors used to suffer; in the same place, where such were ordinarily wont to be executed; and at the same time, when some other also in the same place were to suffer: two notorious thieves; the one, crucified on his right, and the other, on his left hand, he hanging in the midst between them, as the principal of them, Matth. 27. 38. wherein the Evangelist tells us, that this Prophecy was fulfilled, Mark 15. 27, 28. yea, he was not only reckoned among them, but cast behind them; or, (if ye will) for height of evil desert, preferred before them, when Barabbas, that notorious miscreant, was required to be let loose, rather then he should be let live, Mat. 27. 16, 17, 20, 21. Mark 15. 7, 11. Luk. 23. 18, 19, 25. Act. 3. 14, 15.

and he bare the sin of many;] The penalty of the sins of all that numerous, or numberless multitude, before-mentioned, that were, by the ministery of the Gospel, so brought home to him, as sincerely to trust on him, ver. 5. which, by bearing also for them, ver. 4. 1 Pet. 2. 24. he took away from them, Joh. 1. 29. and by discharging them of the guilt thereof, ver. 7. brought them into a justifiable condition, even in Gods sight, and at his Tribunal, ver. 11.

and made intercession for the transgressors.] For those very transgressors, or wicked ones, by whom he suffered, Luke 23. 34. wherein Steven also imitated him, Act. 7. 60. for the article, here emphatical, seems to point unto that special act, and those particular persons; but hath relation, also, to Christs intercession for sinners, that belong to him, and have interest in him, Rom. 4. 5. & 5. 6, 8, 10. which continueth still, and shall do unto the worlds end, Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 Joh. 2. 1, 2.

CHAP. LIV.

Vers. 1. *Sing, O barren*,] This Chapter Some suppose to belong to the former Sermon, or Prophecy, beginning at Chap. 52. 1. and proceeding on from thence, in a continued discourse, concerning the State of the Church reformed, unto ver. 12. which having been there interrupted, with a digression, concerning, either the Messias, or some other, whom they suppose to be there meant, should, in this Chapter, be returned unto again. But most take it to be a new Prophecy, distinct from the former, though much of the same subject, and argument, with it: However, it hath a good coherence with, and dependance upon, the latter end of the former: For that ended with mention, as hath been shewed, of those multitudes that should be converted to Christ: this beginneth with those swarms of people, that should be bred by, and brought into the Church; and is wholly spent in predictions, and promises, of the enlargement and advancement thereof, together with the continuance of it in that estate.

Sing,] Or, *Shout*, for joy; as Chap. 12. 6. Zeph. 3. 14. Zach. 2. 10. for there is also a crying out for grief, Lam. 2. 19. where the same word is used.

O barren, thou that didst not bear;] A want of the relative; as Chap. 51. 12. and so in the next branch. This some understand of the Jewish Church and State, returned from captivity, which, during the time of that Babylonish bondage, seemed to be as a widow, or a lone woman, barren, and without hope of issue, ver. 4. See Chap. 49. 21. Others, of the Gentiles, to be called in, by the ministery of the Gospel, who had been before barren, and brought none forth unto God, being *without Christ, without God*, in the world, Eph. 2. 1-3. 12. It may well be understood of the Church, under the New Testament, consisting joyntly of Jew and Gentile; though with reference unto that former, as a type of this latter. See Gal. 4. 27.

break forth into singing, and cry aloud, thou that didst not travel] The same thing repeated in other more emphatical terms, implying abundant matter of exceeding great joy. Of the terms, see on Chap. 12. 6. & 14. 7. & 55. 12.

travail] For *bear, or being forth*; the antecedent for the consequent: as Chap. 23. 4.

For more are the children of the desolate, then the children of the married wife, saith the Lord] Heb. *many from*, or, *in comparison of*, them, for, *more* in number *then* they; as it is rendred, Gal. 4. 27. See the like use of this particle, Judg. 5. 34. Psal. 45. 7. Prov. 22. 1. Eccl 7. 1. That is, as not a few, the Jewish State, that had been a long time desolate, shall abound in people, much more then either her self formerly, in her flourishing state, as founder, or, then other Kingdoms and Provinces, say others, that had enjoyed a continued succession of Kings, (a King, say they, being as an husband to a State) which the for a long time wanted; and cities inhabited, whereas their land had been depopulated, and their cities ruined: and they observe withal, that Jerusalem, even in her latter times, is reported, by Pliny, l. 5. c. 14. to have been the famousest, or fairest city, not of Jewry alone, but of all the Eastern parts. But the moft refer it to the spiritual state of Sion, to *the Jerusalem, from above*, unto which more children were to be begotten, and bred again, by the ministery of the Gospel, 1 Cor. 4. 15. 1 Pet. 1. 23. of the Gentiles, that were wholly barren before; then of the Jews, that were sometime fruitful, Rom. 9. 23, 26, 30. Rev. 7. 4, 9. And there is thought to be in the words, some allusion to Sarahs case, though a long time barren, yet in illue afterward going beyond Hagar, Gen. 11. 30. & 17. 19. & 21. 12. & 22. 17. Gal. 4. 27, 31. or to Hannah, in regard of Peninnah, at first barren, and yet afterward more fruitful then the other, 1 Sam. 1. 5, 6, 20 & 2. 5.

V. 2. *Enlarge the place of thy tent*] Heb. *widen*; as Chap. 5. 14. Implying, that her issue, and Inhabitants, should so encrease and multiply, that she should want room to receive them. See Chap. 49. 20, 21 & 60. 4, 5. it hath reference to their ancient manner of dwelling in tents. Gen. 12. 8. & 18. 1. & 26. 17. & 33. 19. Heb. 11. 9.

and let them stretch out the curtains of thine habitations] That is, *let the curtains* (of which their tents consisted, Exod. 26. 1, 12. Jer. 4. 20.) *be stretched out*; for the verb is used impersonally. See the like, Chap. 33. 1. & 34. 11.

spare not, lengthen thy cords] Or, *spare not to lengthen* (as, *multiply, wash me*, for, *multiply to wash me*; wash me over and over, again and again, Psal. 51. 2.) *thy cords*: wherewith those curtains were fastened, whereof their tents consisted, unto pins, or stakes, driven into the ground. See Chap. 33. 20.

and strengthen thy stakes] Make them strong, and sure; drive them fast into the ground, that they may be able to hold, and keep tight, such a weight of curtains, of that length and breadth, that thine must be, being fastened to them, by those cords. See hereof also, Chap. 33. 20.

V. 3. *For thou shalt break forth on the right hand, and on the left*] The reason why the tent was to be enlarged; because her issue, that must dwell in it, would be multiplyed, and room on every side, on either hand, was to be made for them. See Chap. 49. 20.

break forth] That is, bring forth, and propagate abundantly: so is the word used, both of mankind, and other creatures, Gen. 30. 30, 43. Exod. 1. 12. 1 Chr. 4. 38. Job 1. 10. and it is a metaphor, taken, either from the breaking forth of issue, at time of delivery, Gen. 38. 33. See Chap. 37. 3. or, from such plenty of any material laid up in a store-house, as being more in quantity, then the place is able well to contain, breaks through the walls that enclose it, Prov. 3. 10.

on the right hand, and on the left] That is, say some, to the South, and to the North; or, South-ward, and North-ward; as intimating which way the Church should moft propagate: because the face being turned Eastward; (which part of the world, as placed before man, so situate, hath its name. See on Chap. 2. 6.) the South is on the right hand, (these in Hebrew denominated. See Chap. 21. 1. & 43. 6.) and the North on the left. But this is too nice: the phrase, *on the right hand, and on the left*, is used for, on either side, Exod. 14. 29. Numb. 22. 26. 2 Sam. 16. 6. Chap. 9. 20. In the phrase, there seems a defect, to be thus more fully made up; *thou shalt bring forth*, or, be delivered of those, that shall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them) both *on the right hand, and on the left*; as alluding to a florehouse, (o unreasonably flowed, that the walls are enforced to give way, on either side. See Zach. 2. 4.

and thy seed shall inherit the Gentiles] This, some understand of the Jewish people, who, after their return from the captivity, did, in processe of time, enlarge their territories, and encroached upon some parts of Moab, Edom, and Syria; according to that promise made by God, to Abraham, Gen. 22. 17. *Thy seed shall possesse their enemies gates*. But whatsoever was therein then done, was but a dim shadow of that which is here principally intended; to wit, that inheritance which God would give unto Christ, and to his Church together with him, by multitudes of faithful converts, in all parts of the world. See on Chap. 49. 12. & 53. 12. A work begun by the Apostles, the children of the former Church, and carried on by those, that succeeded them, in the spreading of the Gospel, Mat. 28. 19, 20. Mar. 16. 15. Luk. 24. 47. Act. 1. 8. Rom. 10. 18.

and make the desolate places to be inhabited] They shall people the world, that lay as desolate before, with a new race of faithful people, ver. 1. as after their return from the captivity, they re-edified, and replenished their cities, and country again. Psal. 69. 35. Chap. 44. 26. & 49. 8. & 51. 3.

V. 4. *Fear not*] Do not, out of a distrustful conceit, entertain groundless fears, as if the things, now foretold thee, were matters incredible, and impossible to be performed. See Chap. 41. 10, 14. & 43. 1. & 44. 8.

For thou shalt not be ashamed:] Or, *blush*, Chap. 50. 7. as one frustrate of his expectation, and failing of his hopes, Rom. 5. 5. or, thou shalt not continue still in, or return again unto, that deserted, dejected, and reproachful condition, wherein, at present, thou art, ver. 6. See Chap. 29. 22.

neither be thou confounded; *for thou shalt not be put to shame*] The same thing repeated in other terms; to give the fuller assurance of the performance of the things promised, and add further strength to the feeble faith of his poor people, Chap. 35. 3, 4. So likewise, Chap. 29. 22.

for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more] Or, *but thou shalt forget*, &c. as the particle is expressed, Chap. 30. 16. & 49. 25. so great, and glorious shall thy condition be, and thine issue so ample, that it shall drown the memory, both of thy mean, and reproachful estate, which in thine younger years, thou sustained, in the Egyptian servitude, Jer. 2. 2. Ezek. 23. 3. and the like also, which thou doft now undergo, in thy present Babylonian bondage, Chap. 49. 21. Lam. 1. 1. thou shalt no more regard them, (so great shall thy joy be) then as if they had never been, Chap. 65. 16. Joh. 16. 21. See the like expressions, Gen. 41. 30, 31, 51.

V. 5. *For thy Maker is thine husband*; (*the Lord of hosts is his name*.)] Or, *Thy Maker* (*whose name is the Lord of hosts*) (as Chap. 51. 15.) *is thine husband*. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, at first, founded thee, Deut. 32. 15, 18. Psal. 149. 2. Chap. 43. 1. & 44. 2. is joyned in marriage unto thee; and will again live and dwell, as an husband, with thee, to make thee fruitful in issue, and honourable in estate, as beseemeth the wife of such an one to be. See Chap. 62. 5. Hos. 2. 19, 20. Eph. 5. 25-27, 32.

Maker] Heb. *makers*; for the word is in the plural number; as Job 35. 10. See the note there.

and thy Redeemer, the holy One of Israel, the God of the whole earth shall he be called] Or, *and he*, that is, *thy redeemer, the holy One of Israel*; or, *thy redeemer*, who is *the holy One of Israel, shall be called the God of the whole earth*. He that founded thee, will now rescue, and restore thee again, Chap. 49. 7, 26. and will not be only (*to be called*, for, *to be*: as Chap. 43. 3. & 56. 7.) the God of Israel, as formerly he hath been, Deut. 26. 17, 18. but the God of all nations, throughout the whole world, Chap. 56 3, 7. Zach. 14. 9. Mat. 28. 19. Rom. 3. 29, 30. & 10. 12, 13.

V. 6. *For the Lord hath called thee, as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused*; *saith thy God*] Or, as some render the words, *For the Lord will call, or revoke thee, as a woman that hath been forsaken, and grieved in spirit, and a wife of youth, though thou wast refused, will thy God call, or name, thee*.

the Lord hath called thee] Or, *will call*; or, as some, *will recall thee*: as, *out of Egypt I called* back *my son*, Hos. 11. 1. God will re-unite thee again unto him, as a man his wife, that he had left for a time, Jer. 3. 1, 12. & 4. 1.

as a woman forsaken] By her husband, upon some displeasure, or difference, falling out between them; so seemed she to be, during the time of her captivity, Chap. 62. 4. See ver. 7.

grieved in spirit] In regard of her barrenness, say some, that was reproachful in those times, 1 Sam. 1. 6-8, 15. See on Chap. 4. 1. but rather in regard, that God her husband seemed to have forsaken her, Chap. 49. 14. the word used here, is that from whence *Jabez* his mother gave him, that name, 1 Chron. 4. 9. there is an elegant consonancy between this term, and the former, in the Hebrew, which our English cannot express.

and a wife of youth;] *a young wife*; or, *a wife taken in youth*, Prov. 5. 18. Mal. 2. 14. as *an husband of youth*, Joel 1. 8. thou shalt be as dear to me, as a young wife to her husband, Chap. 62. 5, 5, or, as ever thou wast to me, in thy younger dayes, at first, Jer. 2. 1, 2. Ezek. 16. 8.

when thou wast refused] Or, *though thou hast been*, or *wast rejected, or cast off*; as it is rendred, Jer. 31. 37. for so the seemed to be, during the time of her captivity, as a woman *divorced*, Chap. 50. 1. *dismissed*, Jer. 3. 1. and cast off: so the complaints of her self, that God had *utterly cast* her *off*, Lam. 5. 20. and further, that he had made her as *refuse*, among foreign people, Lam. 3. 45. which word seemeth the rather here to be used, as implying the despicable estate, that the had been in, while her abode was in Babylon. See Jer. 30. 17. and for the use of the particle, see on Chap. 12. 1.

saith thy God] Saith he, who continueth still to be thy God, and to mind thee, and thy good, Ch. 49. 15, 16. or, as some, who joyn this clause to those words, *a wife of youth*; inclosing, as in a parenthesis, those that lye between them; *a wife of youth will the Lord remember, or call to mind*. So the verb of *saying*, is found used in the participle. *O thou that are named*, or, *called, the house of Jacob*, Mic. 2. 7. and the pronoun, oft omitted, may well be supplyed from the former branch. See Chap. 51. 2, 3. & 58. 13.

V. 7. *For a small moment*] For a very short time. God as he is slow to wrath, Exod. 34. 6. Num. 14. 18. Chap. 48. 9. so short in wrath usually, and in the expressions of it, towards his, Psal. 30. 5. & 103. 8, 9. Chap. 26. 20. their seventy years captivity, is reckoned but as a moment; not only in regard of God, with whom, *a thousand years* are but as one day, Psal. 90. 4. 2 Pet. 3. 8. and mans life reckoned, at that rate, Psal. 90. 16. Jesse then a moment, as just nothing, Psalm 30. 5. but in regard of that ensuing favour, and goodnesse of God, that shall continue unto all eternity, and that exceeding mass of glory and happinesse issuing from it; able not to weigh down only, but to swallow up, whatsoever foregoing afflictions and grievances, though never so great, and never so long continuance, 2 Cor. 4. 17, 18. Rom. 8. 18. Heb. 11. 37.

have I forsaken thee] So God seemeth to do, both to the sight of others, and to their own sense also, when he withdraweth from his people, those outward expressions of his favour and love towards them, which they had formerly enjoyed; and more especially, when for some space of time, he giveth them up into, and leaveth them in the hands of their enemies. Psal. 22. 1, 2. & 27. 9. & 71. 11.

but with great mercies will I gather thee.] Heb. *and (for, but;*

but] as Chap. 53.5.) *with great tender mercies* (for so the word is not amiss rendred, Psal. 103.4. importing an inward earning, and working of the bowels, in a mother, towards the fruit of her *womb*, from whence the word comes, 1 King. 3.26.) *I will gather thee, or take thee up*; as it is well rendred, Psal. 27.10 as some lett, lost, or forlain creature. See Chap. 40.11. Yet there may be in the word, some hint had to their dispersion, in the captivity, into sundry parts, out of which they were to be recollected, before they could be reduced. See Chap. 11.11,12. This is God far more free and full in mercies and goodness, then in wrath and anger, to his, Exod. 20.6. Psal. 30. 5. & 63.3 & 86.5.

V. 8. *In a little wrath, I hid my face from thee, for a moment*.] The same thing, in other terms, repeated again; as before the like was observed, ver. 4.

a little wrath] Opposed to the *great mercies*, mentioned ver. 7. The word rended *little*, is no where else found; but seems to have some affinity with a word used, Iob 4.12. & 26. 14. that is deemed to signifie *a sup*; and there is an elegant Paronomasie (which our English will not yeeld) between it, and the word translated *wrath*; but signifying, properly, *a bubble*, Hos. 10.7. that is no sooner up, but is suddenly down again; and may the rather be here used, to imply the shortnesse of Gods wrath. See Chap. 34.2.

I hid my face from thee] So also is God said to do, when he withdraws and with-holds the wonted expressions of his favour, from persons, and people; especially, when having so done, and they being now in straits and difficulties, he answereth not their suits, for relief and release, according to their desire, Deut. 32.20. Psal. 27.9. & 30.7. See Chap. 1.15. & 8.17. & 57.17. a speech borrowed from those, that refuse to admit unto sight, or to look upon one, whom they do really disaffect, or would seem at least to be displeased with, 2 Sam. 14.24, 28, 32. 2 King. 13.14. See on Chap. 53.3.

for a moment] As ver. 7.

but with everlasting kindness will I have mercy on thee,] Heb. *ood* (as before, ver. 7.) *with kindness of perpetuity*; opposed to that little, or short moment of displeasure, before-mentioned. See Psal. 103.17. Iet. 31.3.

saith the Lord thy Redeemer.] As ver. 5.

V. 9. *For this is as the waters of Noah unto me*] This covenant of grace, that I will now enter into with thee, shall be as firm, and as sure to continue, as that which I made at the general deluge, never to drown the whole World in that manner again, Gen. 9.9-11.

the waters of Noah] As we use to say, *Noahs flood*, for the deluge in his days, concerning such a general inundation as then was: the note of similitude wanting, as Chap. 51. 12. Yet the Jewish Criticks, some of them, have another reading here, which the Chaldee also exhibiteth; and the old Latine retaineth, rendring the text, *as the days of Noa*; as Matth. 24. 37. but the former reading is the more received; nor do the Jews themselves app. ove the other.

for as I have sworn] Heb. *which I have sworn*; or, as some render it, *who have sworn*; as having relation unto the words next before, *unto me*. Others, concerning *which I have sworn*. But it may well be rendred, As I have sworn: for so is the relative used, Jer. 48.8. *as the Lord hath spoken*. Otherwise, if we retain our version here, the relative must stand for the conjunction causal; as 1 Sam. 15.15. and the note of similitude must be supplied, as before; which is oft also in the other particle included. See Chap. 55.9.

I have sworn] Or, *did*, sometime *swear*: where any formall oath, concerning this, was by God conceived, we find not. How beit, in regard these solemn covenants of great concernment, were wont to be confirmed by oath, Gen. 26.28, 31. & 31.44, 53. 1 Sam. 20.16, 17, 42. God therefore speaks here of his solemn Covenant, made with all mankind, to Noah, as if he had taken a formal oath, in precise terms, for the constant and inviolable performance of it; as to Abraham he did for the confirmation of his faith, Gen. 12.2. & 17.3, 4. & 22.17. Hebr. 6. 13, 14. and is faid to have done the like unto Isaac, Psal. 105. 9. though we read only of a promise made him without any new oath, to make good unto him the oath made formerly to Abraham, Gen. 26.3, 4. Yea, Iob is God faid to have sworn, to make David King of Israel, 1 Sam. 3. 9. and to fet of his issue on his throne for ever, Psal. 132. 11. though we finde not upon record any formal oath concerning either: onely a folemn symbol, intimating the one, 1 Sam. 16.12, 13. and a folemn message sent unto him, concerning the other, 2 Sam. 7. 12, 16. but God's promises are as firm and sure, as any oaths, or can be. God cannot ly, nor fail in the least title of ought he faith, or undertaketh, Num. 23.19. 1 Sam. 15.29. Mat. 5.18. Tit. 1.2.

that the waters of Noah shall no more go over the earth.] That is, such an inundation, as was in Noahs time, to drown the whole world again, Heb. *from the waters of Noah passing over the earth*: as if he had faid, I bound my self, as by oath, from causing or suffering them so to do. Of the phrase, see before, Chap. 17.1. & 23.1. & 24.10. So in the next clause, *from being wroth, and from rebuking*.

so have I sworn, that I would not be wroth with thee, nor rebuke thee] I have bound my self by oath, from being to incensed against thee, as utterly to cast thee off, or to destroy thee; for or such a kind of wrath, and such a kind of rebuke, Psal. 9. 5. doth God speak in this place. See on the next verse. Otherwise God is angry oft, even with the beft of his, Exod. 3. 14. Num. 12. 7. Deut. 3.26. and rebuketh those, and that sharply too, sometime, whom he loves best, 2 Sam. 11.27. and 12.10,11. Psal. 32.3,4. & 38.3. & 118.18. Heb. 12.6. Rev. 3. 19. Of Gods *rebuke*, not verbal, but real, See Chap. 50.2. Many other resemblances, between the waters of Noah, and the state of people, do some Expositors, and other Writers, here frame; which conceiving to be beside the intention of Gods Spirit in this place, I forbear either to refute, or relate.

V. 10. *For the mountains shall depart, and the hills be removed; but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed*] That is, sooner shall the one be, then the other. So Chap. 51.6. See Jer. 31.35-37. & 33. 20,21,25,26. from which places, parallel to this, collated with this, may evidently appear, in what notion those terms of *wrath*, and *rebuke*, ver. 9. are to be taken.

the mountains shall depart] Not necessarily implying, that they shall so do: for many of them are like to stand as long as the world lasts, Psal. 65.6. but that they sooner may do, (as also some, sometime, in earthquakes, have done, alluded unto, Hab. 3.6. Zach. 14.4. Rev. 6.14. and whole regions with them; whereof, see Seneca, in his *natural questions*, l. 6. c. 29. and Pliny, in his *natural story*, l. 2. c. 81, 85, 86.) sooner then that should come to passe, that God faith, and sweats, here, shall never be: this the people of God build upon, Psal. 46. 2.

the hills be removed] As following, or going along with the greater; *mountains* and *hills*, are oft joyned together, Chap. 30.25. & 31.4. & 40.4,12. & 41.15. and in the two verbs here used, *mut*, and *maph*, differing but in one letter, there is an harmony of found, which our language cannot fully express.

the covenant of my peace] Or, rather, *my covenant of peace*, Ezek. 34.25. & 37.26. that is, of reconcilement to thee, and continuance at one with thee, Rom. 5.1,10. & 3.35, 38, 39. or of welfare, prosperity, and safety, everlasting, and never to have an end; for that notion also, the word of peace, oft hath, Gen. 37.14. Chap. 9.6. & 26.3,12. & 48.18. ver. 13. See Heb. 9.12. & 10.14. & 13.20. whether way we take it, a most sweet and comfortable consideration for every true-hearted soul to rely, and rest it self upon, Chap. 50.10.

saith the Lord that hath mercy on thee] So Chap. 14.1. implying, that it is all of meer mercy, whatsoever God, in this kind, doth for any of his. Psal. 6.4. & 106.45. Eph. 2.4,5. Tit. 3.5.

V. 11. *O thou afflicted, tossed with tempest, and not comforted*] Heb. *afflicted*, (Chap. 51. 21.) *tormented*; like Jonas his ship, Jon. 1.11,13. for the same word is used of either: such seemed their estate to be, forlorn, helpless, and hopeless, during the time of their captivity. So God by Zachary using the very same word, saith, that he had *tormed them*, that is, with a storm, or tempest, driven them out, as a ship, or a fleet of ships, forced out of the haven, or from their moorings, where they road in harbour quietly, into the main ocean, Zach. 7.14. and there with boisterous winds distressed, weather-beaten, and without rudder, tackle, or ancker, tossed to and fro, Jam. 3.4. in which distracted and distressed estate, they seemed to continue, while their captivity lasted, both destitute of all help from man, Chap. 51.17,18. Lam. 1.2,3,12. and seeming utterly forsaken of, and forgotten with, God, ch. 40. 27. & 49.14.

behold, I will lay thy stones with fair colours, and lay thy foundations with Saphirs] God promiseth, not to raise her onely, out of that dejected and distressed estate, wherein at present she was, but to advance her, to a most eminent, and glorious condition; the spiritual excellencies of the Church, under the Messias, being here described by an hyperbolical similitude of such a goodly, costly, stately structure, whether city, or palace, as here on earth, is scarce imaginable: whereof, see the like, Rev. 21.11-21. and the relation hereof, is therefore ushered in, with a note usually prefixed before such matter, as may deservedly require, both serious consideration, and admiration in abundance. See Chap. 7.14. & 28.16.

lay thy stones with fair colours] Heb. *I am making*, or, *will make*, (as Chap. 3.1. *is taking away*) *to lye with pur*, or *pluc*, *thy stones*; about which, the Jewish Criticks much puzzle themselves. Some would have it rendered, *I will lay* thy foundation, and *the stones* shall be of *puc*, or *pluc*. Others, *I will lay* thy pavement; *with stones of puc*, or *pluc*: and they tell us, some of them, that it is the name of a precious stone, of a *sandy*

sandy colour. Others, that it is *black*; and the same with *nophek*, mentioned, Exod. 28.18. which the most render; a *carbuncle*, there; as many also do this here. Howbeit, a carbuncle is not black, having its name, indeed, from a *coal*, but a quick, and burning coal meant, not a dead one, as being of a fiery and flamy colour. See on ver. 12. The word certainly signifies a kind of *paint, tincture*, or *complexion*, (as we now adays term it) wherewith women used to improve, or raise and corrupt rather, their native hew, 2 King. 9.30. Jer. 4.30. which, whether it were composed of the juice of some plant, or, the matter of some mineral, is not among the Jewish Doctors agreed: But hence it is, not unlikely, that the latine word, *fucus*, used in general, for all such stuff, accustomed to counterfeit with, had its original; from whence also, was one of Iobs daughters named, *the horn of paint*, or, *complexion*; for the eminency of her beauty, Iob 42.14. and the Chaldee Paraphrast, therefore, rendreth the words, *I will colour*, or, *varnish thy stones with paint*; using a word that is acknowledged to signifie such stuff, as was before described: and so our late translators, as some others also before them, both here, and 1 Chr. 29.2. render it, where the text is, *stones of pur*, or *pluc*. The verb, whose participle is here used, signifies, in its first form, *to lye down*; properly, as beasts do: distinguished from another appropriated to mankind: yet sometime it is used more generally, as Iob 11.19. Chap. 14.30. in the sense here used, it signifies, *to make to lye down*, or *to lay*. Where some of the Jewish Commenters here render it, by a word used, Cant. 3.10. (from whence another for *a pavement*, 2 King. 16.17.) signifying *to pave*; as if he had said, *I will lay thy pavement*, or *pave thee, with painted stones*; or, *make thy pavement stones of goodly colours*; that is, of such fair, and curious colours, as may seem to have had some artificial tincture used to them, Rev. 21.21. the streets of the new Jerusalem, are said to be paved with *pure gold, as transparent as glasse*. The participle is here put for the verb: as chap. 3.1. and there may seem an inversion of the terms, *I will lay*, or *pave in*, or, *with, paint, thy stones*, for, *I will pave thee with stones of paint*: as the words are, 2 Chr. 29.2. See the like inversion of terms, Judg. 1.8. Psal. 74.7. However, I concur rather with those, that understand this branch of the pavement, then with those that refer it to the foundation; whereof, in the next.

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shall be saw: as, *saw*, for *thou shalt live*, Gen.20.7. Prov. 4.4. and *dwell*, for *thou shalt dwel*, Psal. 37.27. and so the Hebrew Commenters expound it: or, *be far* from fear *of oppression*: fear it not; and so some of ours, supplying that term of *fear*, or *dread*, from the words ensuing. See the like promise, Chap.60.18.

for thou shalt not fear,] Thou shalt have no need, or cause, to fear it; because the former oppressors shall be destroyed; and an utter riddance made of them, Chap. 16.4. and it any shall hereafter attempt ought against thee, their designs shall be utterly frustrate, ver. 15-17. Some read the words, *that thou maist not fear*; that thou mayst be freed from thole fears, that so much possessed, disturbed, and distracted thee in times past, Chap.33.18.& 51.12.13. So is this particle used, Job 6. 11. Chap. 52.5.6. and this reading suiteth well with the former exposition of the branch before going.

and from terror,] Or, *dread*; to wit, of oppression; whereof before: for the word is oft used for *confternation*; or, a quelling and dismaying dread, Jer.10.2.& 17.17.& 48.39. but it may as well be rendred, *and from contrition, or desolation*, or *ruine*: for so also the word signifies; and is so rendred, Psal.89.40. Prov.10.14.29. & 13.3.& 18.7. such as formerly hath befallen thee, Jer.4.20. Lam.3.47.

for it shall not come neer thee.] Or, *that it may not come neer thee*; as before, Psal.91.7. Prov.1.33.

V. 15. *Beheld*,] To give them fuller assurance of future safety, because they might have some thoughts within them, that though their former adversaries, and oppressors, were quelled and destroyed; yet some other rising up in their room, might again disturb them, and reduce them to their former bad condition, the Lord promisseth to frustrate whatsoever attempts shall, by any evill-affected, be at any time made against them; and to encire, and stir them up to a more serious and sedulous consideration thereof, he prefixeth this note, as requiring attention before it: whereof, see on verse 11.

they shall sweetly gather together,] Heb. *he shall gathering, gather together*: for the word is used, Psal. 56.6. & 59.3.& 140.3. and the word, though singular, yet is in a plural, or collective notion, as speaking, not of some particular person, but of people: the gemination of the word, in this manner, doth sometime imply, certainty; as Mic.2. 12. and so our translators here take it: and the meaning then is, that there shall undoubtedly be such, as will be attempting the disturbance and destruction of Gods people; as such formerly have ever been, Psal.129.1. 2 Tim.3.12. sometime, fedulity; as Exod. 19.5. Deut.6.12. and taking it so here, the text may be rendred, *they may diligently gather together*; as not foretelling what shall be, but foreccasting what may be; as if it were said, though people should never so sedulously, and in never so great multitudes, combine, and gather themselves together against thee, Zach.12.3. yet it shall be to no purpose, Chap. 8. 9, 10. Those that here conceive the word in a notion of *dwelling*, or *sojouning* (though it be most commonly so used) and expound the text of hollow hearted Proselytes, do swerve clean away from the genuine sense of the Prophet.

but *not by me*:] Heb. *not from me*: the adversative is wanting; as chap.17.11 *from me*: not with any charge, command, or commission from me; as Sennacherib pretended, and God himself, in some fort, acknowledgeth; though that neither known to him, nor minded by him, Chap. 10. 6, 7. and of Nebuchadnezzar the like may be said, Jer.25.9. & 40.2,3. but it should not be so with these, who are therefore said to come not from him, because he should not go along with them, to make them successfull, as with some of them he did. So Hos. 8. 4. *they have set up Kings, but not by me*. The Jewish Commenters, expounding this passage of Gog and Magog, with their retinue, object, that God himself is said to *bring* them against his people, Ezek.38.17. whereunto they answer not amiss, that God indeed is said to bring them; but that it is to their ruine, and to the benefit of his people. So Mic. 4. 11-13.

whosoever shall gather together against thee shall fall for thy sake.] Or, *whatsoever* people *shall gather* themselves together *against thee*, to fight *with thee, shall fall*, Psal. 59. 3. & 140. 3. or, *whosoever shall gather together*, to fight *with thee, shall fall before thee*: as the particle is used, Zach. 6.5. Exod.20.3. Psal. 9.19. So, *they shall fall before you*, Levit. 26. 7,8. All their attempts against thee, shall tend to their own ruine, and end in their own destruction, Psal. 27. 1. & 37.12-15. Chap. 10. 34.

V. 16. *Behold*,] as before, ver.15.

I have created the Smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work:] Both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh use of them, are my creatures; and in my power therefore it is, to dispose both of them, and their arms, and weapons, as I please, Psal.119.91. Job.19.11.

created the Smith] Both made him a man, Job 10.8. Psal. 119.73. Jer.1.5. and made him a *Smith*; a man skilful in the work of his trade: for, skill in such things, is also of God, Exod.31.3-6. of the word rendred *Smith*, see on Chap. 40.19.

that bloweth the coals in the fire] Or, *that bloweth the fire of coals*. Heb. *coal*. See Chap.44.12. thereby to melt, or mollifie the metal, that he is to work upon: this is added, to distinguish him from the Carpenter, that worketh in timber, and the Mason that worketh in stone; and need not the help of fire so much, to make out their work: because the term here used, comprehendeth them all three. See on Chap.40. 20. & 41.7.

and that bringeth forth an instrument for his work] That is, if we to read it, *a tool*, for himself to use in his trade; which seems not to suit with the scope of the place, save that such tools, as he frames for his own use, may further him, in the framing of arms. See Chap.44.12. Others, therefore, read it, *an instrument of his work*: as, *a Psalm of David*, Psalm.20. & 21.&c. that is, such an one, as he is wont to make: warlike weapons, being, a great part of them, fruits of the forge, 1 Sam.13.19. And this not amiss. Howbeit, I conceive, that it may as well be rendred, *that produceth instruments for their work*; that is, such weapons, as they must use, that intend ought against thee, ver.15. for though the verb there be singular, yet the notion is plurall, and so may also be here; as Chap.5.26-30. where, though the text in the original run constantly in the singular; yet the words, because collectively used, are not amiss, all along, rendred in the plural: and so it suiteth fitly, both with what went before, ver.1. and with what followeth, ver.17. For I cannot concur with those, that would have the words expounded, by way of inversion; *that bringeth his work out into an instrument*. But *instrument*, for, *instruments*: as Jer.51.34. Zach.11.15. so, *coal*, for *coals*, before.

and I have created the waster to destroy] *to destroy* those, whom my Will is to have destroyed. It may be understood of wicked men, whose whole study, life, and practice, is to waste and destroy: for such also doth God make use of, Chap.10.6.and for such ends, hath he made them, Prov.16.4. to be executioners of his just wrath against other wicked, (so is that of Solomon to be understood) Chap.10.5. Ezek.7.21,24. But I suppose, that by the *waster*, or *destroyer*, is understood the *waster*, in general; whose work and employment is to waste and destroy; and whose arms are therefore termed *weapons*, or, *instruments of destruction*, from the word here used, Ezek.9.1. Some would have the whole verse, to this effect, rendred; *as I have created the Smith to produce warlike weapons; so have I made wasters* (I want not instruments my self) *to destroy* mine enemies, and thine. But the former sense is more familiar, and agreeth better with the context.

V. 17. *No weapon that is formed against thee shall prosper*:] *That is formed* to be employed *against thee*: a form of speech defective, but in Scripture very frequent. See Chap.38.17. 21. and of Gods turning back mens weapons, upon those themselves, that use them. See Jer. 1.4.

and every tongue that shall rise up in judgment against thee, thou shalt condemn] There are two wayes especially, whereby persons are wont to be oppressed, either by force and violence, as Ahias was, Jer.26.23. or, by pretence of law and right; as was Naboth, 1 King.21.13. against the one, God in the former branch, hath given them security; assuring them, that none, by hostile courses, should prevail against them: for no weapon, or engine, used against them, should make them successfull, as either to do, either the enemy service, or them damage; against the other, he giveth them security in these words, assuring them, that none should by false suggestions, and wrong information, any way impeach them in their right; but that they should have the better, at length, in the upshot, of all those, that by any means should attempt so to do. See Chap. 49.14.25. & 50.8,9. & 51.22.

every tongue] That is, every person, that shall so use, or abuse rather, his tongue; as Psal.12.3. *The Lord will cut off the flattering lips, and the tongue that speaketh proud things*; that is, those that so use lips and tongue; because such things are acted by the tongue, Psal.52.2. whence, *a man of tongue*, for, a detracter, or slanderer, Psal.140.11.

rise up in judgment against thee] To accuse, or charge thee wrongfully, Deut.19.16. as the Devil did Job to God, Job 1. 9,11. and his friends to himself, Job 16.20. & 22.5-10. or, to lay claim to thee, as pretending to have right to thee, and power over thee, as their lawful captive, or slave, Chap.49.24. & 52.3-5.

shalt thou condemn] They shall not cast thee, Psal.109.6,7, 31. but thou shalt cast them: thou shalt be cleered, Psal.37.6. and they shall be convinced of falshood, and condemned accordingly to suffer, Deut.25.1. & 19.17-19.

This is the heritage of the Servants of the Lord:] A solemn close

close of all before related, concerning the state of Gods people. The like whereunto, see concerning their adversaries, Chap.17.14. and the wicked in general, Job 18.21. & 20.29. and concerning both the one, and the other, Judg. 5.31.

the heritage of the Servants of the Lord] The portion that God will vouchsafe to bestow upon his servants, for their fidelity & loyalty shewed in his service; and the privildege, or benefit, that from thence shall accrue unto them. See Job 20.29.& 27. 13. & 31.2. and it seems to allude to that of Solomon, concerning a wife, and discreet servant, that he shall share in the *heritage* among the brethren, Prov.17.2. that which the Apostle also saith of the faithful Servant, that from God, he shall receive, *as a reward* of his faithful service, the *inheritance*, that belongeth to a son and heir, Col.3.24. and God indeed makes all his servants, not sons only, but *heirs* also, 2 Sam.7.14. Mat.6.1,4,9,26,32. Luk.12.32. Rom.8.14-17. Rev.21.7.

and their righteousnesse of me] Heb. *from with me*; which some expound, *from before me*, or, *in my sight*: as it is said of Zachary and Elizabeth, Luk.1.6. *they were both just in Gods sight*; that is, sincerely righteous; not in outward shew and semblance only, as those, 2 Tim.3.5. but in inward disposition of heart, and soul: where God only sees, 1 Sam. 16. 7. as if the meaning were, in way of further description of the servants of God before-mentioned, *of whose uprightnesse I am well assured*. But, *from with me*, seems to be no more here, then *simply from me*; as Gen.4.1. where the former particle is deemed to be understood: and Gen. 19. 24. and Psal. 24.5. where both forms are used; the latter particle being expressed in one part of the verse, omitted in the other. Howbeit, the meaning is rather their *righteousnesse*; that is, the reward of their righteousnesse: as, *my work*, for, the reward of my work, Chap.49.4. So Psal. 112.3,9. or, that *beneficence*, and blessing, which from my hand they shall receive: for so also, is the word *righteousnesse*, used: as the Apostle also seems to expound that of the Psalmist, at least, so inferth the word himself, 2 Cor.9.9,10. So Psal.24.5. foreceived, *he shall receive the blessing from the Lord; and righteousnesse from God his Saviour*. See ver.14. or, if it be deemed to have a peculiar respect, to the priviledge in the last place, to wit, in the forepart of this verse propounded; by *righteousnesse*, may be understood, Gods justification of them, and vindication of their righteousnesse, against all those, that shall wrongfully attempt to appeach them, and impeach it, Psal.37.6. & 106. 30,31. Chap.50.8,9. Rom.8.33. 2 Cor.5.21. See Chap.45. 24,25. unto which place, if this be deemed parallel, it would rather be rendred, *and their righteousnesse is from the Lord*. But I take the former to be the genuine sense of the word, in this place.

saith the Lord] As ver.10.

CHAP. LV.

Verse 1. HO, *every one that thirsteth*, &c.] In this Chapter is contained, a free invitation of all sorts of people, as well Gentiles, as Jews, to come in, unto Christ, and to yeeld themselves to him, to be instructed, and ruled by him, for their own good, ver.1-5. together with a serious exhortation to repentance, and amendment of life, ver.6,7. and a gracious promise of reconciliation, and restitution thereupon, ver.8-13.

Ho] Of the various acception of the particle here used, see on Chap.1.4. & 10.5. & 18.1. here it is without question, a form of compellation; and of invitation, and incitation withal: as also, Zach.2.10,11.

every one] Whether Jew, or Gentile, ver. 4, 5. Joel 2.32 Rom.10.12. though some restrain it to the former; because some things, hereafter mentioned, ver.12,13. seem more specially to concern them.

that thirsteth] That is in distress, and being sensible of his distressed condition, is desirous of relief, that finding and feeling in himself a want of sincere grace, & found comfort, is pained with the sense thereof, and earnestly desires a supply: for all these things concur in bodily thirst; as a want of moisture in the inward parts; a sense of pain, and grievance, thence arising, and such an earnest desire of liquor, to slake and relieve the same, as nothing can satisfie, but that alone, Psal. 42. 1. Chap. 41. 17, 18. and a spiritual affection, proportionable hereunto, is required, in all those, that are invited to partake in the mercies and favours of God, here offered, to be found, and had, in Christ. So Mat.5.6. & 11.28. Joh.7.37. Rev.21. 6. & 22.17. and neither brutish worldlings therefore, that rest fully satisfied with worldly contentments, and carnal delights, with a fond and vain conceit of their own good parts, and perfections, while they so continue, can have any share in the mercies here propounded, Luk.1.53. & 18.9-14. Rom. 10.3. Rev.3.17,18. Of this spiritual thirst, after God, and grace, and the enjoyment of his ordinances, and the comforts of his Spirit, see Psal.42.1,2. & 63.1,2.& 84.2. Howbeit, under the name of *thirst*, is *hunger* here also comprehended; that which appears by the mention of *eating* here, of *bread*, or *food* in general, ver.2. and both are expressed, *Mat.5.6.* as also, Psal.107.5. See the like, chap.5.13. but *thirst* is more frequently mentioned; partly, because that is the more vehement, and intolerable, of the twain; and partly, because those means that quench thirst, do in part also, slake hunger; whereas, those that allay hunger, are not wont to abate thirst.

come] The word signifies indifferently, either *go*, as Gen. 42.33. or, *come*; as Hos.6.1. here it is rightly rendred in the latter notion; because they are called to return to God, the Fountain of living water, whom before they had forsaken, Jer.2.13.

to the waters] That is, as the most, to the waters of saving grace, and spiritual comfort, Chap.12.3. Ezek.47.1,2. Joh.4. 10,14. & 7.37,38. Rev.21.6. & 22. 17. But it seems to me, that, *to the water*, here, is, as if he had said, *to the water* fides; as Judg.7.4,5. for it seemeth to be, not so much *water*, as other commodities, (yet such as supply the room of water, and in a more eminent manner, relieve, and refresh; do that, for which water is desired, and much more then it,) are those precious things, that they are invited to partake in: and the *water*, or, water-side, the place whether they are willed to resort, there to furnish themselves with them: and I conceive it, to be an allusion to the manner of people dwelling in towns and cities, situate neer to some river, by which victuals, and other wares are wont to be brought to them; who, upon the arrival of shipping there, with such provisions, are wont, after notice thereof given, to repair thither, for the storing of themselves with such necessary provisions, as they stand in need of, and are there to be had: it is like our Saviours invitation, to come unto him, with assurance of finding with him, and receiving from him, means of relief, and refreshment, Mat.11.28. Joh.6.35,37. in which place, he sheweth what manner of coming it is, that is required; nor a bare corporal motion; but a spiritual accesse by faith, which is as well the foot of the soul, to bring us unto Christ, as the hand of the soul, to lay hold upon Christ, Cant.3.4. Mat.9.11,12. See ver.3.

and he that hath no money] Or, *even*, (as Chap.40.30.) *he that hath no money*. Heb. *silver*: as Chap.43.24. that is, say some, that hath no merits; but merits none can any have. The meaning is, that is never so poor, that hath nothing in this world, of any worth, or valuable consideration; implying, that Gods grace (which Simon the Sorcerer fondly supposed, might be bought with money, Act.8.20.) is given freely without regard had to the wealth, or poverty of the party, that desireth to partake of it, Mat. 11. 5,25. 1 Cor. 1. 26-28. Jam.2.5. and without any matter of valuable consideration required of any, in lieu of it, Mat.10.8. Rom.3.24. Eph.2.8.

come] As before: and again in the next branch; and yet again, in the third verse, fo oft repeated, as to shew Gods forwardness to invite, and willingness to impart: so closely to tax mans natural backwardness to those things, that most neerly and deeply concern his own good. See the like, Ezek. 18.30,31,32.

buy] The word here used, signifies in the first place, *to break*, Chap.14.5. & 30.14. and because in buying, and selling, especially by retail, the wares and commodities that are bought and sold, are wont to be *broken*, if solid bodies of large bulk, or to be divided, and made out into parcels: hence the word is, in the second place used, in one form, for *to buy*: as Gen.41.57. & 42.3. and so here; in another form, for *to sell*, Gen.46.6. Amos 8.5,6. But here may be a question moved, how they are called to *buy*, when no price is required; or, how the commodities here mentioned, are freely conferred, when they are said to be *bought*? Hereunto it is commonly answered, that these things are said to be *bought*; because something is to be done by those, that desire to partake of them; for it is required of them, that they *come to the water*, that they have recourse to the place, where they are to be had; that they repair to him, from whom they are to be had, *come unto me*, ver.3. that they *hearken* to him, and be advised, and ruled by him, ver.2,3. and again, because something must be parted with, for the atchieving of them: for they must part with their corruptions, they must leave, and lay down their sins, ver.7. yea, the case may so stand, that a man must be fain to part with all that ever he is possessed of, and his life it self also, or he cannot become owner of the commodities here mentioned. See Mat.13.44-46. & 16.24,25. & 19.21. Luk. 14. 26,33. and yet notwithstanding all this, the things offered, may be truly said to be freely bestowed; as a Princes alms may be said to be freely given, albeit, it be required, that those that desire to share in them, do repair to his Almoyner, residing at his Court; or, as a Scholer is faid to have his learning freely given him, when no stipend is required for the teaching

ching of him, albeit, that for the attaining of learning, he must frequent the School, and follow his book hard; or, as the Physitian may be said freely to have cured his Patient, of whom he demandeth no fee, for his visitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to observe *exactly* what he prescribeth. The rather here, notwithstanding all that is required to be done, or to be endured, to be parted with, or observed: because, 1. nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him: he receiveth nothing from us, that can add ought to him, Job 22.2,3. and 35.6,7. Psal.16.2. 2. All that is required of any, is for the good, behoof, and benefit, of those, of whom it is required, ver.2,3. Deut.5.29. & 6.24. & 10.13, & 30.16, 19,20. Prov. 9.12. 3. All that is required of them, is no more, then they were bound in duty to have done, albeit, no such mercies, as are here typified, had been vouchsafed unto them, Luk.17.10. and a kings pardon of a rebel, is not the less free, because granted under condition of loyal carriage for the future. 4. All that is necessarily required, for them to part with, is nothing but that, that is the very bane of their souls, and will, at length, so prove, if it be not timely avoided: it is, as the Physitians requiring to have the malignant humour purged out, with some pill, or potion; or the Surgians, to have the dead, or proud flesh eaten out, with some corrosive: And lastly, whatsoever else may, upon occasion, be parted with; besides, that it is Gods own, either lent us only, or, at most, not so absolutely given us, but that God retaineth still a right to it, and interest in it, and may re-demand it, when he pleaseth, 1 Chr.29.11,12,14,16. Job 1.21. it is all as nothing, of no worth, of no valuable consideration, in comparison of that which, parting with it, we gain, Rom.8.18. 2 Cor. 4. 17,18. Phil.3.7,8. not to add, that whatsoever it be, that is so parted with, is required *an hundred fold*, some way, or other, Mar. 10. 29,30. All which Considerations laid together, it may easily be conceived how, in some sense, these commodities may be said to be bought; and yet nothing thereby derogated from the freeness of the gift. Howbeit, I conceive that the readiest way of answer is, that the words of *buying*, and *selling*, are in Scripture oft used improperly, *to sell*, for, *to give*, part with, or *deliver*: and so God is said, sometime, to have *sold* his people, Deut.32.30. Judg.3.8.& 4.2. Psal.44.12. sometime, to have *delivered*, or *given* them up, Judg.2.14.& 6.1. Psal. 106.41. into the hands of the Heathen, their enemies, the latter term expounding the former. See Chap.50.1. & 52.3. and in like manner, *to buy*, is used for, *to get, gain, compasse, receive, or attain* ought. So, *buy truth, buy sal is not*; *buy wisdome, and instruction, and understanding*, Prov.23.23. that is, *get wisdome, get understanding: forget it not: get wisdome, forsake her not*; *and with, or among, all thy getting, get understanding*: as it is well rended, Prov.4.5,6,7. Yet in another place, not amiss, *buy*; because opposed, *to sell*; but taken improperly; *buy*, for, *get*: *sell*, for, *forsake, put away*, or, *forget*. So our Saviour, to the Angel of the Laodicean Church: *I advise thee to buy of me*; that is, to procure from me: for Christ sell-eth not ought to sale. Thus the plain meaning will be; *get, provide you*, furnish your selves: the word of *buying*, being only used to this purpose; because that is the ordinary, and most usual way, whereby men, that want such necessaries, are wont to supply themselves. See Chap.1.3. yet here, as fome purpose, also, to assure them, that they should as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy, and eat] That is, *buy*, or *get*, that which you may eat: furnish your selves with food; as they did, by going into Egypt, Gen.41.57. & 42.1. *buy, and eat*, for, *buy, that ye may eat*: as, *do this, and live*; that is, *that ye may live*, Gen. 42.18. and *make haste, and go*, for, *make haste to be gone*, Gen.45.9. and, *Balak arose, and went*, for, *arose to wear*; or, *that he might wear against Israel*, Josh.24.9. for, indeed he never durst do it, nor did, Judg.11.25.

eat] Or, *feed*: for it comprehendeth both *eating* and *drinking*; as Gen. 31.46. Neh. 9. 21. and hath reference as well to *bread*; in the next verse, as to *milk*, and *wine*, in this.

yea, come] Or, *come, I say*. Heb. *and come*: so Chap. 44.15. & 49.6. of *coming*, see before: the same thing, for more vehemency, not doubled, but trebled, as Chap.51.9.& 52.11.

buy wine, and milk] Of *buying*, before: *wine, and milk*, are here put, as two eminent, and principal kinds, and parts of nourishment, to comprehend, as whatsoever is necessary for the sustentation, refreshing, and cheering of the body; so typically, whatsoever is requisite for the support, relief, comfort, and delight of the soul, ver.2.

wine] Not *water*, (for it was to the water-side only that they were called to come, as well for the *wine*, as for the *milk*; nor was either to be found in the water, but at the water) but *wine*: not drink barely, but drink of more then ordinary excellency: drink referred for Feasts. See Chap. 25. 6. such drink, as may not allay thirst only, but please and delight the palate, Cant.1.2.& 4.10.& 7.9. cheer and glad the heart, Judg. 9.13. Psal.104.15. Zach.9.17. & 10.7. and make men forget their griefs, as drowned in it, Prov. 31. 6. in regard whereof it is, that Christs *blood*, whereby remission of our sins is procured, and our reconcilement to God purchased, the main ground of all true joy, and found comfort, Rom.5.25.& 5.1,2,10.Eph.1. 7. is resembled by *wine*, Matth. 26. 28, 29. See also Prov. 9. 2.

milk] As not *water*, but *wine*: so not *water*, but *milk*; such as Jael gave Sisera, instead of water, as in a swelting heat, having fled on foot, the less hazardous, and more comfortable, Judg.4.19.& 5.25. *milk*, a food commended, not for wholesomnes, and hardening only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for sweetnes also, and delight, Cant. 4. 11. it is put sometime, for the weaker sort of food that children are fed with, opposed to strong meat, 1 Cor.3.2. Heb.5.12,13. but it is here used more largely to comprehend all such kind of sustenance, as affordeth plentiful nourishment; and not children only, but men also, are wont to feed on with delight, Gen.18.8.& 49. 12. where *wine*, and *milk*, are joyned together, as two principal, not stays only of life, but maintainers, where plenty is of them, of a cheerful life. So in a typicall notion, and a spiritual sense, they are also found together, Cant.5.1.

without money.] Heb. *silver*, as before.

and without price.] Freely, without any valuable consideration whatsoever; without any such expence, as wicked wretches would seem willingly to render unto God, therewith to purchase liberty for continuance in their sin, Mic. 6. 6,7.So Chap.45.13. the word is rendred *hire*, Mic.3.11. and our English word comes very neer to it.

V. 2. *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?* An affectionate expostulation, containing in it a gentle reproof, and compassionate complaint withall, of their folly, in being at great cost, and taking of much pains, about the procuring of such means, as were not able to relieve them, in their distressed condition, or to afford them such contentment, as they desired, and expected, from them, Chap.30.4-7.& 57.9,10. Hos.5.13.

spend] Heb. *weigh*; as Jer.32. 9, 10. because payments of money anciently were, for the most part, by weight, Gen. 23.16.

money] Heb. *silver*: as ver.1.

for that which is no bread] Heb. *for not bread*; *as not wood*, Chap.10.15. *bread*, for food, in general; as Neh. 5.18. Chap.3. 1. for that which can no more feed you, then those husks could the hungry prodigal, Luk.15.16.

your labour] *Weigh out your silver, and your labour*; for, *weigh*, or lay out *your money, and spend your labour*: for labour cannot be weighed out, as *silver, or money*, may: so 1 Cor.3.2. *I gave you to drink milk, and not solid meat*, for, *I gave you milk to drink, and fed you not with solid meat*; and the word properly signifies, *weary, some labour*, Chap.57.10.

for that which satisfieth not] Or, *for that which cannot satisfie*; or, *wherewith ye can not be satisfied*. Heb. *for not to be satisfied*; or, *not unto satiety* (for it may be either a noun, or a verb) as Hag.1.6. as *not to profit*, Chap.30.5.& 44.10. for, *that cannot profit*.

hearken diligently unto me] Heb. *hearing hear*; as Chap. 6. 9. but there, in a motion of bare *hearing*; when, as we use to say, one *gives to us the hearing*, but regardeth not what we say; but here rather, *hearkning hearken*; implying both attention to what is said, and obedience to what is thereby required. So Exod.15.26. & 19. 5. Deut.11.13. & 15.5. Jer.17.24. Zach. 6. 15.

and eat ye that which is good;] Or, *and ye shall eat that which is good*; as Chap.1.19. Heb. *eat good*: *eat, for, ye shall eat*; as Gen.45.18. Chap. 36. 16. *good*; that which is both wholesome, and toothsome, also, as we use to say, comfortable, pleasant, and delightful: for the Hebrew word comprehendeth as well the one, as the other, Gen.3.6. Psal.34.8. Prov.13. 2. & 24.13. Cant.4.10.

and let your soul delight it self in fatnes.] Or, *and delight your selves with that which is fat: your soul*, for, *your selves*; as Jer.6.16. and, *your heart*, for, *your selves*, Psal. 22.26. *let it delight it self*; Heb. *it shall delight it self*: and so it would be rendred; ye shall be both abundantly and daintily fed, even as ye your selves would desire, Psal.37.3,4. Job 36.11.

in fatnes] Or, *with fatnes*: *fatnes*, for that which is *fat*: fat meat, that is usually more pleasing to the taste, then that that is lean; and is the choiser part of flesh, Neh.8.10. So Psal. 36.8. & 63.5. See Chap.25.6.

V. 3. *Encline your ear*,] So Psal.45. 10. & 78. 1. A metaphorical speech, borrowed from those, that either bow down, or turn the head to the one side, to bring the better ear; if the one be quicker of hearing then the other, to listen to him, that speaketh unto them; and is used here, in the same notion with that of *hearkening*, before, ver.2.

and come unto me:] As before, ver.1.

hear] *Obey*; as 1 Sam.16.22,23. the principal matter that God requires of them, Jer.7.22,23.

and your soul shall live:] That is, *ye shall live*; as, *let my soul live*, (that is, *let me live*) *that I may praise thee*, Psal. 119. 175. See before, on ver. 2. Ye shall not miscarry and perish, whether temporally, or spiritually, for want of such supplies, and supports, as in vain, ye seek for else-where, but shall assuredly, and abundantly, be furnished with either from me, Psal.37.3,4.Chap.33.16.

and I will make an everlasting covenant with you,] I will enter into a new gracious covenant with you, that shall never be disanulled, Chap.54.10. Heb. *I will cut out unto them*, (a metaphor taken from that solemn right of cutting, or cleaving the body of fome beast asunder, at the making of such covenants, Gen.15.9,10,17,18. Jer.34.8,18. or from the strict and exact cutting out of articles, agreed upon, for mutual performance, by the Covenanters on either side; that which a word of the like notion of this, importeth. See on Chap. 10. 22, 23.) *a covenant of perpetuity, or eternity*; as Gen. 9. 16. Chap.24.5. See the same promise, Chap.61.8.

even the sure mercies of David.] Or, as fome would have the words rendred; *the sure mercies of David* will I bestow on you, or, I will give you *the sure mercies of David*; because the Apostle so cites the place, Act. 13.34. but it is not needfull to shift into the text, whatsoever the Apostles in citing of a passage, or some small parcel of a passage, shall, for the fuller explication, or fitter application of it, to their present purpose, add, or annex thereunto. Otherwise, it would be necessary to insert some things, into the text, in other places likewise; as Chap.61.1. from Luk.4.18. and else-where; yea, and to alter a word in the text here; because instead of *mercies* here, we have, after the Greek version, *holy things*, there. I should rather chuse to render the words, according to *the sure mercies of David*; for the note of similitude, or correspondency, is very frequently omitted. See on ver.8.& Chap. 54.9.

I have] Or, as Chap.22.23.& 33.16. or, *faithfull*; as Neh. 13.13. Chap.8.2. and, as the Apostle, from the Greek, the word may well signifie either.

mercies of David] Those that God had sometime promised unto David, and, by covenant, solemnly engaged himself, to perform, and observe, for ever, 2 Sam.7.13-17. Psal.89.35, 37,40. & 132. 11, 12. and there want not, that suppose the beginning of that 89. Psalm, to be here alluded unto, the Psalm it self, being commonly called, and known among the Jewish people, by that name, taken from the first word of it, as divers books of Scripture are in like manner entituled with them) *The mercies of David*, as deemed the Pen-man of that holy Hymn. But this seems to be but a groundless conjecture: for neither doth the Psalm begin with those words, *The mercies of David*; but, *The mercies of the Lord*: nor is Davids name prefixed before it: nor doth it appear that *David* was the Composer of it; but *Ethan*, rather, who for name it holdeth forth in its front. And howsoever it be undoubtedly true, that this passage hath, questionless, respect to the subject matter, and substance of that Psalm; yea, not improbable, that it may have some glance at the very words and terms also, wherein the same is there delivered, ver.1-4,24,28, 29,33-37. yet because I find the precise words here used, not there, but else-where, to wit, in the close of Solomons solemn supplication, 2 Chron.6.42. concluded with these words, *Remember the mercies of David thy Servant*. I suppose this fomewhat rather to have reference thereunto. Now according to this exposition, most commonly received, by *the mercies of David*, should be meant, mercies promised unto David, and covenanted with him; and that Solomon seemes to have meant thereby, which some conceive to imply that the covenant, which God promised to make this people upon their return to him, should be as firm, and as sure, as that which he had plighted with David concerning the perpetual succession of his seed. Others, that the covenant should be the same in substance, with that, which God, at first, made with Abraham, to be the God of him, and his seed, and that in his seed all the Nations of the World should be blessed, Gen.17.7.& 22.18. and afterward again, renewed, and ratified unto David: for that took in, and comprehended together with him, not his issue alone, that was to reign after him, but the body also of Gods people, that were to be ruled, and reigned over, by him, and them. See Jer.31.36,37. & 33. 24-26. and David the captivity, the succession of Davids line, in the royalty of that State, might seem to be wholly cut off, without hope of rising, and recovery again. The words of the text may well bear either: and this latter, most go with. Howbeit, by *David*, diverse, both Jewish, and Christian Commenters, understand the Messias, the seed promised to Abraham, and David; and that was to be of *the seed of David*, Act.13.23. Rom.1.3. Now, as of Christ it is said in the Gospel, that God would give him, *the Throne of his Father David*; and he should *reign over the house of Jacob for ever*: so is he frequently mentioned, and styled by the name of *David*, in the writings of the Prophets, Ezek.34. 23,24. & 37.24,25. Hos.3.5. And this the rather I encline unto; albeit, Solomon spake it in the other sense; because, not of David himself, but of the Messias, a second David, (as John Baptist, another Elias, Matth. 11. 14.) the very next words, ver. 4. (which of necessity must have relation to this clause) are by all found Interpreters understood. As for that learned man, that would turn off, both this, and other pregnant Prophecies of the Messias, from Christ to Jeremy, he is herein not worth the regard: the meaning then is, *the mercies* of the Messias, the *David*, not past, but to come: the mercies before promised, and to be exhibited in, and by him; in whom the *covenant* is made with Gods people, Chap.49.8. in whom *all Gods promises* are yea, and *amen*, 2 Cor. 1. 20. but whether way we take it, the Apostle to good purpose alledgeth it, Act. 13. 34. for neither had Gods gracious promises made to that *David*, nor concerning this *David*, taken effect, and been fulfilled, had not Christ been raised up again from the dead.

V. 4. *Behold*,] Thus are prophecies, and promises, concerning the Messias very commonly ushered in. See Chap. 7. 14. and 42. 1. and 52. 13. Jer. 23. 5. and 33. 15. Zach. 6. 12.

I have given him for a witness to the people;] The words of God the Father, concerning the Messias; of whom the Jewish Doctors themselves expound this place.

given] That is, *appointed*, or *ordained*; as Jer.1.5. Ezek.3. 17. as Christ is faid to be *consecrated* by God, Heb.5.9. howbeit, the term of *giving*, may withall have a glance at the freenes of Gods mercy, in the bestowing of Christ on us, Chap. 9.6. Joh.3.16.

him] Whom, but the *David*, mentioned ver. 3. See there.

for a witness;] That is, a witness of the truth of Gods promises, Chap.43.10.2 Cor.1.20. Heb.7.22. and, (that which the Jewish Commenters also hold out to us) a teacher and testifier of his Will, Joh.7.16,17. & 12.49,50.& 17.6. & 18. 37. Hence, he is called, *Amen, the true and faithfull witness*, Rev.3.14.

to the people] Not to Israel alone, So Chap.49.6. *I have given thee for a light to the Gentiles.*

a leader, and commander to the people.] *A leader*, as the word is rended, 2 Chron.32.21. or, *a Ruler*, as 1 Chron.9.20. & 11. 2. or, *a Prince*, as Ezek. 28. 2. and so is Christ termed in the New Testament, *a leader*, Heb.2.10. & 12.2. *a ruler*, Matth.2.6. from Mic.5.2. *a Prince*, Rev.1.5.

commander] One, whose commands, under pain of eternal destruction, each one standeth bound in all things to obey, Act.3.22,23.2 Thess.1.8.Heb.5.9.

V. 5. *Behold*,] as above, ver.4.

thou shalt call a nation, that thou knowest not;] Or, *knewest not*, as Psal.18.43. whom thou didst not own, or regard, or look after, or take notice of, in times past, Act.14.16.& 17.30. So is the word of *knowing*, oft taken, Psal.1.6. Prov. 12. 10. Matth. 7.23.

and nations that knew not thee, shall run unto thee,] The Gentiles that never heard of thee, nor were acquainted with thee, nor had any notice of thee before, Rom.15.20. & 16. 25, 26. Eph.2.11,12.& 3.5,6. See Chap.65.1. a defect of the relative, as Chap.54.1.

run unto thee,] They shall with all speed, and readinesse, repair unto thee, affoon as they hear of thee, by the ministery of the Gospel, Psal.18.44. this running intimates, as the alacrity of the persons called; so the efficacy of Christs call, Psal.119.32. Cant.1.4.

because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee.] Or, *for he will glorifie thee*; or, *because he hath glorified thee*; or, *when he shall have glorified thee*; as Chap. 53. 10. after thy former state of humiliation, and thy passion over-past, that the Lord shall have raised thee up from the dead, taken thee up into the highest heavens, and placed thee at his right hand, Psal.110.1,3. Chap.2.2. Joh.12.32. Act.2.33,34.& 13.48. then shall the Lord, *the Holy one of Israel, be the God of the whole earth*, Chap.54.5. See Chap.60.9. They narrow the text over-much, that would restrain it, to the repairing of forrein Nations, to worship God in his Temple at Jerusalem, upon the report of such remarkable works of deliverance, as God should do for the Jewish people, Psal. 68. 28, 29.

V. 6. *Seek ye the Lord, while he may be found*;] An exhortation of the Prophet, directed, as Some would have it, to the

Gentiles, not yet converted, calling upon them to come in, and make their peace, while they may, while Gods gracious offers, and tenders of grace,yet continue,2 Cor.*6*.1.as others to the Jews,now under heavy preſſures, for their defections, and revolts,Chap.2.5. I conceive, by what followeth, that it is not to be reſtrained unto either; but extendeth unto both.

Seek ye the Lord,] As implying, that they had left him, and eſtranged themſelves from him; yea, they had left him, and were fallen out of favour with him,by their ſins; and it ſtood them upon therefore, if they deſired their own ſafety and welfare,to ſeek after him,and ſeek to him,to uſe all the means that might be, to regain and recover his favour again: the word ſignifieth,in the firſt place, to *enquire*, to make enquiry after ſomewhat that we are ignorant of,1 King.1.2.2 King.22. 13. Chap.8.19.and ſo God muſt be enquired after by us, ere we can come to know,or be acquainted with him, Pſal.14.2. & 24.6.& 119.10.Act.15.17.& 17.27. but that is not the *ſeeking* here principally intended: in the ſecond place, it ſignifies, to *make requeſt* for grace and favour, to ſome perſon offended,to ſue to them,for reconcilement again. So Pſal. 34. 4.& 77.2. & 78.34. and ſo here: the next branch ſheweth it.

while he may be found;] So Pſal. 32. *6*. *in a time of acceptance*, Chap.49. 8. while he offereth himſelf unto you in the means of grace,in the miniſtery of his Word,Pſal.27.8. & 95. 7,8.2 Cor.5.20.& *6*.1,2. Heb.3.7.before the term of time, reſpited for repentance,be expired,Gen.*6*.3.Exod.9.18. Jon.3. 4. Luk.19.42,44.Rev.2.21. before the decree go forth, Zeph. 2.1,2,3. and God grow weary of repenting, Jer.15.*6*. having born ſo long,that he can no longer forbear,Jer.44.22.and he take a ſolemn oath, Pſal. 75. 11. that he will not be ſpoken with,he will not be found of you,Chap.1.15. Jer.7.16.Prov. 1.24-28. Hoſ.5.6.

call ye upon him,while he is neer.] The ſame, in effect and ſubſtance,with the former,while he cometh neer unto you, in his ordinances,by his miniſters and meſſengers, Chap. 51.5. Eph.2. 17. while he is neer yet in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance, Mal.3.5.

V.7. *Let the wicked forſake his way, and the unrighteous man his thoughts;*] Prayer and ſupplication,that it may prevail for grace and favour with God, muſt be backed, and ſeconded, with ſincere repentance, teſtified by ſerious reformation and amendment, both of heart and life, Prov.28.13. Dan. 4.27. Mat. 3. 8. Mar.1.15. nor can there be any true turning unto God,untill men turn away from their ſins, 2 King.17.13.Jer. 18.11.Lam.3.40.Act.2.38.& 3.19.& 20.21.& 26.18,20. they muſt leave, and loſe their ſinnes, before they can finde God.

his way] *His* own *way*; wherein he had gone aſtray from God and his ways,Chap.53.*6*. as *thine* own *ways*; oppoſed to Gods ways,Chap.58.13. or,*his* evil *way*, *his* wicked *way*; as Jer.18.11.& 25.5.& 26.3. and ſo,*his thoughts*; that is,*his* own, or *his* unrighteous *thoughts*: *thoughts of iniquity*; as Prov.*6*. 18.Chap.59.*6*. and if we take it the latter way, there is a defect of the adjunct; but to be ſupplyed from the quality of the perſon,whoſe *way*,and *thoughts*, they are.

way] For courſe of life and converſation; as Pſal.1.*6*.& 119.1. Jer.7.3.

the unrighteous man] Heb. *man of iniquity*, or *wrong*, or *vexation* rather. See Chap.10.1. So Prov. *6*.12. by the former ſome would have underſtood the profane and ungodly; by this latter,the injurious, or unjuſt, in their dealings with men: but the terms ſeem to be promiſcuouſly uſed; and our Prophets manner is,in divers terms,for variety,and elegancy, to expreſs the ſame thing.

his thoughts] Or, *imaginations*, or *devices*, or *projects*, or *contrivances*, or *purpoſes*; (for the word is large, Gen. *6*.5. Prov.15.22. & 19.21. Ezek.38.11.) ſuch as above. See chap. 59.7. and ſuch thoughts, and purpoſes, as well as wayes,and works, are to be purged out, and repented of, Jer.4.14. Zach. 8.17. Act.8.23. Rom.2.15,16.

and let him return unto the Lord] By entring upon a new courſe of holy life, conformable to the Will, and Word of God, Jer. 4. 1. Zach. 1. 3. Matth. 3. 8. Act. 26. 10, 20. 1 Theſſ. 1. 9.

and he will have mercy upon him] Deut. 4. 27-31.& 30. 2-8. 2 Chron.7.14. Prov.28.13. Jer.3.12. Ezek.18.27,28. and 33. 11.

and to our God] Whoſe nature and diſpoſition,in this kind, we well know, having had good proof, and large experience thereof, Exod.34.*6*.Num.14.18. Pſal.86.5. & 103.8. Jon. 4.2.

for he will abundantly pardon] Heb. *he will multiply to pardon*: as, *multiply to waſh*, Pſal. 51. 2. for, waſh throughly, over and over: and, *multiply to tranſgreſſe*, Amos 4. 4. for, multiply tranſgreſſions. Of Gods proneneſſe to pardon,and his frequent, abundant, and plentiful pardoning, ſee Numb. 14.19,20. Pſal.32.5. & 78.34-40. & 103.8-13. Jer.3.1-12. Mic. 7. 18, 19. and a lively reſemblance of it, Luk. 15. 20--24.

V. 8. *For my thoughts* are *not your thoughts*; *neither* are *your wayes my wayes——ſaith the Lord*] Theſe words are by divers Interpreters diverſly referred, and diverſly reſolved. Some refer them to the requiry of reformation, both in their *thoughts* and *wayes*; as rendring a reaſon why theſe are to be reformed, if they deſire to be reconciled to God; to wit, becauſe there is a great diſtance between Gods wayes,& theirs; his thoughts, and theirs: his thoughts,and wayes, being all holy and heavenly; theirs, wicked, and earthly; ſet wholly upon the things here below: and ſuch, therefore, as muſt both be reformed, and raiſed up, if they would have any either reconcilement to him, or entercourſe with him, Mat.5.8. Col. 3.1-5. Heb.12.14. Others, refer them to the motive annexed to the requiry, containing a promiſe of finding favour, and mercy with God; and giving aſſurance of having the ſame, upon their return to him, made good: And of thoſe that go this way, ſome expound it of Gods proneneſs to pardon,and forwardneſſe to receive into full favour again: that Gods diſpoſition, & his dealings are herein much unlike unto mens; men are commonly of unmerciful, and revengeful minds; and where they have been much wronged,are with much difficulty drawn to admit any motion of reconcilement, on any reaſonable terms; ſeldome ſo freely, or fully reconciled,but that ſome inward grudge ſticketh ſtill in their ſtomacks, ſome remembrance of the wrong done them, ſtayeth ſtill in their minds: yea, that many times,though from the face,and teeth outwardly, they make ſhew of reconcilement, and profeſs to be ſatisfied; yet they nouriſh hatred, and malice inwardly in the heart; and do but wait, and watch, for an opportunity to do the delinquent ſome ſhrewd turn, or other, even to miſchief him, if they may. See 2 Sam.3.27,30. & 13. 20,22,26, 28. & 20.9,10. Pſal.55.21. Jer.41.1,2. Dan.11.27. But with God it is not ſo, he is of a clean contrary diſpoſition, he is of tender bowels, ſlow to wrath, loath to take vengeance, Exod. 34.*6*. Chap.1.24. Lam.3.33. Ezek.18.31,32. & 33.11. ready to remit the greateſt wrongs, ſuch as no man almoſt would, or could endure to put up, Jer.3.1. and to receive the wrongdoers into as great grace and favour again, as ever not retaining the leaſt memory of ought, formerly done, no more then as if the ſame never had been, either done by them, or known to him, Chap.1.10,15,18. & 43.25. Jer.31.34. Zach. 10.*6*. Others,again, expound it of Gods conſtancy and immutability in his purpoſes and propoſals: Men are mutable and variable; they promiſe much, and perform little; what accord, and agreement they are brought unto one day, they repent many times, the ſame day, and the next day revoke: ſuch they are,both in their carriage towards God,and in their courſes and dealings one with another, Pſal.78.34,41,57.Jer. 34.10,11,15,16. But it is not ſo with God; he is a moſt true and faithful God; there is no mutability,or ſhadow of change with him: his promiſes are not ſo free, and large, but his performances are as ſure, and as full, Num.23.19. Joſh. 23. 14. 1 Sam.15.29. 1 King.8.23. Mat.5.18. Mar. 13.31. Rom. 11.29. 1 Cor.1.8,9. 2 Cor.1.19,20. Phil.1.*6*. 1 Theſſ.5.24. 2 Tim.2.13. Tit.1.1. Jam.1.17. 1 Joh.1.9. Rev. 15.3. and this ſuiteth well with that which followeth, ver. 10,11. But this,and the former, may well ſtand together, as being both included,and intended in the diſparity ,propounded between God and Man; and adding much ſtrength to the motives before-mentioned,to perſwade people to come readily in unto God.

mine not yours,——neither yours mine] For, *as*, or, *like yours*; and,*as*,or,*like mine*; a defect of the note of ſimilitude. See the like,ver.3.

V. 9. *For as the heavens are higher then the earth*; *ſo are my wayes higher then your ways;and my thoughts then your thoughts.*] There is as vaſt a difference, between my diſpoſition, and dealings,and yours; as there is diſtance between heaven and earth: my diſpoſition and dealings,both for mercy and goodneſs,and for firmneſs and faithfulneſs, are as far above yours, as the very higheſt heavens are above the very center of the earth: yea,indeed far higher; for the one is, though unmeaſurable,yet,finite; whereas the other, becauſe infinite, is for greatneſs,and amplitude,and immenſity,inconceiveable. So Pſal.103.11,12.Jer. 31. 37. and God is as far above man, in mercy and goodneſs,in truth and faithfulneſs,as in immenſity of height and greatneſs,Pſal.36.5,6. & 57.10, 11. & 108.4. & 119.89,90.& 145.3,9. and there may well be ſome emphaſis in theſe words, *your ways*, and *your thoughts*; as if he had ſaid, *yours*,even the very beſt of you,that either have,or would ſeem to have,ſome bowels of compaſſion, ſome tender-heartedneſs,ſome equanimity,ingenuity, and readineſs, to remit a wrong; or ſome firmneſs, or faithfulneſs, in making good what ye promiſe. See the like,Matth.7. 9-11.Luk.11.5,12.

For as] Or,*But as*. So the particle is rendred, Chap.30. 16. & 49.25. and may well be here: They are not as yours; but far higher then they. the note of ſimilitude is not expreſſed in the text; but is to be ſupplyed, and is in the other particle very frequently included. So Chap.54.9. & 62.5.

are higher then the earth] Heb.*are high from*,or,*in regard of the earth.* So 1 Sam.10.24.Job 11.8,9.& 35.5. and the like in the next branch.

V. 10. *For as the rain cometh down, and the ſnow from heaven,and returneth not thither, but watereth the earth, and maketh it bring forth, and bud*;] As theſe inferiour creatures, through my bleſſing accompanying them, do not fail of their effect, but attain their intended end, in cauſing the earth to fructifie,for the benefit and behoof of mankind, when to that purpoſe I am pleaſed to employ them, Job 37. *6*, 11-13. ſo ſhall the gracious promiſes of mercy, and of delivery, that I make unto you, not fail, or be fruſtrate, but ſhall certainly take place,and be aſſuredly effected,Chap.14.24-27.

from heaven] From above; for all above us,goeth under the name of *heaven*,Gen.1.1,*6*-9,14,17,20.from the clouds, that are as *Gods chambers*, Pſal. 104. 13. or, *ſtore-houſes*, Job 38. 22.

returneth not thither; but watereth the earth,] Or, *till it have watered.* Heb. *but if it have watered*; or,*unleſſe it have watered*; as Gen.32.26. *I will not let thee go, but if thou bleſſe me*, or,*unleſſe thou bleſſe me*; that is,*untill thou have bleſſed me*: neither ſnow, nor rain return, untill they have done the work that God ſendeth them about; who by them is ſaid, *to water the earth*,Pſal.65.9,10.& 104.13.& 147. 8. not that they then go up again,(though as the rivers are ſaid to return again to the ſea,whence they had their original,Eccl.1.7. ſo the moyſture that cometh from above, being licked up by the wind, and exhaled by the Sun, doth, in proceſs of time, aſcend up oft in vapors again, Pſal.135.7. Jer.10.13.) but the meaning is,that it never faileth to effect that, for which God ſends it, whether it then go up again,or no: for the term uſed in theſe forms oft-times implies no more. See Gen.28.15. Mat.1.25. See the like form of ſpeech, 1 Sam.1.22. Chap.37.29,34.Jer. 23.20.& 50.9.

maketh it bring forth,and bud] Heb. *maketh it child*; as we ſometime ſpeak: for the term is properly uſed of *childing* women; applyed to Sion, Chap. *66*.8. and it is indeed uſed, not of men and women only,begetting and breeding; but of other creatures alſo that bring forth young: of the earth, or ground,as here,more both improperly,and unuſually: for as for that paſſage in the place cited,where it is ſaid, *ſhall a land be brought forth in one day*: by *land*, is meant, not the *ground*, but a *people*.

and bud] Heb. *and maketh it bud*, or *ſprout up*, Job 38.27. Pſal. 104. 14. & 147.8. the word is rendred, ſometime, *to grow*,Gen.2.5,9. ſometime,*to ſpring up*,Chap.44.4. Job.5.*6*.the text may well be read,*till it have watered the earth,cauſed it*(to wit, the earth) *to bring forth, and made it ſprout up*: *made the earth to ſpring up*; that is, made graſs, and corn,and plants to ſpring, or ſprout out from the earth; as it is, Gen.2.9. Pſal. 85. 11. but the ſame form of ſpeech is alſo found, Pſal. 147.8.

that it may give ſeed to the ſower, and bread to the eater:] Unto bread-corn,eſpecially,hath this paſſage reſpect, becauſe of greateſt moment for the ſupport of mans life, Chap. 3. 1. ver. 2. and becauſe there is a two-fold neceſſary uſe of ſuch grain,for food, and for ſeed; the Prophet pointeth at either. See Gen.47.17,19.Heb. *and gives*, or *hath given*: but the copulative is oft ſo uſed,and ſo rendred, Chap. 53. 2. Mal. 1.9. Howbeit,this is not to be referred to the *earth*; but to the *rain*, or *ſnow*; as by the gender of the terms uſed in the original, appeareth: they *give*; becauſe they cauſe the earth to give, what without them,it could not: For when the heaven is as braſs, the earth is as iron, Deut.28.23. and God himſelf, by them, moiſtening the ground,Pſal.104.23,24.unto whom the Apoſtle therefore applies this paſſage,2 Cor.9.10.

V. 11. *So ſhall the Word be that goeth out of my mouth: it ſhall not return unto me void; but it ſhall accompliſh that which I pleaſe,and it ſhall proſper in the thing,whereunto I ſent it.*] So Ezek.12.25.

the word] That is,my promiſe concerning reconcilement to my people, upon their return to me, and deliverance of them out of captivity, ver. 12. So Pſal. 119. 38, 41, 42, 49.

return void] As Embaſſadors, or Meſſengers, failing of that they were ſent about; or miſſing that they went for, Gen.32.3,*6*. 2 King.18.14,17,37. Chap. 30. 4,5.& 33.7. Jer. 14. 3.

V. 12. *For ye ſhall go out with joy, and be led forth with peace:*] From Babylon the place of your captivity; a type of mans ſpiritual thraldome under ſin and Satan; as Chap. 52. 11.

with joy] Chap.35.10.& 51.11.

led forth] Or,*led along*: So the word rather importeth,Pſal. 45.14,15. where it is uſed of conveying, and conducting, in State: and it ſeems to have relation to the conduct of Gods people,by the pillar of cloud from Egypt to Canaan, Exod. 13.21,22.

with peace] Or, *in peace*; that is, quietly and peaceably. See Chap.52.12.Exod.11.7.or,*in ſafety* (ſo is the word, *peace*, oft uſed. See Chap.54.13.) ſafely; under Gods protection, Chap.52.12.& 58.8.Exod.14.19,20. Pſal.78.53.

the mountains, and the hills ſhall break forth before you into ſinging,] So great ſhall your joy be, and the expreſſions of it, by ſinging and ſhouting,ſo loud and ſo plentiful,that the very ſenſleſs creatures ſhall ſeem to be ſenſible of it, and affected with it,when the mountains and hils,on every ſide ſounding therewith,return ecchoes of it, as if they rejoyced joyntly with you, and praiſed God together with you, for it. For thereunto do theſe, and the like forms ſeem to allude, Pſal. 98.7,8.Chap.35.1.& 44.23. & 49. 13.

and all the trees of the foreſt ſhall clap their *hands*] Heb. *applaud* with *the hand*; as Ezek.25.*6*. or, with *the palm* of the hand; as the word properly ſignifieth, uſed both here, and Pſal. 96. 12. where the ſame geſture is attributed to the flouds: the trees of the foreſt being gently ſhaken with the wind that ye ſhall have to refreſh you by the way, ſhall by making a pleaſant ——— noiſe,and entertwining their twigs and branches,as their hands and arms,one with another,ſeem to applaud you, and your joy, as you go. See Pſal. 76. 11,12.

V. 13. *Inſtead of the thorn ſhall come up the fir-tree*; *and inſtead of the bryar ſhall come up the myrtle-tree:*] That this paſſage hath, in the firſt place,a reference to the Jews return from the Babylonian captivity, as well as thoſe, ver.12. to me ſeemeth undeniable, and the beſt Interpreters acknowledge it. Some underſtand it, of the accommodation of them in their way homeward, when they were to paſs thorow waſte Wilderneſſes: and ſo it ſhould be the ſame with that, Chap. 41.19. Others, rather conceive it meant of their land and country,that they were to return unto. For whereas aſſurance was given them, of a quiet diſmiſſion from the place of their captivity, and a ſafe conduct unto their own country again, ver. 12. their minds might be troubled, when they began to think,what there would be to entertain them with at their arrival there;conſidering that they ſhould finde their land,moſt of it having lien waſte, and enjoyed,not a ſeventh yeers,but a ſeventy yeers,ſabbath, Lev.26.34,35,43. over-grown with buſhes,and thorns,and bryers,and brambles,Chap.7.24, and the Prophet therefore,from God,telleth them, that inſtead of ſuch traſh,as the face of their land was then over-ſpread with, it ſhould, upon their return, be furniſhed with ſuch plants and trees,as ſhould be,not uſeful only, but beautiful,and delightful alſo: and ſo the paſſage is parallel to that,Chap.4.2. and that Chap.35.1,2. So the meaning is, that the face and ſtate,of their Land and State, ſhould be ſtrangely altered for better. See the like, in another notion, Chap.*60*.17. Now this is commonly expounded of, and applyed unto, that gracious and bleſſed change,that ſhould be wrought upon, and appear in,thoſe perſons and people, that ſhould,by the miniſtery of the Word, be converted unto God; being now ſo ſtrangely altered, and changed, 2 Cor.5.17. that as they are elſe-where ſaid, to be thereby transformed, out of ſerpents, and wild-beaſts,into mild and tame creatures,Chap.11.*6*-8. ſo here,out of ſuch thorny, and prickly ſhrubs and buſhes, as wicked men for their harmfull, and miſchievous minds and courſes, are in Scripture commonly compared unto, 2 Sam. 23.*6*.Mic.7.4. into ſuch plants and trees, as are both pleaſant and uſeful,Chap.*61*.3. or,as others,that thoſe vices and corruptions, that their hearts and mindes were formerly overgrown with,as with brambles and bryers, Heb. *6*.8. ſhould be ſtubbed up,and rooted out, Jer. 4. 4. and the graces of Gods Spirit there implanted in the room of them. But the ſoundeſt, and moſt judicious Interpreters, deem it over-curious to deſcend unto, and reſtrain the paſſage to theſe particulars: they conceive the flouriſhing eſtate of the Church of God, in general, hereby to be intimated, as abounding in ſpirituall graces and comforts;thoſe at ſome times alſo are accompanied and dignified with remarkable deliverances, proſperous ſucceſſes,countenance of Potentates, peace, plenty, and the like temporal bleſſings,Act.9.31.

thorn] See of this,Chap.7.19.

brier] The word *ſirpad*, here uſed, is no where elſe found; the Jewiſh Criticks leave us here in the briers; one while telling us,it is *a kind of thorn*; another while, that it is *a kind of baſe ſhrub*; and no more: The ancient Greek rendreth it, *coniza*; an hearb deſcribed by Dioſcorides,l.3.c.127.& Pliny, l.21. c. 10. and is ſuppoſed by ſome, to be a kind of *Mullen*; the old Latine,*a Nettle.* Some of our Criticks would have it ſignifie not any ſhrub,or herb,one,or other, but a thorny-ground; a place over-grown with thorns, as compounded of

sir, that signifies *a thorn*; and the verb *vapad*, or *vaphad*, that signifies, *to throw*, or *pave*, (whereof see on Chap. 54.11.) but the opposition of plant to plant, here; not of ground to ground, as Chap. 35. 2. sheweth it rather to denote some particular bush or shrub: and the name of a *thorn* found in it, seems to imply one of a thorny kind: To which purpose, some late interpreters, conceiving the word rather to be made up of *sir*, *a thorn*; and *pid*, that signifies *harm*, or *mischief*, Job 31.29. Prov.14.22. as you would say, *an harmfull*, or *mischievous thorn*; do render it, *palinus*, a shrub; of note, for sharp and thorny prickles: Of which, Dioscorides, l.1.c.106. and Virgil, *georg.*5. our version gives it *a brier*; but another word, is by that term ascribe where usually rendred, Chap.5.6 & 7.23 35. Mic.7.4.

and it shall be to the Lord for a name,] Or, as some render it, *and this shall be to the Lord for a name.* This deliverance of his People, and restitution of his Church, and the fame thereof, shall be a means of bringing much glory to God, Chap.44.11. & 60.21. & 61.3. for they seem to shewe from the genuine sense of the words, that would have it understood of the acknowledgment of God, for their Soveraign Lord, by bearing his name, as children do of their parents, servants of their masters, wives of their husbands, Gen.48.16. Chap.4.1. & 63.19. *name*, for fame, renown, and honour, Gen. 11.4. Num.16.2. Chap.63.12. Ezek.36.23.

for an everlasting sign,] An everlasting monument, and memorial of Gods gracious goodness to his people. Heb. *a sign of perpetuity*, or *eternity*; that is, *a sign* to endure *for ever*; as Exod. 31.17. as, *a name of eternity*, for, *an everlasting name*, chap. 63. 12. That which some suppose to have an eye unto such stones, or pillars, as men use to erect for boundaries, or landmarks, with their names thereon engraven, in lands especially, either newly purchased, or recovered from some adversary that had before held, and with-held them. But I should rather conceive it to allude to such tropheys, as are wont to be erected, in memory of some great victory, or extraordinary atchievement; such as that monument erected by Moses, upon the discomfiture of Amelecks, and Gods speech thereupon, with thofe words (as some think) engraven on it, *Jehovah nissi*, Exod.17.15.16. for what Popish Writers here prate of the sign of the crofs, is ridiculous.

that shall never be cut off.] Or, that *it may never be cut off*; that is, applyed to the memorial, and the matter thereby to be remembred, that shall never be forgotten, Jer.50.5. or that it may never be forgotten, but abide still in mens minds and mouths. See Jer. 7. 28. But the text may as well be rendred, that *it shall not be cut off*: and so relating to that which is by the sign obfigned, the meaning will be, that this act of God, in delivering and restoring his Church, shall be, as an everlasting honour to God; so for a sign to his Church, that it shall never be forsaken by God, no more then that act of his forgotten by his people: It shall stand firm and fast for ever, under Gods powerful support and protection, never to be cut off, or cast off, again, Chap.48.19.& 54.9.10. Jer.31.31-37. & 32.40.& 33.25,26. a defect either of the pronoun relative; as ver.5. or of the finitive particle; as Chap.41.7.

CHAP. LVI.

Verf. 1. THus *saith the Lord*,] This whole Chapter, (the four laft verfes onely excepted) feemeth to belong to the foregoing Sermon, and to be the conclusion of it: wherein God admonisheth his people to do that, whereby they may obtain a part in the favours and mercies beforementioned, Chap. 55. and retain it, when they have them: withall, confuting the religious Eunuch against want of life; and the Proselytes of other people, (the number of whom he promiseth to encrease) with promise of an equall interest with his ancient people, in all the priviledges of his house, the Church.

keep ye judgment, and do justice:] Or, as some render it, *Observe equity*, (as the word *judgment* is oft used for *moderation*: opposed to strictness, and rigour of justice, Pfal. 25.9. & 112.5. Jer.10.24. & 46.28. Mat.23.23.) *and deal justly*; *so to do justice*, it ordinarily used for to carry a mans self uprightly, and faithfully, in his dealings with others, Pfal.15.2. Chap.64.5. 2 Joh.3-7.10. *Judgment, and Justice*, are frequently joyned together; which when they are attributed to publike persons, them to design, on the one the due and equal hearing, and decising of causes, that come before them; the other, the cauling of justice to be executed, for the righting of the wronged, and punishing of the wrong doer, 2 Sam.8.15.1 Chr.18.14. Pfal. 99.4. Jer.33.15. when to private men, the one seems to import equitable carriage, free from rigour, and extremity, mixt with mercy and moderation, in exacting their own from others; the other, a just and faithfull dealing, in, and about those things that they ow unto others, or are employed about, or entrusted with, by others, Gen.18.19. Pfal.106.3. Ezek.18.5. the exercise of these Offices, God requires here of them, as fruits of true faith, and sincere repentance. So Chap. 1.16. Dan.4.27. Mic.6.8. Zach.8.16,17. Mat.3.8. Act.26.20. Gal.5.6. Tit.3.8.

for my salvation is near to come,] Which none must look to partake in, unless they be thus qualified. So Pfal.85.9. Ch.46. 13. & 51.5. Mat.3.2. Mark 1.15. 1 Cor.6.9,10. Eph.5.5.

my righteousness to be revealed.] My righteousness, which I shall manifest, as by my faithfull performance of my promises to my people; so by just vengeance inflicted upon their oppressors, Chap.1.27. & 51.5.

V. 2. *Blessed is the man that doth this*,] So Pfal. 106. 3. *Blessed* are they that *observe judgment*, and each one, *that doth Justice.*

and the Son of man that layeth hold on it:] Or, that *holdeth it fast*. So ver.4. Jer.8.5. that keepeth close to it, that practiseth it constantly; not by fits and flaws, but *at all times*, Pfal. 106.3. *Son of man*, the term is with *man* before; as Job 25.6. and a defect of the relative in either branch, as Ch. 55.5,13.

that keepeth the Sabbath from polluting it,] *That to observeth the Sabbath* (Exod. 31.13,14,16.) *that he pollute it not*: for that is the meaning of that phrase. See the like, Pfal.69. 23. Chap.33.15. Hos.4.6. So ver.4. The observation of the Sabbath, put here for the whole exercise of religion and piety; as Ezek.20.12,21. Jer.17.22. to be joyned unto, and so along with the practice of those other duties, before required, ver. 1. Amos 5. 24. and that here the rather put for the rest; because that might be observed in forrein parts, during the time of their captivity; whereas many other parts of Gods religious Worship, being confined to the Temple at Jerusalem, could not, Deut.12.11-14.

polluteth it] Or, *profane it*: by spending it, or any part of it, save in case of necessity, in any profane employment, Exod.31. 14. Neh.13.17,18. Jer.17.21,22,24.

and keepeth his hand from doing any evill.] Or, *that it do not any evill*; to wit, *to his neighbour*; as it is more fully expressed, Pfal.15.3. So Zach. 8.17. Heb. *all*, for *any*; as Ezek.18.13. that is as well careful to walk uprightly among men, as to carry himself religiously toward God, Act.10.35. Jam.1.27. and to abstain as well from wronging his Neighbour, as from profaning Gods Sabbath. See Chap. 1.13, 15. & 58.3-5,13. Amos 5.21,24.

V 3. *Neither let the son of the stranger, that hath joyned himself to the Lord, speak, saying, The Lord hath utterly separated me from his people:*] Let no man think himself excluded from participating in the gracious promises of God, before propounded, Chap. 55.1, 2, 3,12,13. in regard of his birth and generation, because he is of another nation, and no native Jew, Gal. 2.15. for Gods offers of grace, are propounded to all, without distinction of nation; be they Jews, or Gentiles, that shall sincerely come in unto God, and embrace his service, Act. 10. 34,35. Rom.1.10,11.& 3.29,30.& 10.12. 1 Cor.12.13. Gal.3. 28. Col.3.11.

the son of the stranger] That is, *the stranger* born, or by descent. See ver.6. But fo he speaketh the rather, in regard of that law, whereby the issue of some people, were for divers defcents secluded, from admission into the congregation of Israel, Deut. 23. 3,7,8. whereunto the Jewish Commenters further add, that he makes mention of *the strangers son*, because that he had no inheritance in the land of the Eunuch; because though he were a Jew, yet he had no issue to inherit: But God here intimateth, that those laws that made such distinction between the native Jew, and the stranger, thould under the Messias be repealed; the partition wall being then removed, that severed Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain, at his death, Mat.27.51. Eph.2.11-16. and in the Prophecy of Ezekiel, provision is made for the stranger, also, and his issue, that had joyned himself unto Gods people, to inherit also among them, Ezek. 47. 22, 23. a type of their joynt portion in the heavenly inheritance, Eph.3.6.

that hath joyned himself] Heb. *that is joyned*; as it is rendred, Chap.14.1. where the same thing is mentioned; but thefe words have no inheritance in the land of the Eunuch; but thefe cause had no reciprocal notion. See Chap. 5.8. and so Jer. 50. 5. *let us join our selves to the Lord.* See further, ver.6.

utterly separated] Heb. *separating separated*.

neither let the Eunuch say, I am *a dry tree.*] Barren, and without possibility of issue: which might peradventure run in the minds of such, as if therefore they thould feem to be without the verge of Gods benediction; because fecundity was promised, and effeemed, as a blessing, Exod.23.26. Deut.28.4,11. Pfal.128.1,3.

Eunuch] Of the term, see on Chap.39.7.

a dry tree] Or, *a sear tree*, Luke 23.31.

V. 4. *For thus saith the Lord unto the Eunuchs, that keep my Sabbaths, and choose the things that please me, and take hold of my covenant;*

easily to please me, and approve themselves unto me, and to keep covenants with me, as in the observation of my day, 1 King.8.23. Pfal.132.12. Col.1.10.

eunus saith the Lord] This the rather doth the Prophet here preffs, *thus saith the Lord*; because it might feem to crofs the Law given by Moses, before-mentioned. So the Apostle, 1 *Cor.7.10. an I, not the Lord.*

unto the Eunuchs] Or, *concerning them*; as the particle is rendred, Chap.23.5. for Gods speech here related, is not directed to them, but delivered as concerning them.

choose] Not take them up upon fome fudden motion, or from example barely, or tradition, or for fome base respects, and finister ends; as Est. 8. 17. but after serious and mature deliberation, upon due consideration, out of judgment rightly enformed, and affection thereon grounded, do by a free election, breake themselves to them. See ver.6. So David, *I have chosen the way of truth*, Pfal. 119. 30.a term very significant.

those things that please me] So Chap.38.3. Joh.8.29. 1 Theff. 4.1. Heb.13.16. 1 Joh.3.22.

take hold of my covenant] Or, *hold fast my covenant*; as ver. 2. Pfal.103.18.

V. 5. *Even, unto them will I give in mine house, and within my walls, a place*] By the Law of Moses, none, to maimed, and dismembred, might be admitted into the Priestly function, so as to execute any fervice within the vail of the Tabernacle, or the walls of the Temple, Levit.21.20,23. Deut.23.1. but no such bodily maim, or defect, thould hinder any true beleever, any sincere and faithful soul, from having a part in the spiritual Priesthood, 1 Pet.2.9. Rev.1.6. & 20.6. and a place in Gods house, the Church, 1 Tim.3.15.

Eunus] Heb. *And*. as Chap.1.6. & 40.30.

within my walls] The walls of Jerusalem, as fome, Pfal. 122.7. a type of the Church: but I suppose rather, of the Temple; of which, ver.7. and from which, fome were excluded, though not that out of the city. See Lev.21.23,23. Lam. 1.10. Act.21.28.

a place] Heb. *hand*: as Chap.57.8. Deut.23.12.

and a name better then that of sons, and daughters;] Mens names are laid to be continued in their illue, male especially; and to foil confequently in such as wanted issue, Num. 27. 4. 2 Sam.18.18. and a numerous issue is deemed no small honour, Pfal.127.4,5. & 128.3. Prov.27.6. God therefore promiseth here, to supply and make good the want of issue, and of whatsoever, either honour here, or memorial hereafter, might, from it, have accrewed unto them, by bestowing upon them, matter of far greater honour, and more durable; even such as should continue unto all eternity: that which thould abundantly recompense, and much more then countervail that defect.

a name] What this *name* thould be, many debate much; and fome would have it to be the name of *Gods people*, Hos. 2. 23. fome, of *Gods servants*, Chap. 44. 1, 2. fome, of *Gods Priests, and Ministers*, Chap.61.6. fome, of *Gods sons, and heirs*, Joh.1.12. Rom.8.16,17. 2 Cor.6.18. Eph.3.6. 1 Joh.3.1. But unto Christ, Phil.2.9. but as by *name* there, doth not import any one particular title, but is put for power and authority, as Act.3.16. & 4.2. so by *name*, is not any such particular style here meant, but such honour and dignity, as thould far surpasse that, which illue was able to afford, both for eminenbeit, what Popish Writers hence gather for the merit of single Iuntary-Eunuchs; from Mat.19.12,13. is groundless, and ridiculous.

better then that of sons, and daughters] Heb. *good from*, or *better* then the name *of sons, and daughters*: the word *name*, supplyed from that before-going, as Dan.4.33.

I will give them an everlasting name] Heb. *I will give him* (that is, each one of them, as Chap.56.19.) *a name of eternity*, as Chap.63.12.

that shall not be cut off] As that by issue continued, (it failing not) 1 King.14.10. 2 King.10.11. Pfal.21.10. & 109. 13. See Chap.48.18. & 55.13. Rev.3.12.

V. 6. *Also thus saith the Lord, the stranger that joyneth himself to the Lord to serve him*] Heb. *And the sons of the stranger, that shall* as for *the strangers*; because the nominative case seems to be *the son of the stranger*] That is, such as are strangers by *joyneth himself*] Heb. *are joyned*; and it should be rendred, *that joyn themselves*. See ver.4.

to serve the Lord] The end of this joyning himself to him more fully, then before, ver.4. here expressed; fo it is faid of the prodigal, that he joyned himself to one, that kept a farm, not as a partner with him, but as a servant to him, Luk. 15.15. and to the words here following are. Howbeit, the term here used, would rather be rendred, *to minister unto him*; it being ordinarily applyed to the Priestly function, Deut.10. 6,8. and it is faid here, not as of the Levites, *to minister unto Aaron*, Num.18.2,4. but as of the Priests, *to minister unto the Lord*, Deut.21.5. thereby intimating, that they should be admitted, unto the facred administration, to minister, not as Levites only, but as Priests. See Chap.61.6. whereas all strangers, all, that were out of that one tribe, whether Israelites, or foraigners, were before excluded from either, Num.3.38. & 18.4.

to love the name of the Lord, to be his servants] That is, out of love to the Lord, to be his servants. So Deut. 10. 12. *to love him, and to serve him*; that is, out of love to serve him: that was before closely intimated in the term of *choosing*, ver.4. See the like syntax, ver.10.

the name of the Lord] For, *the Lord* himself: as Pfal.116.4, 17. Prov.18.10.

every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant] See on ver. 2. *every* stranger, that so doth; for of them still he here speaks: and he mentioneth the observation of the Sabbath more specially, as the Jewish Doctors, some of them, would have it, because that was appointed by God, in mens special manner, to be a solemn sign between God and his people, to signifie, and obfign, his sanctifying of them, and being in covenant with them, Exod. 31. 16,17. Ezek.20.20. fome other, to distinguith between stranger and stranger, and to shew what manner of stranger it was, that he here intended: for among the Jews, say they, there were two sorts of *strangers*; one sort, that observed the commandements given unto Adam, and Noah, but went no further: another, that were circumcised also, and observed the rites delivered by Moses; among which, the Sabbath, Exod.16.23. and of these, say they, it appeareth, that he speaketh, by mention made of the Sabbath. But this distinction, we find no ground for, in Scripture; and places are much wronged, to wring this conceit out of them: the Sabbath being the time set apart for Gods confiant folemn service, Levit.23.3. is put for the whole service of God, performed ordinarily on that day. So Levit.26.3.

V.7. *Even, them will I bring into mine holy mountain*] Heb. *And I will bring them* (but, *Even them*; as ver.5. or, *Them, I say*: as Chap.49.6.) *unto my mountain of holinesse*; as Pfal.15. 1. to Mount Sion, on which the Temple was situate, a type of the Church, Chap.2.2. & 11.9. Ezek.20.40.

and will make them joyful in mine house of prayer] I will cause them to serve me there, with alacrity, and cheerfulnefs of spirit, Deut.16.14,15. for the manifold blessings, wherewith I have bleffed them, and for the spiritual comforts, that by their communion with me, in my facred ordinances, I thall there impart unto them, Pfal.36.8. & 42.4. & 43.3,4. & 63.5. & 84.4,10.

house of prayer] The Temple, in which, and towards which, as Gods palace, and peculiar place of his residence, they were wont to pray, being at Gods command, buile, sanctified, and see apart for that purpose, 2 Sam.7.13. 1 King.8.19,28-30.33, 35. & 9.3.

their burnt-offerings and their sacrifices, shall be *accepted upon mine altar*:] Heb. shall be *a acceptance upon mine altar*. So Exod.28.38. Levit.22.21. Pfal.19.14. and to the contrary, Levit.20.21. Jer.6.20. Howbeit, there feems to be here, a defective form of speech, thus to be supplyed, *their burnt-offerings* (of which word, see on Chap.1.11.) shall *unto acceptance*, or, *with acceptance*, go up *upon mine altar*; or, they shall be *accepted*, being offered *upon mine altar*: as it is more fully, Chap. 60.7. See of the like, Chap.38.17,21. A type of thofe their spiritual sacrifices, of themselves, of their service, their prayers, their praises, their beneficence, Pfal.50.23. & 69.30,31. & 141.2. Rom.12.1. 2 Cor.8.5. Phil.2.17. & 4.18. that should be accepted, Pfal.51.17,19. Mal.1.11. & 3.4. Rom.15.16. Heb. 13.16. being offered upon the true altar, that sanctifieth every oblation, on it offered, the Lord Jesus, Mat.23.19. Heb. 13. 10,15. Rev.8.3,4. Jer.33.18.

for mine house shall be called the house of prayer] Mat.21.13. Mar.11.17. Luk.19.46. *shall be called*; that is, *shall be*; and *be so accounted*; as Chap.54.5. Mat.5.9.

for all people] Heb. *all peoples*: as Pfal. 117.1. so rendred also, Rom.15.11. not for Jews only, but for other nations also, without exception, or exclusion of any, Rom. 10. 12, 13. See 1 King.8.41-43.

V. 8. *The Lord God which gatheroth the out-casts of Israel, saith*] Heb. *The saying* (as Chap.1.24.) *of the Lord God that gatheroth together the out-casts of Israel*: as it is well rended, Pfal.147.2. See Chap.11.12.

Yet will I gather others to him, *besides those that are gathered to him*] Heb. *Yet, or, Furthermore*, (as Chap.8.5.) or, (dividing it) *I will further gather together more upon him*, (as alluding

ding to an heap, which to raise higher, materials are laid one upon another) or, *to him*, (so is the particle used, Psal.16.2. & 23.2. Chap.22.15. & 53.1.) *unto*, or *above* (as Job 23. 2. *my stroke is above my groaning:*) *he gathered together*; that is, over and above, or besides those, that I shall first gather together. This, a learned Writer of great note, would have meant of a second gathering of some by Nehemy, after the first by Ezra, Ezr.2.1,2. Neh.7 7. but we read not of any remarkable number gathered together by Nehemy; who was not that way employed, but about repairing the city, and reforming, and settling of the State, with those, whom he found there. The course of the context rather carrieth it to those foreigners, and strangers, before spoken of, ver. 6,7. who were also to be gathered, and brought in to Gods people, and added unto his fold, the Church, Joh.10.16. & 11.52. Act. 1. 41,47. & 11.24. And so not ours alone, but the Jewish Commenters also, expound it; only one teileth us of an exposition of his fathers, which yet he doth not expresly any allowance of, that this verse, should be understood of Gog, and Magog, of whom, Ezek.39 16,17. unto whom, he would also apply the passage ensuing, ver. 9. reading the text, *I will gather together against him*, &c. But the former passages control this exposition; and the ensuing words seem to be part of another Prophecy.

V. 9. *All ye beasts of the field, come to devour, yea, all ye beasts in the forest*] Divers Expositors annex the ensuing part of this Chapter, to the former; making, some of them, this the coherence, That the Prophet, from the consolation of the godly party, in the former part, doth in this latter part, proceed unto the reprehension of the wicked, and ungodly party among them. Other of them, that this is subjoyned unto the promises before-going, to shew that yet, before they should be fulfilled, very fearful and sad matters should befall the Jewish State: which by the Romanes they conceive to have been done, in the destruction of Jerusalem, Dan.9.26,27. Mat.23. 38. & 24.15-22. Luk.19.43,44. & 21.20-24. But the moft, and best, herein agree, that at these words beginneth a new Sermon, or Prophecy: and that the four laft verses of this Chapter should go jointly, in one, with the next.

All ye beasts of the field] Heb. *Every beast*; and so in the next branch: but taken collectively; as Chap.43.20. Ezek. 31.6,13. & 34.5,8. The Prophet maketh entrance into the ensuing Prophecy, with a solemn proclamation, wherein ravenous beasts of all sorts, are called upon to come in to devour, and make havock of Gods own flock, of his own people; and by such kind of creatures are here designed, as some would have it, the Romanes; but, as moft rather, the Kaldeans, together with the Syrians, Assyrians, Moabites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and served under the King of Babylon, in his expedition against the Jews, 2 King.24.2. Psal.137.7. Jer.1. 15,16. See the like, Jer.12.9.

come to devour] Heb. *to eat*: as also, Jer. 12. 9. The adversaries of Gods people so described, as also, Psal.80.13. are incited to do with them, as such creatures are wont to do, with such as they prey upon. Howbeit, some conceive, that the beasts themselves are called to devour their slain, as intimating what havock would be made of them, and what should become of their corpses, (that which, in likelihood also, befell many of them) after they were dead, Psal.79.2. Jer.7.33. & 34.20. See the like, Ezek.39.17-20. where the ravenous birds, and beasts are invited, as to a feast, to eat, unto their fill, at Gods table, on the carcases of horse, and men; as also, Rev.19.17,18. And I suppose there may well, in this passage, be some allusion thereunto: but take the former to be the genuine sense of the place; the rather, for the reason of this call, and invitement, rendred, ver.9,10. to wit, the defect, and neglect, illindustie, and sleepinesse of their shepherds, that which is wont to give opportunity to wolves, and wild beasts, not to prey upon dead carcases, but to break in upon, and wory the flock. See Ezek.34.2-8.

all ye beasts in the forest.] *Beasts in the forest*, for, *beasts of the forest*: the usual receptacle, and harbour of such ravenous creatures, Psal.50.10. & 80.13. 2 King.2.24. Jer.5.6. So *mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21. and, *the Prince in thy people*, for, *the Prince of thy people*, Act.23.5.

V. 10. *His watchmen are blind; they are all ignorant*.] Or, *Their watchmen are blind* (because he speaketh of his people; as Chap.5.21.) *they have no knowledge any of them*. Heb. *they know not*. So Psal.14.4. & 82.5. Chap.1.3. & 44.18. Their Priests, and presumed Prophets; or their Rulers, as well Civil, as Ecclesiastical, (for under the name of *watchmen*, both may well go, though these especially seem here intended) that should watch, and look out, to discover any evill, or enemy, approaching, to give warning of it, both to People and State, Chap.62.6. Jer.6.17. & 33.3,7. are stark blind, utterly void of any found knowledge, or ability to discern, Chap.43.1.9. Hos. 4.6. And any enemy therefore may safely and easily break in upon either, without any notice taken of their approaches, or opposition made against them. Some understand this of the Scribes, and Pharisees, in our Saviour Christs time, taxed by him, in his preachings under the name of *blind guides*, Matth. 15.14. & 23.15,16,24. and unto them it may be well applyed; but seemeth to be of a far larger extent, and to intend other times.

they are all dumb dogs, they cannot bark;] That which is principally required of a *watchman*, is to lie, and look about him: that which of a *dog*, is to keep the house, or the flock, is to give warning, by barking, of the approach of the thief, or any stranger unto the one, of the Woolf, or any ravenous beast to the other, Job 30.1. watchfulness is required in either, and in those, consequently here resembled by either, Mat.24. 41-45. Mark 13.33-37. Luke 12. 36-42. whereas they were blind, dumb, drowsie, and drunk; for so the words ensuing intimate. So the Princes are revelling, when Babylon is taken, Chap.21.5. Dan.5.1-4.30. and the shepherds are slumbring, when Ninivehis surprised, Nah.3.18.

bark] By reproving the people for their sins, chap. 58.1. and forewarning them of such evils, as would befall them for the same, unless prevented by repentance, Ezek.18.19. and it is not unusual in Scripture, to say, that men *cannot* do those things, which they have no mind, or will, to do. So ver.11. Gen.44.22,26. Jer.13.23.

sleeping] So the moft: Yet some, *dreaming*; some, *talking in their sleep*: some, *snoring*: some, *doting*; from an Arabick term, that by change of a letter so signifies: the old Latine, *seeing vain things*: which some impute to a mistake of *hozim*, for *chozim*, or *hozim*, that signifies *seeing*. A late Interpreter of special note, *forcing the time*; but of that his version, so difcrepant from the rest, no ground is, by him, given; nor an I able to conceive what it should be.

lying down, loving to slumber.] That is, lying down of purpose to take their ease, and repose themselves, as the only thing, that they desired, took delight in, and had never enough of, Prov.6.9,10. & 24.33. Amos 6.4. See the like form of speech, ver. 6. So Nahum 3. 18. *Thy Shepherds slumber*.

V. 11. *Yea, they are greedy dogs, which can never have enough*:] To their sluggishness, and love of their ease, is added their greediness, and their insatiable covetousness, an usuall concomitant of the former, with the moft, requiring means to maintain them, in an idle and loose course of life.

yea, they are greedy dogs] Or, *And these dogs*, or, *These dogs also are very greedy*. Heb. *strong of soul*, or, *of appetite*; as, *a man*, or, *woman of soul*, that is, *of appetite*, for one of greedy appetite, Prov.23.2.

which *can never have enough*] Or, *they can never have enough*. Heb. *they know not to be satisfied*: Our margent renders it, as if it were a verb of the infinitive mood; which some of the Jewish Masters also, but doubtingly, deliver. Or, rather, *they know not satiety*: for the word seems to be a noun, in that notion, frequently found, Ruth 1.18. Chap.23.18. & 51.2. Ezek.16.28. & 39.19. Hag.1.6. as Chap.59. 8. *they know not the way of peace*: that is, they know not how to walk, or carry themselves peaceably; they cannot do it, because they have no mind thereunto. See ver.6. of some such like dogs, David, Psal. 59.6,14,15. the greedines here spoken of, is not of meat, or drink, (though in following their voluptuous courses of riot and excess, they were that way also insatiable, ver. 12.) but of moneyes, and means, to maintain that withall, Eccl.5.10. & 10.19.

and they are shepherds that cannot understand:] Or, *and such shepherds they are*, as *have no understanding*; a defect of the relative, as ver.2. Heb. *know not to understand*; as Jer.6.15. & 8.12. *they know not to hiuffe*; and, *they know not to do right*, Amos 3.10. though some render it; *they know not to teach*; as if it were to make to *understand*; to instruct: and so the word is used, Dan.10. 14. See also Chap. 28. 19. but is more frequently taken in the former sense, 1 King. 3. 9. Prov.1.3,6. & 14.8. Some would here distinguish between the *dogs*, and the *shepherds*; as if the one were the inferiour officers; the other, the superiour governours: But the same parties seem to be, in either appellation, intended; as before, ver.10. they have no understanding to foresee, and conceive, what the issue of things will be. Jer.6.14. So the Jewish Commenters. Or, they have no skill to order the flock aright: a matter of much moment, and, in special manner, required in a shepherd, Jer. 3. 15.

they all look to their own way, every one to his gain, from his quarter.] This clause sheweth more plainly, what greediness was ment before; to wit, greediness of gain, Prov.15.27. & 31.15,16.

look to their own way] See Chap.53.6. they are all for themselves, without any regard to, or care of, the flock, and its welfare, Jer.22.17. Ezek.34.2,3. Phil.2.21. Some make this passage parallel to that, Chap. 53.6. *We have turned every one to*

his own way. Others, to that, Judg.17.6. *every man did that which was right in his own eyes*. Both understand them, as implying not a general concurrence only, in running out into evil; but a diversity of those courses, that they severally took; some abandoning themselves to the giving of satisfaction to one inordinate lott, and some to another: whence, also, some conceive a distribution of them here, into two ranks; some addicted to covetousness, and some to riot and excess. But I suppose the meaning of the words to be simply this: as was before hinted: nor do the places pointed to seem altogether parallel, the pronoun being in them singular, as importing a distribution; whereas here it is plural. Besides, that the same parties seem charged with the same vices, not some of them with the one onely, and some with the other. See the like, Amos 4.1. & 6.3,4.

his gain] As Prov.1.19. & 15.27. it is rendred, *covetousness*, Chap.57.17. Jer.6.13. Ezek.33.31. but the word signifies, properly, *force*, or, *gain*.

from his quarter] Heb. *from his end*; which Interpreters diversly expound. Some, from the one end of them to the other; that is, *from the highest to the lowest*, as Jer.6.13. all sorts of them; and so the old Latine rendreth it. Others, from the one end of their way to the other: from the first to the last, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others, from the one end of the city to the other; as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage: and according to these expositions, the speech should be defective, as wanting the latter term, more fully expressed else-where; as Exod.26.28. & 36.33. Others, and so some of the Jewish Commenters, from the place of his abode; and they parallel it with that, Gen.19.4. where the word is not amiss rendred, *quarter*, as it is also according to this sense, which seemeth the plainest here. Howbeit, some conceiving it further to intimate their insatiable thirst, and pursuit after gain, render it, *without end*; and in that notion is the noun used, as Chap. 2. 7. and the particle also prefixed before it, is sometime used in the like sense: and so, *from end*, should be here, as much, as *without end*; as, *from vision*, *without vision*, Mic.3.6. But the pronoun, *his*, affixed, seemeth to make the construction, in that sense, here, the farther, and to carry it rather the other way. I shall subjoyn only an Annotation of a late learned Writer: He conceiveth that the word here added, though commonly signifying, *end*, or, *end*, or, *extremity*, doth oft-times also denote, *eminence*, or *honourable persons*. So he deemeth it to be taken, Gen.19.4. & 47. 2. Judg.18.2. Chap.26.15. Ezek.33.2. and so he would have it taken here; and the meaning to be, either referring it to the Priests, *they look after their gain, the very chief of them*; not the meaner sort only: or referring it to the people whom they made a prey of; *they follow their gain, from the principall*, (that is, the richer sort) *of them*; to wit, of that people, whole *watchmen* they are said to be, ver.10. But the places produced, are all questionable; nor doth it seem to go smoothly either way here: yea, this Author himself elsewhere seemeth confident, that this phrase signifieth, *on every side*, both here, & Jer.50.26.& 51.31. and in moft of the places here alledged by him to other purpose. But howsoever it may be with other places, the pronoun affixed will not permit it to be taken so here.

V. 12. *Come ye*,] The speech of these wicked Priests, and pretended Prophets, either enciting one another, to joyn together, in the practice of riot and excess; or inviting some of the people to partake therein with them; and so implously encouraging them unto such vile courses, as their duty was to ed to withdraw them from. Thus they prophet themselves to the humour of the people, Mic.2.11. and strengthened the hands of the wicked, that they might not leave their sins, Ezek.13.19,22.

say they] These words are supplyed, being not in the text, as Chap.22.13. & 45.19. Neh.13.15. Ac.7.32.

I will fetch wine, and we will fill our selves with *strong drink*.] Heb. *I will take wine* (but it is well rendred here *fetch*; as also, Gen.18.7. & 27.9. for it includeth two notions, *to take*, and *to bring*; as, *to receive*, and *to bestow*, Psal.68.18. compared with Eph.4.8.) *and we will be drunk* (as it is well rendred, Mic.1. 10.) with *strong drink*: we will want no good liquour of any kind. Of the word, joyned also with *wine* there, see on Chap. 5. 11. a defect of the particle *with*; as Chap. 28. 1. Jer. 13.12.

and to morrow shall be as this day, and much more abundant.] Some conceive it to be spoken in derision of Gods Prophets; suddenly to befall them; we do well enough to day, and we will do better to morrow. See Chap.22.13. Rather a profession of a wicked and wretched resolution to proceed in the continued practice of their present excess, day after day, without abating an ace of it, but improving it rather. See somewhat the like resolution of the drunkard, Prov.23.35.

and much more abundant] Heb. *great*; (that is, *greater*; then this: the positive, for the comparative, as Gen.10.21.) yea of *much* more *excellency*, or *abundance*, as Gen.49.3.

CHAP. LVII.

Vers.1. *The righteous perisheth*;] Amidst the reproofs of the wickedness and profaneness of the times, and the dreadful denunciations of wrath and judgment, against the main body of the State for the same, the Prophet here, by the way, inserts somewhat for the comfort of the fincere-hearted, that living in those times, should either by the cruelty of oppression, have their lives shortened, or be taken away otherwise: yet not without a decree nip, unto those other, ungodly ones, that regarded it not, nor took notice of Gods mercy toward them, in transflating them hence, before the judgments denounced came to be put in execution; or of the warning thereof given by the subtraction of such.

The righteous] This some restrain to Josias, commended for his justice, Jer.22.15,16. as well as for his piety, 2 Chron.34.3. and taken away by an untimely end, 2 Chron.35.23,24. But the word seems more general; being taken collectively, as Psal.11.5. & 34.19.

perisheth] Is taken away by death; the decease of many such, a fore-running sign of some general judgment approaching. See Chap. 3. 2. & 6. 13. and see the like complaints of a defection of such, Psal.12.1. Mic.7.1,2. Howbeit, it is not to be understood, as if such utterly perished, and were lost: for it is not so; they live even in death, Joh.11.25, 26. But by *perishing*, is understood only decease, and departure hence, as *ready to perish*; that is, to dy, Chap.27.13. And the Prophet the rather useth this term, because to the carnal eye, it seemed so to fare with them; which yet he controlleth, ver.2.

and no man layeth it to heart:] Heb. *there is no man*, or, *not any*, (as Chap.36.6.& 40.26.) *laying it on heart*; as Chap. 47.7. So ver. 11. where a defect also of the pronoun demonstrative it, as here: *heart*, for *his heart*. See the like defect of the possessive, Chap.27.9.& 53.10. none of them, of those debauched ones, Chap.56.12. do any whit regard it, or take notice of Gods hand, and end, in it. See Chap. 5. 16,17. Amos 6.5,6.

and merciful men are taken away;] Or, *pious*, *godly*; or, *kind*, *pittiful*; for the word is used for either: for the former, Psal.16.10.& 32.6.& 86.2. for the latter, Psal.103.4.& 109.18. Jer.2.1.& 3.12. Heb. *men of piety*, or *pity*; or, *men of benignity*, or *kindness*; as Prov.11.17. *a man of benignity*, or *kindness*, opposed there to a *cruell* man: the word is used in the adjective, Psal. 12. 1. Mic. 7. 2. The Jewish Criticks thus distinguish these two; *the Just*, or *Righteous*; and *the kind*, or *bountiffull* man: the former, say they, is one that giveth precisely to God, or Man, in matter of tithes, or alms, and the like, what the strict letter of the Law exacts of him, and no more: the latter, one that affordeth it with some over-plus: For example, the first-fruits of their corn, wine, and oyl, was without any certain set proportion, or stint, required of them by the Mosaicall Law, Deut.18.2. howbeit, their Doctors had to defined it, that a fiftieth part, at least, was to be given. This they gathered from Ezek.45.11. where for their oblation, the *first* part of an *Ephia*, is required out of an *Homer*, which contained ten *Ephates*. Hence, they made three degrees of offerers, one that brought but a *fiftieth* part; whom they call a man of *a strict eye*: Another that brought the *fiftieth* part, whom they term the *middle* man: A third, that brought the *fiftieth* part, whom they call a man of a *good eye*. So Eccles. 35.9. And this third, is the *kind*, or *bountiffull* man. Again, from Esaus words to Jacob, Gen. 33. 9. they coin four sorts of men: The first, he that saith, *Mine to thee, and thine to me*; or, *Mine thine, and thine mine*. And this is the man of the world, that dealeth strictly in mutuall commerce. The second, that saith, *Mine to me, and thine to thee*; or, *Mine mine, and thine thine*. And this is the way of *Sodom*, that would part with nothing to the Poor, Ezek.16.49. or, the *middle* man, between the *wicked*, and the *kind*. A third, that saith, *Mine to my self, and thine too to me*; or, *Mine mine own, and thine mine*, and that is *a wicked* man. A fourth, that saith, *Mine to thee, and thine to thy self*; or, *Mine thine, and thine thine own*; that giveth freely, looking for nothing again, Phil.3.7,21. Luk.6.35. And this is the *kind*, or *bountiffull* man, See Chap. 32. 5. True it is, that the word hath a notion of *bounty*, and *benignity* in it; but so is the word of *righteousness* also oftentimes used. See on Chap. 54.17. and to Matth.1. 19. nor seemeth it the purpose of the Holy Ghost, here to distinguish between *righteous* men, and *men of piety*, or *kindness*; but to describe the same persons by words, as they are largely

considering] Or, *often considering*. How patiently they suffered in defence thereof.

end] See Jam. 5.11.

V. 8. *Jesus Christ the same*] Rev. 18. Phil. 1.12, &c. Psal. 102. 17. Same, that is, unchangeable in his Essence, promises and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that by the winds, Eph. 4.14. Jude 12. but be constant in that faith which you have received, Col. 2.7.

diverse] Sometimes with this, sometimes with that doctrine.

strange] Different and disagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or else with those graces which are wrought in the soul by the preaching of the word or doctrine of grace: as faith, love, &c.

meats] Rom. 14.17. That is, with a Legal observance, or choice of meats: whereby we may understand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or eye themselves unto it. Or, who superstitiously use them.

V. 10. *altar*] Understand hereby Christs divine Nature, whereby his flesh or humane nature was sanctified and qualified, to be a sufficient sacrifice to make atonement for the sins of the whole world; and this was typified by the legal Altar which sanctified the gifts that were offered upon it, Matth. 23.19. Or Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him. See ver. 15. Rev. 6.9. & 8.3. Or, understand by Altar, the sacrifice offered upon it; that is, the flesh or humane nature of Christ, which is the true food of the soul, Joh. 6.

eat] That is, to be partakers of. See 1 Cor. 10.16, 17, 18.

serve] Which still stubbornly observe the Levitical ceremonies. Such cut themselves off from the Communion of Christ, Gal. 5.3.

V. 11. *For*] Here is a reason given of that which went before, Vers. 10. and it stands thus: Even as those who served the Tabernacle, might not eat of those beasts, which were burnt without the camp or tents: so those who now cleave to the Tabernacle, cannot be partakers of Christ. This is further illustrated, Vers. 13. where the Apostle shews, that those beasts were a type of Christ, and the place of their burning, a type of the place of Christs suffering.

the bodies of those beasts] See Levit. 4.11, 12. and 6. 30. and 16. 27.

sanctuary] *Viz.* into the Holy of Holiest, on the day of atonement, Lev. 23.17.

without the camp] Gr. *Tent*. And after that they were feated in Canaan, and the Temple was in Jerusalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jerusalem.

V. 12. *Wherefore*] See ver. 11.

sanctified the people with his own blood] 1 Joh. 1.7. Rev. 1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Understand the place, either of our forsaking the legal ceremonies, which were administred within the camp, cleaving stedfast to Christ and his doctrine; or of our forsaking the world in our affections, *viz.* of our denying our selves, and taking up Christs cresse and following him. This last may serve to be implyed by the words following.

camp] Gr. *Tent*. See ver. 11.

his reproach] See Chap. 11.26. 2 Cor. 1.5. Col. 1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16. Mic. 2.10. Heb. 11.10.

V. 15. *By him*] See ver. 10. Ephes. 5.20. 1 Pet. 2.5.

the fruit of our lips] Hos. 14.2.

giving thanks to] Gr. *confessing to*.

V. 16. *with such sacrifices*] Matth. 25.34. Phil. 4.18.

well pleased] Through Christ. See ver. 10.

V. 17. *Obey them*] 1 Thess. 5.12.

have the rule over you] Or, *guide*. Or, *your leaders*. See ver. 7.

for they watch for your souls] Ezek. 3.17, &c. & 33.2—7.

V. 18. *conscience*] Acts 24.16.

V. 20. *Now the God of peace*] With this prayer, the Apostle, according to his custome, concludes this Epistle, and calleth God, a *God of peace*; as also Rom. 15.33. & 16.20. & 2 Cor. 13.11. and that in respect of the Gospel of peace, whereby there is proclaimed peace betwixt God and Man, and the same also really communicated unto us, Rom. 5.1.

great shepherd] So called, not onely because he delivered his sheep in an extraordinary manner; but also because he is the Shepherd of all other shepherds, John 10.11. & 1 Pet. 5.4.

through the blood] Gr. *in. i.e.* whereby the new and consequently, the everlasting Covenant is confirmed and established, Chap. 9.12.

everlasting Covenant] Which shall never be altered, as the former was, and consequently, whose virtue and power abides for ever.

V. 21. *make you perfect*] Or, prepare and fit you for every good work, *i.e.* accomplish that in you, which as yet may be wanting; as the Greek word (καταρτίσαι) implyeth properly.

through Jesus Christ] It may have relation either to *working*, or to *well-pleasing*. See ver. 10.

working in you] Gr. *making in you*. *viz.* by his Holy Spirit, Phil. 2.13.

To whom be glory] Viz. to Christ Jesus. This phrase is never attributed in the word of God, but unto the true everlasting God.

V. 22. *suffer the word*] The Apostle speaketh this to qualifie the seeming boldnesse of some exhortations sprinkled here and there in this Epistle, especially in the sixth and tenth Chapters.

V. 23. Hence it is certain, that the subscription of this Epistle is suppositious, because what need should there be of certifying that Timothy was set at liberty, if so be that this Epistle was sent by him?

written from Italy] Doubtlesse this subscription was added by some ignorant person, because we find it expressely said, that Timothy was not yet come unto him, vers. 23.

ANNOT.

ANNOTATIONS
On the general Epistle of *JAMES*.

The Argument.

The Author of this Epistle, was the Apostle James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10.2. *(as some have supposed) Who was slain not long after our Saviour Christs Ascension,* Act. 12.2. *But* James *the son of* Alpheus, Matth. 10.3. *called* James *the lesse,* Mark 15.40. *and the Brother of the Lord,* Gal. 1.19. *Commended for a principal Pillar in the Church of God,* Gal. 2.9. *Who abiding at* Jerusalem *after that most of the Apostles were departed thence, as having a more especial care and charge of his own Nation, the Jewish people, wrote this Epistle in general to such of them, as were dispersed into several Countreyes and Provinces abroad: And it is probable, That he wrote it after sundry of Saint* Pauls *Epistles, and in particular of those two to the* Romans, *and to the* Galathians: *And observing how many professing the Faith of Christ, perverted that Wholesome and comfortable Doctrine by him in those Epistles delivered, concerning free Justification by Faith without Works; taking thereby occasion to neglect the practice of good Works, he presseth the necessity of them, for the Justification of sound and sincere Profession. In the course of this Epistle, First he perswades them to patience, cheerfulnesse, and wise carriage under the crosse, and a sanctified use thereof. Secondly, To shew the soundnesse of their Profession, and the sincerity of their Faith, by an exemplary course of life, in the practice of all Christian duties, and fruitfulnesse in well doing. Thirdly, dissuades from censorious taxing of others, and bitter contentions with them, either by foul language, or injurious courses. Fourthly, Denounceth Gods Judgments against the rich, cruelly oppressing the poor. Fifthly, Exhorts the faithful to patient carriage under such oppressions, and to a Christian demeanour, answerable to their several estates, and conditions, and a brotherly care of the spiritual welfare one of another, Wherewith he closeth his Epistle.*

CHAP. I.

Vers. 1. *James*] There being two of this name, *viz.* James the son of Zebede, and James the son of Alpheus, Matth. 10.2, 3. it is most probable, that here is to be understood the latter; because the former was killed by Herod, before (as it is likely) the Apostles began to write. See Act. 12.2.

servant] See Rom. 1.1.

scattered] Or, *in dispersion*.

greeting] Act. 15.23. 2 Joh. 10.11.

V. 2. *Joy*] Matth. 5.11, 12. 2 Cor. 12.10. Heb. 10.34. 1 Pet. 4.13. That is, Be so far from fainting under your afflictions, Heb. 12.5. as to account them the matter or occasion of great joy; both because you are counted worthy to suffer for the Name of Christ, Act. 5.41. 2 Thess. 1.5. as also because of the blessed fruits of them, Heb. 12.11. Rom. 5.3.

divers] Both inward and outward. See 2 Cor. 7.5.

temptations] Or, *tryals*; That is, afflictions, ver. 12. Luk. 8.13. Act. 20.19. 1 Cor. 10.13. Gal. 4.14. 1 Pet. 1.6. and 4.12. whereby the soundnesse of your faith, love, and obedience is tryed. See Gen. 22.1. Heb. 10.32.

V. 3. *Knowing*] Rom. 5.3.

trying] Saint James his meaning is not, that afflictions of themselves work patience; for we see the contrary often, both in the wicked and the godly; as in Job, Chap. 3. David, Psal. 73. and Jeremy, Chap. 12.1. but that faith being proved to be found through affliction, doth work it, because thereby it is experimentally assured of Gods gracious presence and assistance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth. 10.22. & 24.13. Heb. 10.35, &c. Rev. 2.26.

that ye may] 2 Cor. 9.8.

perfect and entire] See 1 Thess. 5.23.

V. 5. *wisdome*] Though all true wisdome be from God, yet here more particularly we are to understand that spiritual wisdome, whereby Christians may be enabled rightly to judge of the Author, causes, and fruits of afflictions; for want whereof many of Gods children have murmured against God, and fainted under them, Job 3.1. Psal. 73.2. Jer. 12.1. & 20.8. Unto this Christians are directed, Heb. 12.5—12.

let him ask of God] Mat. 7.7. & 21.22. Luk. 11.9.

liberally] The original word in the first notation thereof signifieth simply, or singly, or sincerely; that is, without any mixture of by-respects, or without hypocrisie; so 2 Cor. 1.12. & 11.3. Ephes. 6.5. Col. 3.22. But because those who give with a single and sincere heart, give liberally according to their ability: hence consequently, or in a secondary sense, it signifieth liberally. So Rom. 12.8. 2 Cor. 8.2, 3. & 9.11, 13.

upbraideth] When he gives to those who ask; though he doth those who unthankfully abuse his blessings, not walking worthy of them, Esay 1.2, &c. & 5.1, &c. Jer. 2.4.

V. 6. *in faith*] That is, resting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodnesse and mercy through his Sonne Jesus Christ, whereby he will be ready to make good his promises for the hearing of those who call upon him, Joh. 16.23. Mark 11.24.

wavering] That is, not doubting, disputing, or calling into question the former Attributes of God, Mat. 21.21. See Act. 10.20. & 11.12. Rom. 4.20. 1 Tim. 2.8. and hangs wavering between God and man. Hereby is meant such a doubting which excludes all faith: for otherwise God doth not reject a weak faith which cannot be without doubting. See Mat. 17.20. Mar. 23.24. Psal. 31.22.

like a wave] By this similitude Saint James illustrateth the property of a wavering minded man. As the waves of the Sea through tempestious winds sometimes are carried upto heaven, sometimes descend as low as the deep: So a wavering minded man sometimes is of this opinion and resolution, and sometimes of that. See ver. 8.

V. 7. *think*] Perswade himself as many vainly do, that he shall receive any thing, because he hath no promise for it: notwithstanding God out of his general providence and goodnesse, whereby he causes the Sun to shine, and rain to fall upon the wicked, Mat. 5.45. often bestowes temporal blessings upon them.

V. 8. *double-minded*] Chap. 4.8. Whom he styled wavering, and compared to a wave of the Sea, driven with the wind, and tossed with blasts; the same he styles double-minded, because he is sometimes of one mind, sometimes of another: unsettled in his resolutions and purposes, having not a foundation of faith to build them upon: and such an one must needs be inconstant in his ways; that is, practises, courses, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, disgrace, or any kind of calamity.

rejoyce] Or, *glory*.

exalted] That is, in that he is rich in faith and the knowledge of God, and highly honoured to be the son of God by grace and adoption.

V. 10. *low*] That is, in his humility: because God hath given him an humble and lowly heart notwithstanding his riches and honours.

for] Here and in the next verse, Saint James shews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a serious consideration of their own instability and vanity, and of all those outward comforts which they enjoy, Psal. 103. 15. Esa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the grasse] Esay 40. 6. 1 Pet. 1. 24. Job 14. 2. Psal. 10. 2. & 103. 15.

V. 11. *wayes*] Whatsoever he studies, purposes, or practiseth, shall perish. See Psal. 1. 3.

V. 12. *Blessed is the man*] Psal. 94. 12. Job 5. 17. Mat. 5. 10. &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who courageously without giving back receive the fiercest onsets of the enemies: answerable hereunto, to endure, &c. is patiently and with courage to undergo them, submitting their wills to God's, without fainting, murmuring, or rep ning.

temptation] Affliction, whereby he is tryed. See vers. 2.

when] Or, *being is made*, or *found proof*, or *sound*.

tried] Rev. 2. 10. It is a metaphor taken from metals, whose truth and goodnesse are used to be tryed, and their drosse purged from them, by fire: Psal. 66. 10. Prov. 17. 3. 1 Pet. 1. 7. Afflictions serve to both these ends and uses.

the crown of life] 2 Tim. 4. 8. 1 Pet. 4. 5.

V. 13. *say*] Either with his heart, or in his heart; as Psal. 14. 1.

tempted] That is, in respect of himself, because he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

evil] Or, *evils*.

tempteth] That is, by inciting and moving them to sin, for God will sit not. See Psal. 5. 5. Esay 65. 12. Zech. 8. 17. Zeph. 1. 5. Though he doth for the proof and trial of their faith, constancy and patience, Gen. 22. 1. Deut. 13. 1, &c.

V. 14. *But*] Here Saint James sheweth the source, original, and fountain of all temptation unto sinne: *viz.* that natural corruption which we brought into the world with us, Psalm 51. 7. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiscence.

drawn] Here are set down two wayes, whereby lust tempts unto sinne. First, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under some apearance of that which is good and pleasant: even as fishes and other beasts are allured unto the hook, nets, or snares, by some pleasing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived*] It is an allusion to, or a metaphor taken from teeming women, who first conceive, and then bring forth. Now lust may then be said to have conceived, when the will entertains those evil motions with consent and delight, which lust hath stirred up.

bringeth forth sinne] That is, in outward act and deed; and therefore though lust be not such a sin, yet it may be, and is properly sin. See Rom. 7. 7.

finished] Or, *fully perfected*. That is, committed advisedly, deliberately, or with the full consent of the will; or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Psal. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reason given, why we should not conceive that God is the Authour of sin; and the reason is, because God is the Authour of all good: now if he should likewise be the Authour of sinne by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whose throne is in heaven. See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

Father of lights] So called, First, because he is in himself light, 1 Joh. 1. 5. Secondly, and that chiefly here, because he is the fountain of all wisdom and knowledge, See vers. 5. Joh. 1. 19. and every other good and perfect gift.

variablenesse] Exod. 3. 14, &c.

V. 18. *Of*] The Apostle having taught, vers. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleasure, and not for any merit in man. See Rom. 9. 11. Ephes. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

with the word] Or, *by*, Ephes. 1. 13. Col. 2. 5. See Rom. 10. 14. 1 Pet. 1. 23.

a kind of first fruits] Herein Saint James alludes unto the first-fruits under the law, which were certain handfuls of first ripe corn, and so consequently of the best, which they were to offer unto God. See Levit. 23. 10, 11. Numb. 15. 20, 21. Hence first-fruits sometimes import the first in order. So it is said the house of Stephanus was the first-fruits of Achaia: first called into the fellowship of the Gospel, 1 Cor. 16. 15. And so some understand this place, *viz.* of the Apostles and the Jews which were first regenerate. Sometimes again the best and chiefest. So Jer. 2. 3. And thus most understand this place; interpreting it of all the faithful, who are called the first-fruits, because of their dignity and excellency above all men; being separated out of the world, Ephes. 1. 4. 1 Pet. 2. 9. and consecrated to God.

creatures] Of men. So Mat. 16. 15.

V. 19. *slow to speak*] Prov. 17. 27.

slow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadvised and immoderate wrath of man.

righteousnesse] That is, that which is right in Gods sight: it rather leads him to that which is unlawful.

V. 21. *Lay*] Gr. *laying aside*, or *putting off*, &c. See Heb. 12. 1. Col. 3. 8. 1 Pet. 2. 1.

filthinesse] That is, all manner of sin, so called from the polluting nature thereof: hence sin is compared unto those things, which are most filthy and loathsom: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

superfluity] Or, *remainder*.

receive] As good ground. See Mat. 13. 8. 23. Mat. 4. 8.

engrafted] Rather, the implanted word. It is an allusion to the sowing and planting of seeds, herbs or young trees, wherein faithful ministers are compared to planters. See 1 Cor. Those who translate the Original [*engrafted*] suppose that it is a metaphor taken from the art of engrafting twigs into a stock, who turn the stock into their own nature.

V. 22. *be ye doers of the word*] Mat. 7. 21. Rom. 2. 13. Luke 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

deceiving] By false conclusions and inferences, as if it were sufficient to hear without practise.

V. 25. *like*] By this similitude, Saint James intendeth to teach us that those, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word signifieth an accurate and intentive looking upon a thing, bowing and stooping down to it. See Joh. 20. 5. 1 Pet. 1. 2. So that hereby we are to understand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby understand the whole word of God registred in the Scriptures, Psal. 1. 2. which is called *perfect*, because it contains all things necessary to be believed or practised; and the *law of liberty*, because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sin, vers. 18.

continueth] That is, in the belief and practise thereof; so the words following import.

deed] Or, *doing*.

V. 26. *seem*] Flatters himself with a vain conceit and persuasion, that he is truely religious.

bridleth] Psal. 39. 1. It is a metaphor taken from unruly horses, which must be bridled and curbed, that they may be ruled.

vain] Notwithstanding all his boasting.

V. 17. *before God*] That is, which God requireth, as pleasing unto him.

world] Understand thereby both wicked men, unto whom we must not conform our selves. Rom. 12. 2. as also the pollution or lusts of the world. See 1 Joh. 2. 15, 16.

CHAP. II.

Vers. 1. OF *glory*] Act. 7. 2. 1 Cor. 2. 7.

respect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. To respect persons is for mens outward condition in the world, to respect and honour some, as for their riches and the like, and neglect and contemn others, though equally or better deserving, as for their poverty and the like: and this is that fault which St. James warnes the converted Jews to take heed of in this verse, and blames in them in the verses following.

V. 2. *For if*] A fault too common even in these dayes in many assemblies, wherein the poor are not allotted or allowed a seat to sit in

assembly] Gr. *synagogue*.

V. 3. *In a good place*] Or, *well*, or *seemly*.

V. 4. *Are ye not*] Or, are you not condemned in your selves, that is, convinced in your own consciences, that ye do evil in so doing? See vers. 9.

judges] Or, are ye not herein ill-affected judges? or are ye not judges of your own evil reasonings? seeing by this your dealing it is plain that you respect persons.

V. 5. *chosen*] 1 Cor. 1. 26, 28.

rich in faith] Luk. 12. 21.

the] Or, *that*.

V. 6. *despised the poor*] 1 Cor. 11. 22.

V. 7. *name*] That is, the name of Christ, from which we are called Christians.

by the which ye are called] Gr. *which is called upon you*.

V. 8. *royal law*] The law of loving our Neighbour as our selves is called the royal law, as high-wayes are called the Kings, that is, because they are common to all: So this law should be extended to all, whether poor or rich: there is no limitation in the law. Thou shalt love thy Neighbour, whosoever he be, without respect of persons.

Thou shalt love thy Neighbour] Levit. 19. 18. Rom. 13. 9. Mat. 22. 39.

V. 9. *respect to persons*] Vers. 1.

V. 10. *For whosoever*, &c.] The Apostles meaning is this, *viz.* That suppose a man should keep the whole law in substance, except in some one particular, yet by allowing himself in this particular, thereby he manifests that he kept no precept of the law in obedience and conscience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifests that he is guilty of all. Some conceive, that therefore such an one may be said to be guilty of all, because by allowing himself in any one sin, thereby he lyes under that curse which is threatned against the transgressors of the law, Deut. 27. 26.

V. 11. *he that said*] Or, *that* law *which said*.

V. 12. *law of liberty*] See Chap. 1. 25.

V. 13. *For he shall*] Mat. 6. 15. & 18. 35.

and] Or, *but*.

rejoyceth] Or, *glorieth*.

judgment] Or, *condemnation*: that is, the condemnation of Satan and sin, because of those gracious promises which are made to merciful men, Psal. 31. 1, &c. Matth. 5. 7. Luk. 6. 37.

V. 14. *what*] The drift and scope of the Apostle in the ensuing discourse is to prove, that neither the bare outward profession of faith, nor that faith which is without works can justifie or save, but that it must be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a strong negation, as in the former clause (*what doth it profit*, &c.)

V. 15. In this and the next two verses, St. James compares that faith, which is without works, to the good words of him who wisheth well to a poor man, but doth nothing at all for him. This similitude stands thus: even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man: so neither a bare profession of faith, nor that faith which is without works can profit, that is, justifie or save.

V. 16. *say unto them*] 1 Joh. 3. 18.

warmed] Job 31. 20.

V. 17. *dead*] Not that works give life unto faith; or are, as some speak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb. 11. 6. and through the whole course of that chapter, and from Hab. 2. 4. But such a faith is faid to be dead in respect of the work or office of justifying and saving, that is, that it availeth nothing to them, as may appear by the former similitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are faid to be dead, because they were unfit for generation, Rom. 4. 19. And the reason thereof may be this, *viz.* because he that is destitute of good works, at least of a sincere resolution to walk in obedience, cannot by faith apprehend the promises of life; for though faith only apprehend the promises of life, yet these promises are made onely to those who walk in sincere obedience. See Psal. 15. 1, &c.

alone] Gr. *by it self*.

V. 18. *a man*] That is, one that hath indeed a true justifying or saving faith.

may say] So one that faith, that he hath a true justifying and saving faith, and yet doth not manifest it by his works.

without thy works] Some copies read, *by thy works*.

by my works] Because an uniform, unpartial and universal obedience to Gods commandments, is a sure and certain token of a justifying faith, 1 Joh. 2. 3.

V. 19. *Thou*] Hereby it is evident that Saint James in this discourse doth not only speak of a bare profession of faith, or of a shew and shadow of faith, but of some kind which is true in its kind, though not justifying or saving; this is generally called an historical or dogmatical faith, and is nothing else but an assent unto the word of God as true in general.

It is well] Yet not sufficient, and the reason hereof is taken from the faith of devils, whose faith is not sufficient to salvation, though they beleeve those truths which are contained in the word of God.

believe] Mat. 8. 29. Mark. 5. 7.

tremble] By reason, that by their faith they beleeve that judgment wherewith they shall be sentenced at the last day.

V. 20. *dead*] See Verse 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, testifying the truth of his faith; but the Apostle chuseth this above all other, because it was the most conspicuous work by which his faith was tryed, and God seemed to take especiall notice hereof, Gen. 22. 12.

our father] That is, according to the flesh, because those to whom Saint James did write were the scattered Jews, Chap. 1. 1.

justified] That is, say some, declaratively and in the sight of men, his works bearing witness of, or to his faith, and not causally and in respect of God; but because St. James here disputes against those who looked to be justified by a faith separated from good works, and that causally, and in the sight of God, it cannot stand with the scope of the Apostle, unless here by [justified] we understand that justification whereby we are justified causally in the sight of God; the state of the question being not, whether we are justified declaratively, or in the sight of men by faith without good works; but, whether we are justified in the sight of God without works.

works] That is, a working faith, for in this discourse or disputare, works are not opposed to a justifying or saving faith, but to such a faith which hath not works; so that we may well by [*works*] as a part for the whole, or the effect for the cause, understand here such a faith which hath works conjoyned with it. Besides, how could the Apostle conclude as he doth, verse 23. that the Scripture was fulfilled, *viz.* that *Abraham beleeved, and it was accounted to him for righteousness*, from Abrahams being justified by works, when he offered up his son Isaac, unlesse by *works* here we understand a working faith? Did not the Apostle mean the same thing by works, vers. 21. and by faith, vers. 23? Hence it appears, that there is no contradiction between Saint Paul, Rom. 4. 2. where he proves that Abraham was not justified by works, and Saint James, who here affirms, that he was, although they express themselves diversly, disputing against adversaries of different dispositions: Saint Paul disputes against those who looked to be justified or saved by their own perfect or inherent righteousnesse or works; Saint James against those who looked to be saved by a faith without works; now there is a mean between these two extream opinions, wherein both agree, and that is, that justification is by a faith which hath works or a working faith.

offered] Gen. 22. 9. That is, in readinesse of affection and full resolution, though not in real act. See Heb. 11. 17.

V. 22. *Seest thou*] Gr, *thou seest*.

wrought] Or, cooperated to his works, that is, supported and directed him in the doing of them: Or which moved him to them. See Heb. 11. 17.

perfect] That is, declared to be perfect, even as it is faid that Gods power is perfected in weaknesse, 2 Cor. 12. 9. That is, declared to be so.

V. 23. *fulfilled*] It was fulfilled before, Gen. 15. 6. How then is it faid here, that it was fulfilled at the oblation of Isaac, which was many years after? Thus; the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be faid to be fulfilled at Isaacs oblation, though fulfilled before, because Abraham was justified after the same manner through the whole course of his life. See Vers. 21.

Abraham] Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

friend] 2 Chron. 20. 7. Esa. 41. 8.

V. 24. *by works*] That is, working faith. See vers. 21.

by faith] That is, which is alone, or without good works. See Ver. 17.

V. 25. *Rahab*] Josh. 2. 1, &c. Heb. 11. 31.

by works] That is, a working faith. See Vers. 21.

V. 26. *spirit*] Or, *breath*. No similitude must be stretched beyond its scope: Now the scope of the Apostle in this similitude is to shew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the soul is the form of, and giveth life unto the body; for works cannot be the form of faith, seeing no outward thing can be the form of, or essential unto that which is internal; now works are outward, but the habit of faith internal. Some conceive, that the original word signifieth *breath*, and then the similitude stands thus; even as the want of breath argues a dead body, so want of works a dead faith.

dead] See Vers. 17.

CHAP. III.

Vers. 1. BE *not*] That is, let no man usurpe (as many imperiously do) authority to judg and censure others: that is, rashly rigorolly, Mat. 7. 1, &c. Luk. 6. 37, &c. Rom. 2. 1.

condemnation] Or, *judgment*. That is, punishment; as Mat. 23. 14. Mat. 12. 40. Luk. 20. 47.

V. 2. offend all] 1 King.8.46. Prov.29.

If any man] Ecclus.14.1. & 19.16. & 25.8.

perfect] That is, endued with much wisdom and discretion; or else a sincere Christian indeed, Job. 1. 47. though not absolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is, all the members of his body: as his eyes, ears, &c. because it is easier to govern all other members then the tongue.

V. 3. bits in the horses mouths] Psal. 32. 9.

V. 4. fierce winds] Or, *strong*.

V. 5. boasteth great things] Psal. 12.3. & 37. 8.

a matter] Or, *wood*.

V. 6. world] That is, a mighty deal, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, swearing, slandering, &c.

amongst] Gr. *in the midst*.

whole] As little fire doth a whole wood.

course] Gr. *wheele*. Or whole frame of nature, either with lust, anger, pride, or the like.

hell] That is, of the Devil. As Heaven is sometimes taken for God, whose throne is in heaven, Mat.6.9. Psal. 2.4. & 11.4. Esa.66.1. Mat.5.34. & 23.22. Act.7.49.

V. 7. kind] Gr. *nature*.

mankind] Gr. *nature of man*.

V. 8. full] Psal.140.3.

deadly] That is, which brings death. Some think that herein Saint James alludes unto Psal.140.4.

V. 9. Therewith] Amongst other faults of the tongue the Apostle chiefly reproveth backbiting, speaking evil, and cursing of our neighbours, and that in them especially, who would seem godly and religious.

curse] Thereby understand all those vices of the tongue, whereby we offend against our neighbours; the chief being put or mentioned for all: as in the Negative precepts of the second Table of the Law.

the similitude of God] Gen.1.26.

V. 10. Out of one] The intention of the Apostle in this and the two next verses, is to shew, that blessing of God, and cursing our brethren cannot stand well together.

V. 11. place] Or, *hole*.

V. 13. Who is wise] It is as if the Apostle had said; you persuade your selves that in censuring others you shew much wisedome and knowledge; but if there be that wisdome and knowledg in you as ye pretend, then shew it by your works without imperious, and rigid, and proud censuring your brethren. See vers.17.

meekness of wisdom] That is, that meekneſſe which is guided by true Christian wisdom.

V. 14. envying] Or, *emulation*.

glory not] Or your wisdom.

lie] Because true wisdom doth not consist with such bitter emulation and strife. So it is said, That he that saith that he hath no sin, is a liar, 1 Joh.1.

V. 15. This] Which those imperious censurers of other mens lives and actions pretended.

earthly] See Joh.3.12. 2 Cor.5.1. Phil.2.10. & 3.19.

sensual] Or, *natural*. And not from the Spirit of grace, 1 Cor.2.14.

devilish] That is, that which the devil practises, Job 1. 10 11. Rev.12.10.

V. 16. confusion] Gr. *tumult or unquietness*.

V. 17. above] See Chap.1.17.

pure] See 2 Cor.11. 2. Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh.3.3.

gentle] Or, *patient*. Act.24.4.

without partiality] Or, *without wrangling*; or, *without judging*.

V. 18. fruit] That is, life eternal, which is the fruit of righteousnesse, not by way of merit, but of grace, Rom.4.4.

sown] Because the world persuadeth it self, that they are miserable which live peaceably; therefore the Apostle here pronounceth, that they shall at length reap the harvest of a peaceable righteousnesse, Mat.5.9.

make peace] That is, who are not onely of a peaceable disposition, but seek peace, Psal.34.15. 1 Pet.3.11. and labour to make peace between those who are at variance.

CHAP. IIII.

Vers. 1. *Wars*] That is, those emulations, strifes, and contentions, whereof the Apostle had spoken, Chap. 3. 14. and not open warrs, when as one Army is brought up against another; for there was no such thing between Christians in those times wherein Saint James wrote, though open wars and fightings arise and spring from the same fountain.

fightings] Or, *brawlings*.

lusts] Or, *pleasures*. Called pleasures in the Original, because of that delight or pleasure which men take in them.

war] 1 Pet.2.11.

members] That is, in you, or in your members, because lusts exercise a dominion over the members of the body, making use of them for the compassing of that which they desire to bring to passe; and so they do over the faculties of the soul.

V. 2. *ye kill*] Some copies have, *ye envy*.

desire to have] Or, *eagerly desire*.

ye fight] See verse 1.

lust] See vers.1.

V. 3. *Ye ask*] In the former verse it is said, that they did not ask; why then is it said here, that they did ask? Thus: it is by way of supposition; as if the Apostle had said; *wiz.* or suppose *ye ask*, yet ye receive not, because, &c.

amiss] Job 35. 12. Because to no good end, as the words following import.

lusts] Or, *pleasures*.

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is usually called spiritual adultery, whereby, or when as a man or woman forsaking God, bestows his love upon the creature, or the world. See Jer.13.27. Ezek.23.44,45. Hos.2.2. The other is usually called corporall adultery, whereof there are several degrees; as first adulterous thoughts, and inward burnings, Mat.5. 28. 1 Cor.7.9. 2 Pet.2.20. Secondly, wanton words, Ephes. 4. 29. Thirdly, lascivious gestures, Prov.5.20. & 7.13. Jer. 5.8. Fourthly, the act it self, Deut. 23. 17. Levit. 19. 29. Some understand this place of the former; others, of the latter, which is the more probable opinion, because of the words following.

the friendship] 1 Joh.2 15. Mat.6.24. 2 Cor.6.15.

V. 5. *Scripture*] Not in any particular place, or in some many words, though the sense may be gathered out of the Scriptures. Some conceive that the Apostle relates to Gen. 6. 5. & 8.21. others to Numb.11.29.

The Spirit] It we understand by [spirit] the spirit of a man unregenerate, as some do, then the last clause must be rendred, *[lusteth to envy]* that is, inclineth, or poureth out, or moveth earnestly unto envy, and the like: but if by [spirit] we understand here the Spirit of God, which is the more probable opinion, because that clause *[dwell in us]* is often attributed to the Spirit of God, Exod 25. 8. & 29.4. Rom.8.11. 1 Cor. 11. 16. then that clause must be understood of the Spirit of God, striving and fighting against envy. See Gal.5.17. The Greek preposition many times signifies against; as Luk.20, 19. Heb.12.4.

to envy] Or, *enviously*.

V. 6. *God resisteth*] Prov.3.34. 1 Pet.5.5. Psal. 101.5.

V. 7. *God*] Who best knows how to bestow his gifts for your good. This rule is here prescribed as a means to bear down, and bring in subjection the high thoughts of envy and emulation.

resist the devil] Ephes.4.27.

V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanse] Esay 1.16.

hands] Understand hereby the whole body: it is usual to put the part for the whole.

double] See Chap. 1.8.

V. 10. *Humble your selves*] Job 22. 29. Luke 23. 12. 1 Pet.5.6.

V. 11. *judgeth*] Mat. 7.1. Rom.12.1. 1 Cor. 4.5.

law] Because by his evil speaking and judging of his neighbour, he doth in deed, though not in word, speak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Psal. 138.6.

V. 12. *who art thou*] Rom. 14.4,10.

V. 13. *Go to now*] Prov.27.1.

V. 14 *Whereas*] Psal.103.14,&c.

it is] Or, *for it is*.

V. 15. *If the Lord*] 1 Cor.4.19. Act. 8.21.

V. 16. *boastings*] That is, in your presumptions that ye shall live long; and gain much.

evil] 1 Cor.5.6. Because hereby ye manifest that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 15. *sin*] That is, a greater sin, and so consequently deserve greater punishment. See Luk. 12.47. Mat. 11. 20, &c. Joh.9 41. & 15.22——24. Rom.1.20, &c. and 2.23.

CHAP. V.

Vers. 1. *Rich*] St. James threatneth not all rich men, but such onely who made not either a right use of their riches, v.2 3. because they did hoard up, and not distribute them to the necessities of the brethren; or else abused them to oppression, v.4. & 6. or to luxury, v.5.

miseries] Luke 16.23.

V. 2. *corrupted*] Or, *rotted*.

V. 3. *canker'd*] Or, *grown rusty*.

a witnesse] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.

eat] That is, the abuse of your riches shall be like fuel to put on fire the wrath of God against you. Some conceive, that Saint James intends hereby that their carking for riches should consume them, or shorten their dayes. See Mat.6.25,&c.

treasure] It is as if the Apostle had said, *wiz.* Ye thought that ye had provided for many years, Luke 12.19. and it is true, ye have done it, but it is a treasure of wrath, Rom.2.5. Some understand the place, as if hereby the Apostle condemned their folly in heaping up riches in the last times, or in their lusts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31.38, &c. Levit. 19. 13. Deut.24.15.

cryeth] Though all sin deserves Gods wrath, yet some especially are called, for their greatnesse, crying sins, because they cry unto God for sudden vengeance, and as it were violently force God unto it: thus blood, Gen.4.10. the sins of Sodome, Gen.18.20. & 19.13. oppression, Job 31.34. and the keeping of the wages of the hirelings, here.

sabaoth] Or, *hosts*: or, *armies*. So God is often styled, because all creatures are his armies, and are ready to execute his will at his command, Esay 1.9. Jer.11.20. Rom.9.29.

V. 5. *nourished*] Or, *pampered*.

in a day] That is, say some, unto the day of slaughter, as if here were an allusion unto the fatting of beasts for slaughter: or, as others conceive [*in the day*] that is, as in a day of feasting. Prov.7.14. Isa.22.13. because at such times there is usually made a slaughter of beasts; this, these rich men did daily. See Luke 16.19.

V. 7. *Be patient*] Or, *be long patient*, or *suffer with long patience*. 2 Tim.2.3. Heb.6.12.

early and latter rain] Deut.11.14.

V. 8. *Establish*] By meditating upon that crown of glory, which is laid up for you. See 2 Tim.4.6, &c.

for the coming] Job 19.25.

nigh] The time of suffering in this life is but short; but for a moment in comparison of that eternity of glory, which the faithfull shall enjoy hereafter. Hence it is said, that the coming of the Lord draweth nigh; Yet a little while, and he that cometh will come, Rev.22.20.

V. 9. *Grudge not*] Or, *groan*, or *grieve not*. Hereby, S. James forbids not all grieving for, or sensible feeling of afflictions, or a groaning and sighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyned with impatiency and murmuring against God.

condemned] That is, lest God chastise and punish you for it.

Judge] That is, Christ. See John 5.22. Acts 10. 34. & 17. 31. 2 Cor.5.10. 2 Tim.4.8.

standeth] It is a proverbial speech, whereby the nearnesse of a thing is denoted. See Gen.4.7. Mat.24.33. Mark 13. 24.

The Judge, &c. that is, he is nigh at hand. See ver.8.

V. 10. *Take my brethren*] Heb.13.7.

of suffering affliction] Gr. *of suffering evil*.

V. 11. *happy*] Chap.1.12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 42.10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to suffer. See 1 King.3.26, Luk. 1.78.

V. 12. *Swear not*] Math.5.34. & 23.15, 28. Saint James doth not forbid all swearing, as unlawful; see Deut. 6.13. Esay 65. 16. Jer.12.16. Rom.9.1,2. 2 Cor.1.13. Phil.1.8. Heb. 6.16. but rash and customary swearing, too usual (it seems) in his time. Some conceive, that the Apostle forbids only swearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is, that which ye have to affirm, affirm it simply, without an oath; and that which ye have to deny, deny it simply, without an oath.

lest ye fall] Exod.20.7. See vers.9.

condemnation] Some Copies read, *hypocrisie*.

V. 13. *Is any amongst you afflicted*] Or, *doth any amongst you suffer evil*.

afflicted] He shews the best remedy against all affliction, *wiz.* prayers. See Job 16.12. Psal.77.8.

psalmes] Ephes. 5.19, 20.

V. 14. *sick*] Or, *weak*.

elders] That is, those who had the gift of healing by miracle, which was given to some in those Primitive times. See Mark 6.13. & 16.18. 1 Cor.12.9.

pray] Gen.20 7. That God would be pleased to pardon his sins, and restore his health.

anointing] This was an extraordinary sign of that extraordinary manner of healing by miracle, and not an ordinary sign of any sacrament under the Gospel.

in the Name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap.1.6.

save] See Matth.9.22. Mark 5.23. Luke 8.36.

raise] See Matth. 9. 5, &c. Mark 9.27. Luke 8. 54. John 5.8.

if he have] It is not the Apostles intention by this conditional speech, to intimate, as if any man was without sin; See 1 John 1.13. but here he speaks of such special sins, for which God doth often lay sickneſſe upon men. See John 5.14. 1 Cor.10.5 & 1 Cor.11.30.

V. 16. *Confess*] Some understand it of forgiving one another, but the Original is no where found in that sense; it is applyed to confessing of sins, Matth.3.6. Mark 1.5. Acts 19.18. and so here.

one to another] That is, say some, to those Elders which were to be sent for; but others more probably, of all the faithful, whether Pastors of people, though chiefly the Pastors, it being presumed, that they are best able to comfort them, who find any sin lye heavy upon their soul, and to assist them with their prayers.

pray] Ephes.6.8. 1 Tim.2.1,2.

effectual] Or, *vehement*, or, *earnest*.

righteous] Job.9.31.

V. 17. *passions*] Acts 14.15.

he prayed] 1 King.17.1.

earnestly] Or, *in his prayer*.

six moneths] Luke 4.25.

V. 18. *he prayed*] 1 Kings 18.42,45.

V. 19. *if any of you*] Matth.18.15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Gospel, either in faith or manners. See vers. 20.

converts] That is, the means or instrument, through Gods blessing, of converting him.

V. 20. *hide a multitude of sins*] Some understand this clause of the sins of the converting, as of Gods rewarding out of promise and mercy, those who take pains to convert others; see 2 Cor.2.15. Others, of the sins of the converted, whose sins the converting are said to hide, because they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS

On the first Epistle general of

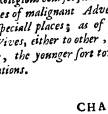
PETER.

The Argument.

THe Apostle Peter *having by a special agreement of the Apostles among themselves, the charge of those of the Circumcision committed unto him,* Gal.2. 7,8,9. *Was accordingly careful (because he could not visite them all*

all in person, being dispersed into so many, and so remote Regions) to write unto them this Epistle, which might reach to them in their several places of abode. Then in his principal scope is, to persuade them unto patience, and holy carriage, under those afflictions, that either at present they were exercised withal, or were further to expect; And that by Arguments taken from the example of Christ, God calling them thereunto, the Glory that thereby should redound unto God, and the good issue thereof, in regard of themselves. And amidst general Exhortations to such Religious courses, and unblameable conversation, as might adorn their Christian Profession, and stop the mouthes of malignant Adversaries, he intermixeth Admonitions concerning the duties of severall persons in their speciall places; as of Subjects towards Magistrates, Servants towards their Masters, Husbands and Wives, either to other, and of the Ministers of God towards the People of God, committed unto their charge, the younger sort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.

CHAP. I.

Vers. 1. 

Peter] Called first Simon, or Simeon, John 21.1. 2 Pet.1.1. afterwards Peter; but at what time, that is, whether when he first came to Christ, Joh. 1.42. or when he was called to be an Apostle, Mark 3.16. Luk.6.14. or when he made that good confession, Mat.16.18. is not so easie to be determined.

to the strangers] Gr. *to the elect strangers.* Some understand hereby the Jews onely, others both Jews and Gentiles scattered by persecution.

scattered] Gr. *of the dispersion*, Jam.1.1.

V. 2. *Elect*] That is, sequestred and separated from the world. See John 15.19. Rev.17.14. in which place, *elect, called,* and *faithful*, are put for the same; so that here we are to understand by [*Elect*] those who were effectually called, or who had obeyed the Gospel.

foreknowledge] Or, *preordination*; or, *foreappointment*; that is, as God had before decreed. See vers.20.

through] Here is set down the principall cause of their effectuall calling, *viz.* the sanctification of the Spirit. See vers.22.

obedience] That is, that ye might obey the Gospel, and so be reconciled unto God, through the sprinkling of the bloud of Jesus Christ.

sprinkling] Heb.12.24.

V. 3. *Blessed*] 2 Cor.1.3. Ephes.1.3.

abundant] Gr, *much.*

begotten] That is, confirmed in us a living hope; or quickened, or revived unto us a living hope, by the resurrection of Jesus Christ, because God raised him up, that we might believe and hope in God for our resurrection unto glory. See ver.21. Act.13.33,38. Rom.1.4. & 10.9. Christs resurrection being a pledge of ours: hence he is called the first-fruits of the dead, 1 Cor.15.23. and the first-born from the dead, Col.1.15,18. & Rev.1.5. Some understand it of Gods renewing us by Christs resurrection. See Rom.6.5, &c.

lively hope] Or, *living hope.* That is, a constant, permanent, or a hope that shall not fail, as living waters, John 6.51. or to a hope of life.

V. 4. *To an inheritance*] Rom.8.17. Gal.3.18. Col.1.12. Here is set down the object of that hope.

fadeth] Chap.5.4.

reserved in heaven for you] Or, *for us.* Col.1.5. 2 Tim.1.12.

V. 5. *kept*] Or, *guarded.*

power of God] John 10.28,29. 1 Cor.1.8.

faith] Because by faith we lay hold on the power of God; and in his power fight against all our spiritual adversaries. See Ephes.6.10.

last time] 1 John 3.2. That is, at Christs appearance, vers.7.

V. 6. *wherein*] That is, in which hope of salvation. See Mat.5. Luk.6. Rom.12. 2 Cor.6. Rom.5.2.

for a season] 2 Cor.4.17.

if need be] That is, if it be Gods will. See Chap.3.17. or, if it shall be your good, 1 Cor.11.32.

heaviness] Heb. 12.11.

manifold temptations] See Jam.1.2.

V. 7. *the trysall*] Job 23.10. Jam.1.3.

more precious] Chap.4.13. Jam.1.12.

V. 8. *not seen*] John 20.29. 1 John 4.20.

in whom] Considering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either because this their rejoycing was a taste of their future glory, or because it made them glorious in the eyes of men. The Original word may be translated *celebrated, or renowned, or spoken of to praise, or glorified,* or *commended, or honoured.* See Luk.4.15. John 13.31.

V. 9. *end*] That is, reward. See Rom.6.21,22. 2 Cor.11.15. Phil.3.19. Jam.5.11.

salvation] S. Peter means here by that salvation which is begun in this life, in the peace of a good conscience, and the joy of the Holy Ghost, and which shall be perfected hereafter in heaven.

souls] By a chief part of man we are here to understand the whole man. See Gen.12.5. & 14.21. & 17.14. Luk.6.9. Rom.13.1. for the body also shall be made partaker of salvation at the resurrection, Phil.3.20,21.

V. 10. *searched*] Mat.2.8. & 10.11.

prophesied] Act.3.18.

grace] So here the fulfilling of the promises of Christs comeing in the flesh, of his preaching the acceptable year of the Lord, of his dying for our sinnes, and rising for our justification, or these things themselves, and the like exhibited, are styled in opposition to the types, figures and shadows of this grace, Joh.1.17.

V. 11. *of Christ*] Gal.4.6. So the Holy Ghost by which the Prophets spake, (2 Pet.1.21.) is called, because Christ sent the Holy Ghost upon the Prophets, as he did upon the Apostles. See John 12.15 26.

in them] See Heb.1.1.

testified] Luk.24.27.5, &c. Acts 17.2,3. Rom.1.2,3. & 16.26. 1 Cor.15.3,4.

V. 12. *the things*] That is, the coming of Christ, and those particulars mentioned, verse 10,11. and not the fruits and effects of them; for the faithful before Christs coming were saved by the grace of Christ, even as we, Act.15.9.

with the Holy Ghost] Act. 2.4. That is, by the assistance of the Holy Ghost.

which things] Ephes.3.10. That is, which mysteries of the Gospel, revealed in the latter times.

look into] Narrowly, as they who bowing or stooping down, look upon a thing. Se Jam.1.25. Luk.24.12. John 20.11.

V. 13. *Gird up the loyns of your mind*] Gr. *having the loynes of your mind girded.* It is a metaphor taken from an ancient custome in the eastern countries, where they were wont to wear long garments, which they girded to their loyns, to make them expedite, nimble, and ready for travel, or some other service, 1 King.18.46. 2 King.4.29. & 9.1. Luk.12.37. Hence it is translated here, and in other places, as Job 38.3. & 40.7. Luke 12.35. *to the mind*, so import its preparednes and readinesse for Gods service.

be sober] Gr. *being sober.* Hereby Saint Peter directs us unto that wherein the preparation of the soul doth consist, or unto the means whereby it must be prepared for Gods service, and that is sobernesse; that is, a moderation not only in meats and drinks, but in all earthly things. See ver.4. & Luk.12.35, &c. 1 Theff.5.8.

and hope] Gr. *hope.*

to the end] Gr. *perfectly*, Luke 21.34. Tit.2.12. Hos.12.6. Heb. 6.11.

grace] Some understand hereby that grace which is now revealed and offered unto us, by the preaching of the Gospel; as Ephes.1.6,7. Tit. 2.11. and these read the words following thus, *viz. which is brought unto you by the revelation of Christ*; that is, by his preaching of the Gospel unto you, or in, or at his appearing, or being manifested in the flesh. Others understand here by [*grace*] that salvation and glory which shall be revealed at the second coming of Christ; as Chap.3.7.

that is to be brought] Or. *that is brought.*

at the revelation] 2 Theff.1.10.

V. 14. *obedient children*] Gr. *children of obedience.*

not fashioning] Gr. *not fashioned.* Here St. Peter may seem to allude to those things which receive their figure, form, or shape from a mould, and is, as if he had said, Let not your lives or conversations be formed or moulded according to your former lusts; see Rom.12.2. The same is imported, when men are said to walk after their lusts, making their lusts their Captains, or Leaders. See Ephes.2.3. & 4.22. 2 Tim.3.6. Tit. 3.3. 2 Pet.3.3. Jude 18.

former lusts] Ephes.4.22.

ignorance] Ephes. 4.18. Act. 17.30. That is, before ye were called to the knowledg of the truth.

V. 16. *Be ye holy*] Levit.11.44. & 19.2. & 20.7.

V. 17. *who without*] Deut.10.17. Rom.2.11.

according to] Eccl. 12.14.

sojourning] The Original word signifieth a dwelling for a time in a place, which is not native unto us. See Exod.6.4. Acts 7.6,29. Heb.11.9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See Chap.2.11. Gen.47.9. Heb.13.14.

in fear] Chap.2.18. & 3.2,16. Eph.6.5. Psalm 2.12. 2 Cor. 2.3. & 7.1,15.

V. 18. *vain conversation*] So called, because it did proceed from the vanity of their minds, Ephes.6.17. and because of the unprofitableness of it, Hab.2.13. Rom.6.21.

tradition] That is, either by their example or teaching. Some suppose that here the Apostle intends those idle and Pharisaical traditions which they had learned from their fathers.

fathers] Ezek.20.18.

V. 19. *precious*] 1 Cor.6.20.

blood] Ephes.1.7. 1 Joh.1.7. Rev.1.5.

lamb] Herein Saint Peter relates unto the Paschal Lamb, and the Lamb for the daily sacrifice, both which were to without blemish or spot. See Exod.12.5. Numb. 28.3,19. and both which were types of Christ, John 1.29. 1 Cor.5.7.

without blemish] Heb.6.26.

V. 20. *Who verily*] Rom. 16.25. Colossi. 1.26. 1 Tim.1.10. Tit.1.2.

fore-ordained] Gr. *foreknown.* See vers. 2. Acts 10.42. Ephes. 3.11.

manifest] That is, in the flesh. See 1 Tim.3.16. 1 John 3. 8.

last times] See Gen.49.1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Christ. See John 14.6. Acts 10. 36. Ephes.2.14,15. & 3.12. Col.1.20.

raised] Ephes.1.20.

glory] See vers. 11.

that your faith] See ver.3.

V. 22. *purified*] Tit.3.5,6.

obeying] That is, by faith, by which you obey the truth. See Rom.1.5,16,26.

through the Spirit] Acts 15. 9.

unfeigned] 1 Cor.6.6. 1 Tim.1.5. 1 Cor.6.11.

love] Rom.12.10. Chap. 2.17.

fervently] Gr. *extensively.* That is, with a free shed-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common course of nature.

by the Word] Jam.1.18. It is usual in the Scripture, John 1. 13. & 3. 3. to compare the Word of God to seed. See Luk. 8. 5.

which liveth] Psal.119.89.

V. 24. *For*] Or, *for that.*

all flesh is as grass] Isai.40. 6. & 54.10. 2 Cor. 5. 21. Jam. 1.10.

CHAP. II.

Vers. 1. VV *Herefore laying*] See Jam. 1. 21. Heb. 12. 1. Eph.4.22,25. Col.3.8.

all malice] 2 Cor.7.11. 1 Theff.5.23.

V. 2. *desire*] Or, *earnestly desire*, Psal.119.20,81,82.

sincere] That is, uncorrupted, unfalsified: whereby is meant the purity of Gods Word, it is without falthood; see Psal. 14. 8. and herein it is compared to milk, which of it self is uncompounded.

milk] What is here meant by milk, is expressed, Chap. 1. 25. *viz.* the Gospel, or the Word of God revealed in the Gospel; Compared to milk; first, because of the sweetnesse of it, Eph.25.6. Psal.19. 10. & 119. 103. Prov.24.13,14. Secondly, because of the purity thereof. See the note before. Thirdly, because of the nourishing property thereof; so especially here. See Eph.4.11, &c. 2 Tim.3.16,17.

of the Word] The Syriak Translation renders it [*spiritual*] and not without good probability, it being here opposed or compared to that bodily milk which new-born babes earnestly desire, and because it is the food of the soul, which is a spirit, Heb. 22.9. and so the Original word may be taken, Rom. 12. 1.

V. 3. *If (o he*] As you professe and perswade your self.

tasted] That is, have had any experimental knowledg of the goodnesse and mercy of God in Christ; by our taste we make experience what is sweet, and what is sower, or bitter. It may seem that St. Peter relates to Psal. 34.9. It is conceived by some, that hereby the Apostle followeth the former similitude, because children do by their tastes easily discern their nurses milk.

Lord] Christ Jesus.

gracious] Understand it of that grace which is manifested and offered in the Gospel. See Eph.6.9,27. Tit. 3.4. Heb. 6. 5.

V. 4. *coming*] That is, by faith. See John 6. 35. & 5. 40. 43, 44. Heb.10.22.

living stone] When Christ in the Scriptures is compared to a stone, it is either to the foundation-stone, to shew that the whole Church is built upon him. See 1 Cor. 3. 11. or elle unto the chief corner-stone, to shew that the whole Church, or all the faithful, are coupled and unjoyed together in him. See Eph. 2. 13, 14, 20. & 4.16. Col. 1.19. He is further called, a *living stone*, because he giveth life unto all those who by faith are united unto him, Joh. 5.26.

disallowed indeed of men] Luk.2.24.

chosen] See Chap.1.20.

V. 5. *lively stones*] That is, as having received life from him. See ver. 4.

are built] Or, *be ye built.* Or, *build up your selves.*: that is, more and more. Verbs passive, both in the Hebrew and the Greek, have sometime a reciprocal signification. See Chap. 1. 14. 2 Sam.20. 20. Mal.2.15. Gen.46.29.

spiritual] Usually in the Scriptures the Church of God is compared unto an house, and that both the Church militant, Psal.27.4. & 69. 10. & 84. 1. Isai.56.5,7. Ephes.2.19,22. 1 Tim. 3. 15. Heb. 3.6. & 10. 21. as also the triumphant, Joh. 14. 2. 2 Cor.5.1,2. And the reason may be, because God dwelleth in the Church, by his grace and glory. It is further compared unto a spiritual house, either in opposition to our material houses, or else because it is built up by the Spirit of God. See Chap.1.22.

holy priesthood] So all the faithful are styled, because (as the priests under the law) so these are separated from the world to the service of God, as the words following import. See Chap. 1. 22. Isai.61.1.

spiritual] That is, your selves, and all that spiritual service which ye perform unto God. See Psal. 4. 6. & 50. 14. & 51. 19. & 107.22. & 141. 2. Isai. 56.7. Hos.14.3. Rom.12.1. Phil.2. 17. Heb.13.15.

By Jesus Christ] See Heb.13.10,15,16.

V. 6. *scripture*] That is, partly, Isai. 8. 14. and 28. 16. and partly, Psal. 118. out of which places the apostle alleadgeth these words, keeping faithfully the sense, though not the very words.

Behold] Isa.28.16. Rom.9.33.

confounded] See Rom.9.33.

V. 7. *precious*] Or, *an honour.*

disobedient] That is, unto the Gospel.

the stone which the builders disallowed] Psal. 118. 22. Matth. 21.42. Acts 4.11.

V. 8. *And a stone of stumbling*] Isa.8 14. Rom.9.33.

a stone] A metaphor taken either from those, who, making haste, stumble at a stone in their way, and so hurt themselves: or from mariners, who split their ships upon rocks. See 1 Cor. 1. 23. So that by stumbling here, the cause being put for the effect, we are to understand that judgement which unbelievers incur, through their infidelity.

at the word, being disobedient] Or, *being disobedient unto the word.*

disobedient] That is, because they are disobedient unto the Gospel. Participles oftentimes imply the cause of that which went before. See Heb.11.31.

wherunto] This clause hath reference, not to *disobedient*; for God ordains no man thereunto, Psal. 5.5. Jam. 1.13. but unto *stumbling*: whereby is signified, that hurt and condemnation which unbelievers receive from the word through their infidelity: thereby it becomes the favour of death unto death unto them, 2 Cor. 2.16. See before. Hence the sense of this clause is this, *viz. wherunto*: that is, unto which hurt or condemnation, expressed by stumbling. *They*: that is, those unbelievers were appointed or ordained by God, through his judgement, for their infidelity. Some, by *stumbling*, understand *disbeying*, or, *unbelieving*; and these make this the meaning of the words, *viz.* Into which disobedience or unbelief God suffered them to fall, through his just judgement, for their former sins. Others, refer this clause to *word*, and make this the Apostles meaning, *viz.* Unto the obeying or believing of which word they were called of God.

V. 9. *chosen*] That is, whom God hath effectually called out of the world. See Chap. 1.2. Deut. 7. 7.

royal] That is, kings and priests. See Exod.19.6. Revel. 1.6. & 5. 10. Kings, because of that power which they have, through Christ, over their lust. See Phil. 4. 13. Priests, because separated to the service of God. See v. 5.

holy nation] See Exod.19.6. & Deut. 7.6, &c.

a peculiar people] Or, *a purchased people.*

peculiar] Or, a people for possession: that is, a people whom God hath purchased to be his own. See Exod.19.5. Deut. 4. 2. & 7. 6. & 26. 18. Psal.135.4, Tit.2.14. Acts 20.18. Eph. 1. 14. 1 Theff.5.9.

praises] Or, *vertues.* That is, that we might glorifie God in our

our conversations, thereby shewing forth the abundant mercy and great power of God in calling us, Isa. 8. 13.

called you out of darknesse] Col. 1. 13.

darknesse] That is, ignorance, Chap. 1. 14. whereby is meant our sinful and miserable estate by nature, under which men are kept, through the ignorance of the Gospel, Ephes. 4. 18. & 5. 8. Col. 1. 13.

his marvellous] Hereby is meant our estate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor. 4. 6. Acts 13. 47. & 26. 18. Ephes. 1. 18. & 5. 8. called *marvellous*, because of the great mystery of godlinesse, which is revealed in the Gospel: and called *his*, because God reveaketh it. See the places before.

V. 10. Hence it is gathered by some, that this Epistle was not written to the Jewes onely, but also to the Gentiles; because that of Hosea 2. 23. is to be understood of the calling of the Gentiles, Rom. 9. 25.

V. 11. *strangers*] 1 Chron. 9. 15. Here is a reason given why we ought to live holily, *viz.* because in this world we are strangers and pilgrims, and therefore we ought not to live according to the lawes and lusts of the world, which is most corrupt.

pilgrims] See Chap. 1. 17.

abstain from fleshly lusts] Rom. 13. 14. Gal. 5. 16. Col. 1. 5. 1 Thess. 2. 5.

fleshly] Fleshly is often taken for corrupt nature, as Rom. 7. 25. & 8. 1, 5, 9, 13. Gal. 5. 19, 24. Hence those lusts are called fleshly lusts, or, the lusts of the flesh, which proceed from corrupt nature, Gal. 5. 1. Rom. 13. 14. Ephes. 2. 3. 2 Pet. 2. 18. Sometimes the lusts of the flesh are taken for those lusts which are against the seventh commandment, as 1 Joh. 2. 16.

war] Rom. 7. 23. Gal. 5. 17. James 4. 1.

V. 12. *Having your conversation honest*] Chap. 3. 16. 1 Thess. 4. 12.

wherein] Or, *wherein*.

speak against you] Chap. 3. 16.

they may by your good work[s] Matth. 5. 16.

visitation] When God in mercy shall call them to the fellowship of the Gospel, Psal. 106. 4. Luke 19. 44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That disobedience to the civil magistrate proceeds from fleshly lusts. See James 4. 1. 2. That disobedience unto the civil magistrate opens the mouth of unbelievers against the professours of the Gospel. See ver. 11.

Submit your selves] Rom. 13. 1. Tit. 3. 1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not because it is invented by, or hath its original from men: (for all power is from God, Rom. 13. 1, 2. though sometimes he useth men as means to derive power or government to such or such a person or persons, that so they might be the more willing to yeeld obedience) but because it is proper to men, or because it is discharged by men.

for the Lords sake] That is, out of obedience and conscience unto God, who hath ordained the Civil Magistracy, and also hath commanded obedience unto it, ver. 14. Rom. 13. 1, &c.

supreme] That is, under God. There is therefore no other supreme on earth above the King, in his dominions.

V. 14. *for the punishment of evill-doers*] Rom. 13. 3.

V. 15. *silence*] Gr. *stop, or bind up the mouth of*, &c. See Matth. 22. 12. 34. 1 Cor. 9. 9.

men] Who are ready, out of their ignorance and folly, to charge the Gospel, and to blaspheme it, as if it countenanced those sins which the professours thereof practise.

V. 16. *free*] 1 Cor. 7. 22. Here the Apostle seems to prevent a secret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The Apostle granteth the antecedent, understanding it of their freedome from the burthen and curse of the law, and from the bondage of sin and Satan; but withal he admonisheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magistrate.

using] Gr. *having*.

V. 17. *Honour*] Or, *esteem*, Rom. 12. 10. Phil. 2. 3.

all men] According to every mans state and calling.

brotherhood] Those who are brethren in Christ.

V. 18. *Servants, be subject to your masters*] Ephes. 6. 5. Col. 3. 22. Tit. 2. 9.

all fear] Not onely of punishment, but also of offending God.

good] Who gently and kindly bear with you in your religious professeion and practises. The Apostle seems here to speak of such servants who lived under unbelieving masters, as it may be gathered from the next verse.

froward] Gr. *crooked*: that is, who use you frowardly, hardly and scornfully, because of your Christian profession.

V. 19. *thank-worthy*] Or, *thank*.

for conscience] Gr. *of God*; that is, because of that religion which you professe, and those religious duties which you perform, out of obedience or conscience, unto God.

V. 20. *glory*] Luke 6. 33.

acceptable] Or, *thank*.

V. 21. *called*] 2 Tim. 3. 12. Acts 14. 22. As disciples of Christ, to bear his crosse. See Matth. 10. 38. & 16. 24.

for us] Some read, *for you*. Heb. 2. 9. Rom. 5. 7, 8. 2 Cor. 5. 14.

example] Joh. 13. 15. It is a borrowed kind of speech, taken from painters or school-masters.

V. 22. *Who did no sin*] Isa. 53. 9.

V. 23. *committed himself*] Or, *committed* his cause. That is, gave up or delivered over his will unto his Fathers, in his suffering, Matth. 26. 39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cause, though never so innocent.

V. 24. *bare our sins*] Isa. 53. 4, 5, 6. Or, *bare up our sins*, Heb. 9. 28. That is, the punishment of our sins. See Lev. 5. 1. & 10. 17. Gal. 5. 10.

on] Or, *to*.

tree] That is, the crosse, whereon he did consummate and perfect his satisfaction for our sins, Ephes. 2. 16. Col. 1. 20.

dead] Luke 1. 95. Rom. 6. 1, 2, &c. Tit. 2. 11, 12. &c. 2 Cor. 15. 5. See Rom. 6. 2.

stripes] See Isa. 53. 5.

V. 25. *For*] Here he calleth servants back from the consideration of those injuries which they suffered for Christ, unto those benefits which they received by him, that so he might work them unto patience.

sheep going astray] Isa. 53. 6.

Shepherd] Ezek. 34. 25. & 37. 24. Joh. 10. 11. Heb. 13. 20.

CHAP. III.

Vers. 1. YE *wives*] Gen. 3. 16. Ephes. 5. 22. Colossi. 3. 18. Tit. 2. 5.

be in subjection] Or, *subject your selves*. See Chap. 2. 5.

husbands] He speaks of unbelieving husbands, unto whom believing wives should be the more subject, that so, by their honest and chaste conversation, they might gain them unto the Lord; that is, be an occasion of gaining them. See Matth. 18. 15. 1 Cor. 9. 19. For, such husbands seeing the good conversation of their wives, may be brought to have a liking and good opinion of the Gospel, and so to have a desire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor. 7. 16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *Whose adorning*] 1 Tim. 2. 9. Isa. 3. 16.

adorning] The Apostle doth not here absolutely forbid women to adorn themselves; see Gen. 24. 30. so it be without excesse and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is opposed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteousnesse and true holinesse, Ephes. 4. 24. See Rom. 2. 29. & 7. 22. 2 Cor. 4. 16.

in that] That is, which hidden man of the heart is manifested by a meek and quiet spirit, without hypocrisie.

the ornament *of a meek and quiet spirit*] Gr. *in the sincerity of a meek and quiet*, &c. See Ephes. 6. 24. Tit. 2. 7.

V. 5. *being in subjection*] See ver. 1.

V. 6. *calling him Lord*] Gen. 18. 12.

daughters] Gr. *children*.

and are] Because women are by nature fearful, he giveth them to understand, that he requireth of them that subjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement arising out of an accusing conscience of doing evil.

V. 7. *husbands*] Col. 3. 14. Here the Apostle turns himself to believing husbands, shewing them how they should behave themselves to their believing wives.

according] That is, carry your selves wisely and discreetly towards them.

giving honour] That is, giving them due respect, taking care and providing for them, and bearing with them in their weaknesses.

weaker] It is usual in the Scripture to compare man in general unto a vessel; see 1 Sam. 21. 1 Thess. 4. 4. 2 Cor. 4. 7. Hence the woman is here called *weaker vessel*, because generally she is weaker, both in the faculties of her soul, and the constitution of her body. And in that she is called the *weaker vessel*, thereby is implyed the reason wherefore husbands must so carry themselves as before, *viz.* because women are the weaker vessels. Weaker vessels, as those of glasse and earth, we use carefully and tenderly: and so husbands should carry themselves towards their wives.

and

and as being heirs together of] Some copies read, *and as to heirs with you of*, &c.

grace] That is, life eternall, which is through grace, Rom. 6. 23. 2 Tim. 1. 9.

hindered] By brawling and chiding, arising out of your indiscreet carriage. And here, by *prayers*, understand all other duties belonging to the worship of God.

V. 8. *Finally*] Here faine Peter cometh to common exhortation, and commendeth concord, and whatsoever things make thereunto.

one minde] Rom. 12. 16. & 15. 5. Phil. 3. 16. 1 Cor. 1. 10.

love as brethren] Or, *loving to the brethren*.

V. 9. *Not rendering evill for evill*] Prov. 17. 13. & 20. 22. Matth. 5. 39, 44. Rom. 12. 14, 17. 1 Thess. 5. 15.

knowing] Here is a reason given why they should not render evill for evil, *viz.* because of that great blessing of eternall life, whereunto they were called.

V. 10. *He that will love life*] Psal. 34. 12, &c.

tongue from evill] Prov. 4. 24. and 18. 21.

V. 11. *eschew evil*] Isa. 1. 16.

V. 12. *against*] Gr. *upon*.

V. 13. *And who*] Hereby is implied, that the honest conversation of the faithfull, doth oftentimes prevail with, and mollifie the hearts of cruell persecutours.

V. 14. *But and if ye suffer for righteousnesse sake*] Matth. 5. 10.

happie are ye] Matth. 10. 28. Jam. 1. 12. 1 Pet. 4. 14.

be not afraid] Isa. 8. 12. 13. He means that kinde of fear and trouble of mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and truth in God, and such as is accompanied with consternation and amazement, so that they know not which way to turn themselves. See Isa. 7. 2. Matth. 2. 3. John 14. 1. & 16. 1.

V. 15. *sanctifie*] That is, glorifie God by your patient suffering, and faithful trusting in him. Or, blesse God in your hearts, for that he hath accounted you worthy to suffer for righteousnesse sake, See Acts 5. 41. 2 Cor. 3. 11. Phil. 1. 29. Col. 1. 24.

every man] That is, if Gods honour, and the good of those who ask require it; otherwise we must not cast pearls before swine. See Matth. 7. 6.

fear] Or, *reverence*.

V. 16. *Having*] Chap. 2. 12. See Chap. 2. 19.

speak evil] See Chap. 2. 12.

in Christ] That is, according to his doctrine.

V. 17. *better*] That is, it is good to suffer for well doing, and not for evil. See the like, Psal. 118. 8. 1 Cor. 7. 9.

the will of God] Chap. 4. 19.

V. 18. *For*] Here he again propounds the example of Christ, as Chap. 2. 21.

once] Heb. 7. 27. For all, never to dye or suffer again. See Rom. 5. 6. Heb. 9. 28.

the just for the unjust] Rom. 5. 6, &c.

bring] Reconcile us unto God. See Ephes. 2. 13, &c. Col. 1. 19, &c. 2 Cor. 5. 18.

being put to death] 2 Cor. 13. 4.

in the flesh] That is, according to his humane nature. See Chap. 4. 1. Rom. 1. 3. 1 Tim. 3. 16.

Spirit] By his Divine nature. See Rom. 1. 4. 1 Tim. 3. 16. Heb. 9. 14.

V. 19. *went*] Not by any local motion, but by the manifestation and power of his Spirit. See Chap. 4. 14. Gen. 6. 3.

preached] That is, by the ministery of Noah, or some others, Ephes. 2. 17.

spirits in] That is, now, when Saint Peter wrote this Epistle; though not so, when they were preached unto.

V. 20. *disobedient*] That is, unbelieving. See John 2. 26. Acts 14. 2. Rom. 7. 8. Heb. 3. 18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is, answerable to which salvation by water.

not] There is no reason for this parenthesis.

answer] Herein Saint Peter may seem to have respect unto that rite or ceremony, which was used in the baptisme of those who were of age. The person baptizing, asked the person to be baptized, Whether he believed; and he answered, I believe, &c. Hence, by the answer of a good conscience, we may understand that unfeigned faith whereof they made confession at their baptisme, and whereby their consciences were purified, and whereby they received the remission of their sins, testified by Christs resurrection from the dead. Some understand, by *the answer*, &c. that covenant wherein they entred at their baptisme, the embracing whereof they testified by their unfeigned confession of their faith.

V. 22. *the right hand of God*] Psal. 110. 1. Heb. 1. 3.

CHAP. IIII.

Vers. 1. FOr] The scope of Saint Peter here, is to persuade them to abstain from the lusts of the world, from their communion and fellowship in the death of Christ, whereby they were dead unto sin, and therefore they ought not any longer to live therein. See this argument prefised more largely, Rom. 6. 6, &c. Gal. 5. 24. & 6. 14.

suffered] That is, is dead unto the flesh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

flesh] See Chap. 3. 18.

ceased] He speaks of what they ought to do, not of that which they alwayes do.

V. 2. *rest*] That is, so much of this present life which yet remaineth to be passed over.

to the lusts of men] Rom. 12. 2.

V. 3. *For*] By putting us in mind of our former life spent in the lusts of the world, he calleth us unto repentance.

V. 4. *Wherein they think it strange*] Isa. 59. 15.

strange] So verse 12.

V. 5. *him*] See James 11. 5, 8.

Judge the quick and the dead] Acts 10. 42.

V. 6. *dead*] That is, in Saint Peters dayes, though not when the Gospel was preached unto them.

that] Here is the end wherefore the Gospel was preached unto them, viz. for the mortification of their flesh, and the renewing in their spirits, according to the will of God. See vers. 2.

judged] That is, mortified in the flesh. The antecedent is put for the consequent. See 1 Cor. 5. 5.

V. 7. *the end*] See James 8. 9.

all things] 1 John 2. 17.

at hand] Phil. 4. 5.

sober and watch] Matth. 26. 41. 1 Pet. 5. 8.

watch] That is, be assiduous or constant in prayer, watching all opportunities to perform that service unto God. See chap. 5. 8. Luke 18. 1. & 21. 36. Rom. 12. 12. 1 Thess. 5. 17. Ephes. 6. 18.

V. 8. *fervent*] See Chap. 1. 22.

shall] Or, *will*.

cover] Or, *hide*, as it were, bury a multitude of sins in others; and thereby preserveth peace and concord. See Prov. 10. 12.

V. 9. *Use hospitality*] Rom. 12. 13. Heb. 13. 2.

grudging] Or, *murmuring*, Phil. 2. 14.

V. 10. *As every man hath received*] Rom. 12. 6.

minister] 1 Cor. 12. 4. Rom. 12. 6.

grace] That is, gifts bestowed through the free and undeserved grace of God.

V. 11. *as oracles*] That is, reverently, considering diligently whose word it is. See Rom. 3. 2.

minister] Some understand this of the duty of deacons; but more probably it is to be understood of the duty of all Christians; all being bound to help one another, according to that measure of gifts which God hath bestowed on them.

V. 12. *strange*] See ver. 4. Because hereunto ye are called.

fiery tryall] That is, those cruel persecutions which ye suffer. It is a metaphor taken from goldsmiths, who try their gold in the fire. See Chap. 1. 7. Psal. 66. 10.

try] See 1 Cor. 6. 4. James 1. 3.

V. 13. *rejoyce*] Luke 6. 23. Col. 1. 24.

of Christs sufferings] Or, *sufferings for Christ*.

glory shall be revealed] Col. 3. 3. James 1. 12.

V. 14. *If ye be reproached*] Matth. 5. 11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under so great tryall. See Col. 1. 11.

happy are ye] Chap. 3. 14. James 1. 12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profession of him, under so many and so cruel tryals.

V. 15. *suffer as a murderer*] Chap. 2. 20.

V. 16. *Christian*] The professours of Christ are so called, from Christ, in whom they believe, and whom they professe. See James 2. 7.

V. 17. *time is come*] Isa. 10. 12. Jer. 21. 29. & 49. 12.

judgement] That is, thereby understand those chastisements wherewith God chastiseth his own people for their sins.

house] That is, his Church and faithful people. See Eph. 1.

and if it first begin at us] Luke 23. 31.

V. 18. *And if the righteous scarcely be saved*] Prov. 11. 31.

V. 19. *will of God*] Chap. 3. 17.

commit] It is a metaphor taken from those who use to commit jewels, or gold, and the like, to the trust of some faithful friend, for safe keeping. Hence those are said to commit themselves to God, who in their afflictions, through faith, rest on Gods faithful promises of taking care for them.

souls] That is, themselves.
Creatour] Who will not forsake the work of his own hands, Psal. 138. 8.

CHAP. V.

Vers. 1. *Elders*] So the Ministers of Gods word are styled, because usually men of good age were chosen to that office, 1. That they might not be despised for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and so not be apt to be carried away with divers doctrines, Ephes. 4. 14.
and a witnesse of the sufferings of Christ] Luke 24.48.
a partaker] Rom. 8. 17, 18.
glory] This he speaks, either in respect of his being present at our Saviours transfiguration, Matth. 17. 1, &c. which was a glimpse of that glory wherewith he shall appear at the last day; or else in respect of those first-fruits of glory, whereof he himself was partaker in this life.
V. 2. *flock of God*] Acts 20. 28.
which is among you] Or, *as much as in you is.*
willingly] Tit. 1. 7. 1 Tim. 3. 3, 8.
V. 3. *being lords over*] Or, *over-ruling.*
lords] That is, not imperiously commanding your own inventions, instead of the doctrine of the Gospel; nor carrying themselves insolently and magisterially towards Gods people, 3 Joh. ver. 9.
heritage] So the faithful are called, because of that peculiar right which God hath in them.
ensamples to the flock] Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.
V. 4. *Shepherd*] Heb. 13. 26.
fadeth not away] Chap. 1. 4. 1 Cor. 9. 25.
V. 5. *all of you be subject to one another*] Rom. 12. 10. Ephes. 5. 21.
God resisteth the proud] James 4. 6.
V. 6. *Humble*] See James 4. 10.
V. 7. *Casting*] See Chap. 4. 19. Psal. 37. 22. Matth. 6. 25.
V. 8. *Be sober*] Chap. 4. 7. Luke 21. 36.
V. 9. *resist stedfast in the faith*] Ephes. 6. 11. James 4. 7.
knowing] The persecutions which Satan stirreth up against Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we must suffer that patiently, wherein we have so many fellowes of our conflicts and combats.
V. 10. *a while*] Chap. 1. 7. 2 Cor. 4. 17.
perfect] Heb. 12. 21.
V. 12. *briefly*] Heb. 13. 22.
exhorting] Here is a brief argument of the whole Epistle.
V. 13. *elected*] See Chap. 1. 2.
V. 14. *Greet ye one another*] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.

ANNOTATIONS
On the second Epistle of Saint *PETER*.

The Argument.

IT seems, that after the writing of the former Epistle, wherein the Apostle had laid down the true Doctrine of Salvation by Christ alone, and some Rules for good life, becoming such as should be saved by him; there arose certain men, who were remisse in their lives; others who were fearful of Gods Truth, laid down in the Scriptures; as also, false Teachers, who living loosely themselves, misled and corrupted others, and scoffers at the comings of Christ to judgement. The Apostle therefore after salutation, Chap. 1. 1, 2. *and mention of the riches of Gods Mercy to true Christians,* Verse 3, 4. *Perswades to good works, from* Verse 5. *to* Verse 12. *from thence, to the end of the first* Chapter: *He being very old, and neer unto death,* Verse 14. *before his departure, minds them of Truths forgotten by many of them. In the second, he armes them against false Teachers, and deters them from Apostacy. In the ten first* Verses *of the third* Chapter, *he confutes such as scoffe at the coming of our Saviour, and the end of the World: From thence to the* 17. Verse, *he stirs them up to prepare for that day, and to fit themselves for that glorious eternal Habitation that is prepared for them. In the two last* Verses, *he exhorts them to take heed of being misled, and to increase in Grace, and in the knowledge of Christ; which the Lord give us Grace also to do, through Jesus Christ our onely Lord and Saviour,* Amen.

CHAP. I.

Vers. 1. *Simon*] Gr. *Symeon*, as it is translated, Acts 15. 14. The name of one of Jacobs sons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon also, Matth. 10. 2. Joh. 21. 16. as we commonly call him. It seems that this was the name that was given him by his parents, at his circumcision.
Peter] A surname given him by Christ, John 1. 42. It may be, to distinguish him from Simon the Canaanite, who was also an Apostle, Matth. 10. 2, 4. It was renewed, upon his confession, Matth. 16. 16, 17, 18. The former name, Simon, comes from a word that signifies hearing. This later name, Peter, signifies a stone. The name imports, an hearer, and firm observer of Gods Word; and such an one indeed this Apostle was, Matth. 7. 24.
A servant] See on Rev. 1. 1.
an Apostle] One called by Christ immediately, Matth. 10. 2. and sent to preach the Gospel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28.
of Jesus Christ] See on Matth. 1. 1. Rev. 1. 1.
to them] To whom this Epistle was written. See on Chap. 3. vers. 1.
that have obtained] The Greek word, in the primitive signification of it, signifieth getting a thing by lot, as inheritances were sometimes divided, Josh. 14. 2. yet it is used for obtaining a thing any other way.
like] In substance, not equal in degree; for faith might be stronger in the Apostle, then it was in them to whom he writ, Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4.
precious faith] 1 Pet. 1. 7. It is called so, in regard of the precious promises it layes hold upon, v. 4. which belong alike to all believers.
with us] Apostles, as 1 Joh. 1. 3. and other Christians, Jude v. 3. 2 Cor. 1. 21. Or, with me. See on 1 John 1. 1, 3.
through the righteousnesse] By the merits of Christ, who hath deserved for us both grace and glory. Gr. *in the righteousness.* Our faith rests on Christ's merits. Or, by Gods mercy and bounty. So the word is used, 2 Cor. 9. 9. Faith then comes not by any desert of ours, but from Christs merits, or Gods mercy, or by Gods faithfulnesse in keeping his promises, Psal. 89. 33. Luke 18. 8. 1 Joh. 1. 9.
of God, and our Saviour Jesus Christ] Gr. *of our God and Saviour Jesus Christ.* See on Jude v. 25.
V. 2. *Grace and peace be multiplyed unto you*] See on 1 Pet. 1. 2. Rev. 1. 9.
through the knowledge of God, and of Jesus] That is, through faith in God, and Christ made known to us, Isa. 53. 12.
our Lord] 1 Cor. 8. 6.
V. 3. *According as his divine power*] It may be referred to that that went before. Let grace and peace be multiplyed to you, according to the riches of his provisions for us. Or to the

the words following: As God hath given us all things, &c. so *Adde to your faith, virtue,* &c. ver. 5. So Paul begins, after salutation, 1 Tim. 1. 3. Or, *O how hath his divine power,* &c. Rom. 11. 33.
hath given unto us] To us Christians, to enjoy: or, to us Apostles, to preach to you, that ye may be partakers of the Divine nature, ver. 4.
all things that pertain unto life and godlinesse] All things needful to preserve our natural or spiritual life here. Or, all things requisite to bring us to heaven hereafter, and to enable us to live godlily here.
through the knowledge of him] See on ver. 2.
that hath called us] God, 1 Pet. 1. 15. Or, Christ, Rom. 1. 6.
to glory and virtue] To glory in heaven, and vertue on earth. Or, *by glory and vertue;* That is, by a glorious and powerful Gospel. Or, employing his glorious power to convert us, Ephes. 1. 19. & 3. 6.
V. 4. *whereby*] By which glory and power appearing in the preaching of the Gospel. Or, *Because that.* Seeing God hath made such glorious promises to us, he hath given us all things needful for grace and glory.
are given] Or, *he hath given;* as ver. 3.
unto us] See on ver. 3.
exceeding great and precious promises] Promises of very great matters, and things of high price and account.
that by these] By these promises: or, by these things given us, ver. 3.
you might be partakers of the divine nature] Not of Gods substance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wisdom and holinesse, wherein the Image of God, after which man was at first created, consists, Eph. 4. 24. Col. 3. 10.
having escaped] Gr. *having fled from.* It shews the nature of our victory over sin, which consists in fleeing from it, Chap. 2. 18, 20. 1 Cor. 6. 18.
the corruption] Of sin: or, of destruction, as Chap. 2. 12, 19.
in the world through lust] In worldly men, by reason of wicked desires reigning in them, 1 Joh. 2. 15, 16.
V. 5. *And besides this*] It is not enough to flee corrupt lusts, but we must also get store of vertue. Or, *And* for *this very thing also.* Gods grace to us, should make us strive to encrease his graces in us. Or, So do *this very thing also.* So the first particle is translated, Joh. 6. 57. As God hath given you great benefits ver. 3. so do ye seek to add grace to grace. Or, *Therefore do ye also this very thing.* So the first particle is translated, 1 Cor. 15. 33. And if the beginning of the third verse be read by way of exclamation, it answers well to it.
giving] Gr. *bringing in besides.* As not having done enough in avoiding lusts, unlesse ye be pious.
all diligence] The greatest diligence that ye can possibly. The word comes from another word in the original, that signifies to make haste, as diligent menuse to do, who omit no occasions to accomplish their just ends.
Adde to your faith] To your confidence in Christ, whereby ye are justified before God.
vertue] Moral vertues, which may make you acceptable in the sight both of God and of men, Phil. 4. 8. 1 Pet. 3. 4.
knowledge] Get more knowledge of Christ daily, Phil. 3. 8, 10.
V. 6. *temperance*] Power in your selves to moderate your affection toward outward things, as the word imports.
patience] Abiding under troubles with quietnesse, as the derivation of the word implyes.
godlinesse] Well worthipping of God, to wit, according to his Will.
V. 7. *brotherly kindnesse*] Love to the Saints, Heb. 13. 1. which are our brethren in Christ, Matth. 23. 8.
charity] Whereby we are to love, not our brethren onely, but others also, Gal. 6. 10. 1 Thess. 3. 12. & 5. 15.
V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.
they make you, that ye shall neither, &c.] Ye shall not only not be negligent and unfruitful, but also be painful in good works, and see fruit of your faith, ver. 5.
be barren] Gr. *be idle.* They are idle, not onely who do nothing, but also who use not the gifts they have to their best improvement and advantage.
unfruitful] As fruits are pleasing to us, so are good works to God; and are therefore called fruits, Matth. 12. 23. Gal. 5. 22. 1 Thess. 1. 4. Col. 3. 20. Heb. 13. 16.
in the knowledge] In exercising your knowledge. That you know of Christ, will make you fruitful in good works.
of our Lord Jesus Christ] See on ver. 2.
V. 9. *is blind, and cannot see far off*] Or, *is blind, or cannot see far off.* If he be not stark blind in these spiritual things, he is so weak sighted that he cannot clearly discern such high mysteries.
that he was purged from his old sins] That he made a profession in baptisme, that his former sins were purged away by the blood of Christ.
V. 10. *Wherefore the rather*] Because of the dangers mentioned, ver. 9. Or, *Wherefore the more.* Be the more carefull to do it.
brethren] By regeneration, and adoption, and union with Christ by faith, we are made the children of God, and brethren spiritually, Phil. 4. 1.
give diligence] See on ver. 5.
to make your calling and election sure] Gr. *firm, or stable.* To get good grounds to assure you that ye were elected before the world, and are called out of the world. For it is sure enough in it self, by Gods decree and immutability, 2 Tim. 2. 19. Mal. 3. 6. Joh. 6. 40. & 13. 1. Rom. 11. 29.
for if ye do these things] Continuance then in well doing, is the way to get and keep assurance of salvation.
ye shall never fall] Jude ver. 4. Our life is likened to a race, 1 Cor. 9. 24. we must take heed left we fall, and come short of the prize set before us. The children of God may fall into some sins by weaknesse; but never to as to lose the goal, ver. 11. Psal. 15. 1, 5. Rom. 11. 11. Or, *ye shall never stumble.* While ye are careful to do, as before, ye shall go on smoothly towards heaven, without falling into any sin. For Gods servants sin, most commonly, for want of heeding their way, 1 Joh. 2. 10.
V. 11. *an entrance*] A large passage into the Kingdome of glory in the life to come.
abundantly] Joh. 10. 10. If ye be full of good works, ye shall have abundant reward, 1 Cor. 9. 9. & 15. 58. 2 Joh. ver. 8.
V. 12. *Wherefore I will not be negligent*] Because an holy life here, gives assurance of so great glory hereafter, I will not cease to mind you of it.
of these things] To encrease your former graces, ver. 5.
though ye know them] Rom. 15. 15. 1 Joh. 2. 21. For we oft forget, through multitude of worldly businesses, what we know of holy and heavenly things.
in the present truth] Now more fully taught, then under the Old Testament, and generally believed by Christians.
V. 13. *I think it meet*] In regard of their natural sluggishnesse. Or, *I think it a just thing.* For he was an Apostle, and it was his duty to do it, 1 Cor. 6 9.
in this tabernacle] Our bodies are like tents set up for our soules to converse in for a time, and easily pulled down, 2 Cor. 5. 1.
to stir you up] For we are very drousie in spiritual things, at the best, an had need to be rouzed up, 2 Tim. 1. 6. Chap. 4. 1.
V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did also, 2 Tim. 4. 6.
that shortly I must put off] It seemes he was old then, when he wrote this Epistle: for old-age was promised to him, John 21. 18.
as our Lord Jesus Christ hath shewed me] As is from God now revealed to me: or, in that manner as he sometimes foretold me, Job 21. 18, 19.
V. 15. *after my decease*] Gr. *going out;* To wit, out of this world by death; as Luke 9. 31.
to have these things always in remembrance] Or, *to have whereby ye may always remember these things.* As I will always call upon you, while I live, (as ver. 12, 13.) so I will leave you this epistle, as upon record, that may ever put you in mind of these things, when I am dead.
V. 16. *For we have not followed*] Because I have taught Gods truth, therefore I would have it remembred after my death; whereas if I had delivered fables, growing new towards my death, I should rather repent oft, and be willing to have them forgotten, and buried with me.
cunningly devised fables] Woven together so artificially, that they might seem to be true, although indeed they be most false. Store of such had the Jewes, and heathen Poets in those dayes, and the Mahometans and Papists have in these times.
power and coming] Powerful coming in the flesh, which our Saviour Christ shewed in effectual perswading many to believe what he taught, and confirming it by miracles, Matth. 7. 28, 29. & 8. 7, 8. Luke 24. 19, 32. Rom. 1. 4.
eye-witnesses] Matth. 17. 1, 2. Joh. 1. 14. 1 Joh. 1. 1. Luke 1. 2.
of his Majesty] Heb. 1. 3. Of his glorious appearance, Matth. 17. 2.
V. 17. *honour and glory*] Heb. 2. 7, 9. God arrived him like his son, and owned him for his son, Matth. 17. 2, 5.
from the excellent glory] Exceeding great glory, such as became (God) the speaker, as the Greek word imports.
This is my beloved Son] Matth. 17. 5. & 3. 17.
V. 17. *we heard*] 1 Peter, and James, and John, Matth. 17. 1. Or the singular for the plural: *we,* that is, I. See 1 John 1. 1, 3, 4.
when we were with him] Not far off from him; for then we might have been more easily deceived; but in his company.
in the holy mount] The mount whereon he was transfigured; which what mount it was, is uncertain. It is called *holy*, because

cause God appeared there; as the ground where God appeared to Moses is called holy, Exod. 3.5.

V. 19. *We have also*] Left any should not believe Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Christs glory, and the foretellers of his coming, 1 Pet. 1.10.11.

a more sure word] That is, a most sure, or a very sure word. A comparative, for a superlative; as Acts. 25.10. 1 Cor. 13. 13. for the former vision being from God also, as the prophecies were, was in it selfe as sure as they. Or, more sure then those cunning fables, which many follow, v. 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long use, more settled in the hearts of the godly Jews, who believed all the prophets spake, to come from God, Joh. 5. 45. and 9. 29. Luke 24. 27. Act. 26.22, 23. and therefore might sooner perswade them, then the report of a voice from heaven, although that were sure also. Pauls doctrine was examined by the prophets, Act. 17.11.

of prophecy] Psal. 2.7. & 110.1.

untill the day dawn] The times of the law were like the night, wherein candles were lighted; the time of the Gospel like day-light, wherein the sun shines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the vision of Christ in heaven.

the day star] Christ, Revel. 2.28. & 22.16.

V. 20. *of any private interpretation*] Such as arise out of mans own brains, and not out of the Scripture it self. He condemns not one man, or few mens interpretation of a place of Scripture, differing from others; for Gods may at first reveal a truth by one or few men, which afterwards may be embraced by many.

V. 21. *For the prophecy came not*] It belongeth to God, the author of prophecy, to give the sense of it.

in old time] Or, *at any time*.

by the will of man] They would not prophesie when they would, or what they would, 2 Kings 4.27. & 21. 14. but when and what God would.

holy men of God] Or, *those holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Psal. 90.1. 1 Tim. 6.11. 2 Tim. 3.17.

as they were moved] Gr. *carried*. Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not err. God shewed them things above nature, and gave them a will to publish them, though sometimes they were unwilling to do it, Jer. 20.9.

CHAP. II.

Vers. 1. *But there were false prophets also*] Not true only, as Chap. 1.21. but some false teachers also.

among the people] The people of God.

false teachers among you] Acts 20. 29, 30. Jude v. 4. 1 Joh. 2. 18, 19. Among you Christians.

who privily shall bring in] Gr. *who shall bring in besides*. That is, besides mens expectation, or, besides the truth taught by godly teachers, and by themselves in part also, to countenance their errours.

damnable heresies] Gr. *heresies of destruction*. Wicked opinions, that ruine mens souls; or, dangerous schisms, that will rent the Church, and bring destruction on it, if it be not prevented, 1 Cor. 11. 18 19.

denying] By total apostacy, or evil life, unbeseeming the servants of Christ, Tit. 1.16. See more on Jude v. 4.

the Lord that bought them] That gave a price sufficient for them, even his own precious Blood, Acts 20.28. 1 Cor. 6.20. 1 Pet. 1.18, 19. Or, by whom they professed that they were redeemed: and therefore they should not have denyed him.

bring upon themselves swift destruction] They do so offend God by their sins, that they cannot be long out of hell, and perhaps suddenly taken away by some great judgment.

V. 2. *pernicious ways*] Or, lascivious ways, as some copies read. See Jude vers. 4. Gr. *their destructions*: that is, their doctrines, that bring destruction. 2 v. 1.

the way of truth] The true Christian religion revealed from heaven, which shews the way to true happinesse.

shall be evil spoken of] Rom. 2.24. 1 Tim. 6.1.

V. 3. *through covetousness*] See vers. 15.

with feigned words] See on Chap. 1.16.

make merchandise of you] See on Rev. 18.13.

whose judgment now of old time lingreth not] See on v. 1.

their damnation slumbereth not] See on Jude vers. 1.

V. 4. *For if God spared not the angels*, &c.] Look on Jude vers. 6.

V. 5. *And spared not the old world*] The world before the flood, or the ungodly men in it, as followeth in this verse. 1.

Noah the eighth person] Of them that were saved from the deluge: for, besides himself, his wife, his sons and their wives, escaped, Gen. 7.13. 1 Pet. 3.20.

a preacher of righteousnesse] A publisher of Gods just purpose to destroy the old world, and a perswader of them to repent and live righteously, that they might prevent so great a judgment, 1 Pet. 3. 19. or, a preacher of salvation to them, to be had by the righteousnesse of the Messias to come, 1 Pet. 4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickednesse, is store of it, James 3.6.

V. 6. *the cities of Sodom*, &c.] See on Jude v. 7.

into ashes] By fire from heaven, Gen. 19.24, 25, 29.

condemned them with an overthrow] Shewed, by destroying them so strangely from heaven, that he had passed sentence on them for their wickednesse, Gen. 18. 20, 21. & 19. 28.

an ensample] For those cities remain to this day buried in the dead sea, for terror to others.

V. 7. *And delivered*] So God sometimes is pleased to shew mercy to his, when he destroys others: as to Noah, vers. 5.

just Lot] Not that he had no sin in him, but because he endeavoured to keep all Gods commandments, Luke 1. 6.

vexed with the filthy conversation of the wicked] So Gods servants use to mourn for other mens sins, who mourn not for their own; Psal. 119. 136, 158.

V. 8. *in seeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily see such filthy actions, and hear such unclean speeches, as vexed him to the very heart; because he loved God, whose Name was dishonoured grievously, and law broken grosly by them.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v. 4, &c. then it appears, that he knows how to deliver good men, and punish bad ones, and will certainly do it.

out of temptations] Out of afflictions, which doth but try Gods people, though they destroy others, v. 5, 6, 7. Gen. 22. 6. 1 Cor. 10. 13. Heb. 4.15. James 1.2. 1 Pet. 1.6. Rev. 3.10.

to reserve the unjust] Vers. 4. Jude v. 6.

V. 10. *But chiefly them*] As being the greatest sinners, and misleaders of others.

that walk after the flesh] After the motions and lusts of their own corrupt nature, Rom. 8. 1, 4, 12, 13. but here more specially the flesh seems to imply such motions and lusts as tend to uncleanesse of life; as 1 Joh. 2.16. See further on Jude v. 7, 8, 18.

despise government] Or, *dominion*, Jude v. 8.

presumptuous are they] Or, *O presumptuous* persons! By way of admiration and exclamation.

to speak evil of dignities] Gr. *of glories*: That is, of princes, which shine most gloriously in the world. See Jude v. 8.

V. 11. *whereas Angels*] See on Jude v. 9.

railing accusation] Gr. *blasphemous judgment*.

against them] Some read, *against themselves*: To wit, the good angels against the bad.

V. 12. *But these*, &c.] Look on, Jude v. 10.

made to be taken] Appointed for a prey, and to destruction, Rom. 9.22. Alluding to such beasts as are kept, not for flight or delight, but to be hunted and destroyed.

in their own corruption] Which they have brought on themselves, or which naturally befalls them for their sinful courses, Gal. 6. 8. Or, which God hath appointed for them, Jude vers. 4.

V. 13. *to riot in the day-time*] Contrary to the course of many ungodly men, who dare not shew their sins in the light, Job. 3.20. Eph. 5.11, 12. 1 Thess. 5, 7. and to the profession of the Gospel, Rom. 13.13.

spots they are] Men grievously spotted and blemished. See further on Jude v. 12.

V. 14. *Having eyes full of adultery*] Gr. *of an adulteresse*, Mat. 5. 28. They were not given to riot and excesse onely, but to a lacivious and loose course of uncleannesse also. The eyes are mentioned, because they let in adulterous thoughts to the soul, Gen. 34.1, 2. 2 Sam. 11.2, 4. And they are said to be full of the adulteresse, as if they cared not to look on any other object.

unstable] Not well grounded, and therefore easie to be seduced, Chap. 16.17. Eph. 4 14. Heb. 13.9.

with covetous practices] Vers. 3, 15. Jude v. 11.

cursed children] Gr. *children of the curse*, Eph. 2.2, 3. 2 Thess. 2.3.

V. 15. *the way of Balaam*] See on Jude v. 11.

Bosor] Called Beor, Num. 22.5. and, by some small change of the Hebrew letters, Bosor here.

who loved the wages of unrighteousnesse] Num. 22.7, 13, 37. for he would have cursed the Israelites for those rewards, if God had not withheld him.

V. 16. *the madnesse*] His hot desire to go against the will of God for gain.

of the prophet] He is called a Soothsayer, Josh. 13.22. Num. 23.23. Such did sometimes, by gheese, hit upon things to come. Or, he is called a prophet, because sometimes he had revelations from the true God, Num. 23. & 24.

V. 17. *without water*, &c.] See on Jude v. 12.

the mist of darknesse, &c.] See on Jude v. 13.

V. 18. *great swelling words*] Look on Jude v. 16.

allure] With fair promises, as men lay baits for fishes.

those that were clean escaped] Gr. *indeed escaped*. They fought to seduce true Christians, but could not, Matth. 24.24. Or, *a little escaped*. Such as professed the true religion, having left idolatry, and lived without scandal. Or, *a while escaped*. Seemed to have done so, by embracing the true religion for a time; but soon after shewed they had not done it, by returning to courses contrary thereunto, 1 Joh. 2.18, 19.

V. 19. *they promise them liberty*] Under pretence of liberty, they draw them to licentiousnesse and loosenesse of life, 1 Pet. 2. 16. Jude v. 4.

the servants of corruption] Chap. 1.4. Rom. 6.18, 19.

is he brought in bondage] For prisoners were ever the conquerours slaves.

V. 20. *after they have escaped*] Gr. *fled from*, as vers. 18. Chap. 1.4.

the pollutions of the world] Such sinfull courses, as worldly men are wont to defile themselves withal, Jam. 1.27.

knowledge] Gr. *acknowledgment*. Not knowing him onely, but professing him also. See Joh. 12.42.

the latter end is worse with them then the beginning] Matth. 12.45. because they sin out of knowledg now, and against former acknowledgment, who sinned out of ignorance before, Luke 12.47, 48. James 4.17.

V. 21. *it had been better for them*] That is, lesse evil. They had sinned lesse, and should have been punished lesse. For neither the state of ignorant ones or backsliders is good; but the former is lesse dangerous then the latter.

the way of righteousnesse] Vers. 2, 15.

from the holy commandment] Chap. 3.2. Given by an holy God, and requiring holinesse in us.

V. 22. *proverb*] See on Prov. 1.1.

The dog is turned, &c.] Prov. 26.11. They are as abominable in Gods sight, as such creatures here mentioned are offensive to mans sight. The words seem to have been the verses of some ancient poet, that were grown usual in common speech in those times.

CHAP. III.

Vers. 1. *Unto you*] *Scattered strangers*, 1 Pet. 1.1. For it is a second epistle to the same persons.

your pure minds] Or, *your sincere minds*, as Phil. 1.10. That appear right, being judged by the light of the sun, as men trie cloth, and eagles their young ones.

by way of remembrance] Chap. 1.12, 13, 14, 15.

V. 2. *That ye may be mindful*] Chap. 1.12, &c. Phil. 3.1.

holy prophets] Chap. 1.21.

the apostles] Jude v. 17.

V. 3. *Knowing this first*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Chap. 2.21.

that there shall come] Of themselves; not sent by God.

in the last dayes] That is, in the latter, or following dayes; as the word is used, Gen. 49.1. Deut. 4.30. & Dan. 2.28. where *in the last dayes*, is expounded *hereafter*, v. 29. So are the times of the Gospel called by the prophets, Isai. 2. 2. Mic. 4. 1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or lesser measure: for he warns those that then lived, as well as others in after-ages, to take heed of such scoffers: and such then began to arise in the Church, Acts 20.29, 30. 1 John 2.18.

scoffers] Jude verse 18.

walking after their own lusts] Chap. 2. 10. Jude ver. 18. After such desires as they had by nature, not according to grace, Rom. 8.1.

V. 4. *where is the promise*] It is vanished; it no where appeares; there is no such thing; it will never come to passe, Jer. 5.12, 13.

of his coming] To judgement, which ye presse so much, to keep men in awe.

the fathers] The first men known, from whom the rest proceeded; and such Patriarchs and prophets as foretold, believed and expected this coming of Christ, Jude v. 14.

fell asleep] Died, John 11.11, 13, 14. Acts 7.60. 1 Cor. 11.30. 1 Thess. 4.15.

all things continue, &c.] And so it is likely they will continue still, and the world will have no end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they observe not the things written in Scripture of the end of the world, and day of judgement; else they would not be ignorant of these things. Or, they wilfully neglect to consider, that the earth was made by Gods power onely, and the heavens also; and that the world suffered much alteration in the flood, and so may be destroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

standing out of the water, and in the water] Or, *consisting*, or, *subsisting*. Gr. *standing together*; so as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen. 1.2, 9. Or, *standing out of the water, and by the water*. For God hath made the earth so high, that the sea cannot overflow it, though it girt it about. Psal. 24.2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it.

V. 7. *which are now*] Which we see remaining at this time.

by the same word] Or, *by his word*, as some copies read it; that is, by Gods word, v. 5. Heb. 1.3.

reserved, &c.] Chap. 2.5, 17. Jude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom. 11.25. 1 Cor. 10.1. 1 Thess. 4.13.

one day is with the Lord as a thousand years] God doth not measure time, as we do: but unto him, in regard of his eternity and omnisience, comprehending all things past, present and future; those periods of time, that seem so long unto us, are but as a moment, Psal. 90.4.

V. 9. *The Lord is not slack concerning his promise*] Or, *The Lord of the promise is not slack*. He that made it, will perform it in due time. They are not slack, that are long ere they come; but they that come not at their date and appointed time. God puts not off his coming one hour beyond the set time, Hebr. 10. 37.

is long-suffering to us-ward] Who are beloved, v. 8. and not in the number of those scoffers, v. 3. or, towards mankinde, of which number we also are.

not willing that any should perish] Any of his elect. He staves till they all be brought in by repentance, and faith in Christ. Nor any at all, by his directing and approving will, Ezek. 33. 11.

but that all should come to repentance] All his elect, as before. Or, some of all sorts of men; high and low, wise and foolish, Jews and Gentiles. So the word *all*, is used, Matth. 4.23. Or, he speaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to dispose of as he pleaseth. But the day of judgement is called his, in a peculiar manner, 1 Cor. 5. 5. 2 Cor. 1. 14. because Christ the Lord will then visibly judge all the world, Acts 17. 31. Rom. 2.16.

will come as a thief in the night] Matth. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5.2. Revel. 16. 15. As a thief comes suddenly and unexspectedly, so will Christ come to judgement. No man can conjecture when that day will be, Matth. 24.36.

the heavens shall passe away with a great noise] Like as a whirlwind or tempest comes roaring, and carries all before it; so shall the starre skie passe away, Matth. 24.29. Not by being destroyed utterly, but being turned into a new form, vers. 13. Psal. 102.26. Rom. 8.21.

and the elements] The air and water betwixt the heaven and earth.

the earth also] Either the earth is not included under the word *elements* before; or it is particularly named, because in it the burning will most visibly appear.

and the works that are therein] The works of God made at first, by creation, or produced daily by nature; or the works of men, made by art, as houses, ships, &c.

V. 11. *Seeing then that all these things*, &c.] If heaven and earth must be so wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be! Or, seeing such a fearful appearance of judgement shall then be.

What manner of persons ought ye to be] That is, how great a degree of godlinesse should we labour to attain. So the word is used, Matth. 8.27. Mark 13.1. Luke 1.29. & 7.39. 1 Joh. 3.1.

in all holy conversation, and godlinesse] Gr. *conversations, and godlinesses*: That is, in all manner of good duties towards man, and God, Acts 24.16.

V. 12. *Hasting unto the coming*] Or, *Hastening the coming*. Not onely expecting it, or looking for it, as Luke 12. 43. Matth. 24. 42. but also, as it were, going forth to meet Christ with burning lamps, Matth. 25. 1. So servants that desire their masters return, get all things ready to entertain him, against he comes. And so should we prepare our selves for Christs coming, by fitting our selves for it, more then seeking after worldly things. He hastes, that followeth one thing to finish it, and is not so distracted as to begin many things, and end none. The one thing needful for us, Luke 10.42. is to fit our selves for Christs coming.

of the day of God] Or, *of that day of God*, mentioned, ver. 10.

wherein the heavens, &c.] See on v. 10.

V. 13. *Nevertheless*] We must not be discouraged, because these heavens and this earth passe away; for we look for new, and better ones.

according to his promise] Isai. 65.17. & 66.22.

look for new heavens] Not others for substance, but renewed in qualities. See on v. 10.

and a new earth] An earth shining with new brightnesse and glory, being somwhat proportionable to the Saints, to delight their eyes and minds, Rom.8.21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteousnes] That is, righteous men onely; whereas in this world dwell many sinners, which then shall be all in hell. So righteousnesse is taken, Isai. 1. 21. Or, the whole verse may be thus read; *Nevertheless we, in whom dwelleth righteousnes, look for new heavens, and a new earth, according to this promise.* That is, we that are justified by faith in Christ, and sanctified by his Spirit, expect eternal happinesse in another world, when this world shall be at an end.

V. 14. *in peace*] Reconciled to God by Christ, Coloss. 1.20. Rom 5.1. Or, in peace of minde and conscience, nor troubled nor affrighted.

without spot and blamelesse] Eph.5.27. Jude v. 24 Col. 1.22.

V. 15. *account that the long suffering of the Lord is salvation*] Think not that God doth put off his coming, but of slacknesse, as some suppose, v. 9. nor to do hurt to men; but for the good of his, and to further their salvation. Gods patience furthers our salvation much, by affording time of repentance, and of the use of the means, Rom.2.4.

our beloved brother Paul] Our brother in office, and dear fellow-apostle.

according to the wisedom given unto him] From above, whereby he was fitted to be an apostle, Gal.1.11,12.

hath written unto you] Such as take it to be written to the Christian Gentiles dwelling in those places mentioned, 1 Pet. 1. 1. (for both epistles were written to the same persons, as ver. 1. of this Chapter) conceive the epistle here mentioned to be that to the Romanes, because, Rom.2.4,5. is to this purpose. Others, who think Peter wrote now to the Jews (as James did, Jam. 1. 1.) because he calls them scattered strangers; and the Christians that dwelt in the places mentioned, 1 Pet. 1. 1. were natural inhabitants there; think he means the epistle to the Hebrews, or to the Galatians there named, or to the Ephesians, or Colossians, which were in Asia, there mentioned.

V. 16. *In all his epistles*] In all his other epistles, Mat.16.14.

of these things] Of the end of the world, the day of judgment, and the right use of Gods patience.

in which] In which epistles. Or, *among which things*, as the Greek copies run. Among the things spoken by him of this subject.

are some things] Some things of this matter, not all things spoken of it, much less all other Scriptures, are difficult. Things needful to salvation are plain, else how should plain men find the way to heaven?

hard to be understood] Because of the height of the matter, and of some particular expressions.

which they that are unlearned and unstable] The Scriptures then are not dangerous for private men to use, if by often reading them they get knowledge, and bring settled minds with them. The cause of hurt by them, is not in the difficulty of them, but in mens unlearned and unstable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, Joh.7.17. Psal. 25. 14.

wrest] By misinterpreting, and drawing them violently from the true sense to a false one, to uphold their errours.

as they do also to the other Scriptures] Written by the other apostles or prophets. They serve them all alike: whereby it appears, that the fault is not in the Scripture, but in themselves.

unto their own destruction] Clean contrary to the end for which they were written, which is salvation, Joh.21.31.

V. 17. *Seeing ye know these things before*] Out of the doctrine of the other apostles, and by my putting you in minde of them in this epistle, vers. 1, 2. and therefore being so forewarned of them, ought the better to be forearmed against them.

beware] He doth not say, Read no Scripture, because some places are hard; or, Believe the Churches interpretation. He rather warns them to take heed of seducers, and such a misinterpreted the Scriptures; and expects they should read them diligently, that they might grow in knowledge, ver. 18. In vain had he written this epistle to private men, for a memorial when he should be dead, Chap. 1. 1,2. and called upon them to be mindful of the doctrine of the prophets and apostles, who were dead, ver. 2. and Jude also in his epistle, if they ought not to read the Scriptures. The Israelites, who had far lesse knowledge then Christians have now, are blamed for not doing it, Hos.8.12. and the Jews exhorted to do it, Joh.5.39.

ye also being led away] Or, *ye being led away* with others.

with the error of the wicked] Chap. 2.1,2, 18. Or, with that particular errour of not believing Christs coming, v. 3,4.

fall from your own stedfastnesse] And so become unstable, as those perverters of Scripture, v. 16. and so be unsetled.

V. 18. *grow in grace*] Get more sense of Gods favour daily. Or, seek to encrease the graces of his Spirit in you, ch. 1.5,8,10.

and in the knowledge] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the papists boast of, more than the Jews did of Moses, by whose testimony our Saviour confutes them, Joh.5.45.

of our Lord and Saviour Jesus Christ] Chap. 2. 1. Jude v. 25. Revel.1.1.

To him be glory] Jude.v.25.

both now and for ever] Gr. *both now, and to the day of eternity*; That is, to eternity, without end; as Math.6.13.

Amen] See on Math.6.13. Jude v. 25. Rev. 22. 21.

ANNOTATIONS
On the first Epistle of S. *JOHN*.

The Argument.

The beloved Apostle John *living longer then the rest of the Apostles, and observing the decay of Truth, Godlinesse, and Charity, in many Christians, writes this Epistle as a salve for the sores of the Church. He intervenes Truth of Doctrine, with Godlinesse of life, and love of the Brethren throughout the Epistle. Fit subjects for him to write of, who was an Apostle, and eminent for Piety, and chiefly beloved by Christ himself. Great reason therefore, that all Christians should hearken to him in all these things.*

This Epistle is called general, because it is not directed to any particular persons, as the second and third are: The one to a singular woman, the elder Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increase in Faith, Piety, and Charity.* Amen.

CHAP. I.

Vers. 1. THat which was from the beginning] From the beginning of the world. An allusion to Gen. 1. 1. Joh. 1. 1. Prov. 8. 22. Christ is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture, speaking of him which is from eternity, useth this phrase, *from the beginning*, to descend to our capacity, who are not able to comprehend any thing before the beginning of the world, Math.25.34.

which we] We apostles, chosen witnesses to publish these things Acts 1. 8. and 10. 41.

have heard] The truth of these things was confirmed to them by three senses; hearing, seeing, handling; the latter still surer then the former. He doth not say, Which we have read, to wit, in the prophets: neither doth man, what they had heard of the Pharisees, expounding the prophets: But from John the Baptist, Joh. 1. 36,37,40. from Christ himself, in his sermons, as the Samaritanes did, Joh. 4. 42. For, as he was true God, so was he true man also; and in his humane nature, testified of his divine. Yea, they heard God the Father from heaven testifie of him also, Math. 17. 5. 2 Pet. 1. 17,18.

which we have seen] We saw him in his humane nature, and saw his miracles, Luke 1. 2. 2 Pet.1.16. Eye-witnesses are more worthy of credit then ear-witnesses, Acts 4. 20. Joh. 3. 11. and 15. 27. Acts 1.21,22. & 10. 40,41. This proves Christ to be true

true man, as his being from the beginning sets out his Deity.

with our eyes] So men use to speak of things most certain, yet not so well known to their hearers, Job 19. 27. And so of the ears, Psal. 44. 1. Some restrain it to the vision in the mount, where they saw Christs glory: but it may be understood of all visible declarations of the truth of Christs humane nature to them, by his eating, drinking, &c. and of his divine, by working miracles in their sight, Joh. 1.14. 1 Tim.3.16.

which we have looked upon] Wilfully and deliberately: for we see many things we do not regard, not fasten our eyes on them. We looked upon him, as men look on rare sights in a theatre, diligently, clearly, cheerfully. 1 Cor.4.9. 1 Pet.1.12.

our hands] Touching is the surest sense: for eyes and ears may sooner be deceived, in bodily substances, then hands, Luke 24. 39. Joh.20.25.

have handled] Gr. *touched*: As musicians touch their stringed-instruments. They touched him both before his resurrection, Matth.14.31. and after it, Joh.20.27.

of the word] Of Christs humane nature, who is also the word of God, Joh.1.1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifest to others.

of life] Who is a living word himself, and gives both natural and spiritual life to others, Joh.1.4. & 5.26. Chap.5.11.

V. 2. *For the life*] See on v. 1.

was manifested] Before, it lay hid in it self; now it was manifested by incarnation, Joh.1.4. 1 Tim. 3. 16. and by miracles, which none else did, Joh.3.2. & 7.31,46. & 11. 47. & 12. 37. & 15. 24.

we have seen it] This is repeated, for more assurance, that none need doubt of it.

and bear witness] For the glory of Christ. See on v. 1.

and shew unto you] For your good. We could never have found it out your selves, if God had not revealed it to us, and we taught it you, Rom.10.14.

which was with the Father] Joh.1.1,2. The word imports, nearness, with some distinction: therefore also he is said to be in the Father, Joh. 14. 10, 11. Christ is one God with the Father, yet a distinct person from him: and he was with him invisible altogether, till he was incarnate.

was manifested unto us] Joh.1.14.

V. 3. *That which we have seen*] This is the third time repeated, to put it out of all question.

that ye also] Who did not see, hear nor handle the word of life, as we did, vers. 1. So that he wrote this epistle not to get ought from them, but to do good to them, that they might have a share with him in spiritual comforts, 2 Cor.12.14.

May have fellowship] That being united by faith with Christ, and with his members, ye may partake of his graces, and spiritual life from him; and by him be united to God the Father, and have communion with him, Joh.17.21. Heb.3.14.

with us] Apostles, whom ye think happy, 2 Cor.1 21.

and truly, &c.] And not with us only, but with God and Christ also, which is a greater preeminence.

V. 4. *These things write we unto you*] He doth not say, We preach them, but, We write them; to shew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in heaven.

that your joy may be full] That by encrease of your faith, 2 Joh. v. 12. ye may have peace of conscience, and joy of the Holy Ghost, in so great a measure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom. 5. 1, 2. 1 Pet.1.6. Thus John, the beloved disciple of Christ, imitates his master in the very phrase it self. See Joh.15.11. & 17. 13.

V. 5. *This then is the message*] The sum of the Gospel, is communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him*. Not, concerning him, by some other, as Joh. 1. 15. We heard it from Christ, vers.3. who testifies concerning his Father, as follows in this verse.

that God is light] Full of wisdom and holinesse, Jam.1.17.

in him is no darknes at all] No ignorance nor sin.

V. 6. *If we say*] In heart, as Psal.14.1. Or, profess it in word.

and walk in darknes[5]] He doth not say, And have walked in darknesse; for all have done so, before regeneration: but, If we walk in darknesse, Eph. 5. 8 Walking sets not out any one action, but the continued course of life, Psal. 119. 1. and 128. 1. To walk in darknesse, is to be conversant in ignorance and sinne.

we lye] In saying so: for, what fellowship hath light with darknes? 2 Cor.6. 14.

do not the truth] Walk not according to Gods word, Joh. 3. 21. Or, *deal not truely*, that is, sincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wise and holy way, till we come to perfection.

as he is in the light] He possesseth the fulnesse of wisdom and holinesse from eternity, 1 Tim. 1. 18.

we have fellowship one with another] We with God, and God with us. Or, we Christians one with another.

the blood of Jesus Christ] Left any should despair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Christs blood will purge away our failings.

his Son] This shews the great price of his blood, as being the blood of the Son of God; yea, of God himself, Acts 20. 28.

cleanseth us from all sin] Tit. 2. 14. That is, from the guilt of all sin: for it but one sin be left unpardoned, that were sufficient to condemn us. It cleanseth also from the filth and stain of sin, Heb.19.14. 1 Pet.1.2. Rev.1.5,6.

V. 8. *If we say*] As before he did discourage fearful ones; so now he labours to cast down proud persons, that think they have no sin, nor need of Christs blood. He saith not, If thou say, as if he spake to some particular person only; nor, If ye say, as if he intended ordinary Christians alone; but, If we, apostles, or whatever we be, say so: to shew, that all are sinners, Jam. 3. 1.

that we have no sin] Contrary to 1 King. 8. 46. 2 Chron. 6. 36. Prov.20.9. And he doth not say, We have not had sin formerly, but we have not at present, even when we are in state of grace, Rom.7.17,20,23.

the truth is not in us] We are not sincere: or, we believe not Gods word, v. 6, 10. Joh. 17. 17 It is not then modesty onely that makes the best men to confesse their sins; but the truth compels them to do it.

V. 9. *he is faithful and just*] A great comfort. If we could conceive God not to be so merciful as to forgive our sins, doubtlesse he will be faithful and just to perform his promise, and not to require that again of us, which Christ hath discharged by shedding his blood for us, Rom.3.25. Isa.53.7.

V. 10. *we make him a liar*] As much as in us lyes. See the like, Matth.5.28. A man commits adultery in his heart with a woman, yet he is not defiled: So on the contrary, by believing, we seal to Gods truth, John 3.33. We do then not onely deceive our selves, when we deny our sins, ver. 8. but also by consequence charge God with falshood, who hath often said, that all men are sinners, Rom.3.10,23. & 5.12. and teacheth us to ask pardon, Matth. 6. 12. and sent his Son to dye for our sins, Chap.2.2. & 3.16.

his word is not in us] Christ: or, the written word hath no place in us, John. 8. 37.

CHAP. II.

Vers. 1. MY little children] He sheweth the abundance of his love, by using this word eight times, at least, in this Epistle. Hereby he intimates, that the counsel given them is such as comes from a paternal affection, seeking their good. The lesse the children are, the more delight parents take in them, and pity them the more, because they are the lesse able to help themselves. Now he might call them, *Little children*, not onely in regard of conversion, as Gal.4.19. but also in regard of his own age. So a John 1. He may call himself Elder, in that respect, Phil. ver.9.

that ye sin not] Left any man should say, If God will forgive, let us sin the more; he adds, I write this, that ye may not sin, Rom.6.1.

and if any man sin] Or, *yet if any man sin*. So the same particle is used, Luke 3. 20. If any man offend out of infirmity, or being overcome by some strong temptation, who intended not to sin, Rom.7.15,19. Gal.6.1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or seek him with great costs for we have him already. It is a great comfort, to a man accused, to have a good advocate. We have an excellent one.

with the Father] Heb.9.24. Rom.8.34. We shall speed well, for God is the Father of our Advocate, and our Father in him.

Jesus Christ] See on Matth.1.1. He names him, that the sick souls might not be distracted, not knowing what Physician to go to, Acts 4.10,11,12.

the righteous] One that needed not to dye for his own sins, nor plead for the remission of them; and therefore dyed and pleads for us, Heb.7.26,27. 1 Pet.3.18. Acts 3.14. & 22.14.

V. 2. *And he*] Or, *For he*; as the word is used, Luke 6. 32. He dyed for our sins, therefore he will plead for us, Rom. 8. 34. else should he lose the fruit of his death, if we should perish.

the propitiation] The propitiatory-sacrifice, Rom.3.25.

for our sins] He doth not profit himself onely (in the exaltation of his humane nature, by his obedience to the death, Ph.1.2.8,9.) as other men may do, Job 35.8. Ez. 18.14.16. but saves us from our sins, Matth.1.21.

and not for ours onely] Who believe already; or, who are alive now

now: or, of us Jews, who were Gods peculiar people before.

for the sins of the whole world] Of all believers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and found knowledge of him, John 1.18. & 17.3. Or, we acknowledg him really for our Saviour, P.al.1.6. Matth.25.12.

if we keep his commandments] Many boast that they know Christ to be a propitiation for their sins, and therefore they need not forbear sin, or obey Gods Law: but such know not Christ in their comfort. By keeping, is meant, a fedulous study, and serious endeavour of walking in an holy course of life, according to all the commandments of God, and a conscionable care of observing each one, as well as any other, Luke 1.6. Jam. 2.8,9,10. Psal.119.6.

V. 4. *and the truth is not in him*] See on Chap.1.8.

V. 5. *the love of God perfected*] See on Chap.4.12.

V. 6. *even as he walked*] Then, like a servant, he shall wear his masters livery, 1 Cor.11.1. Ephes.5.1,2.

V. 7. *which ye had from the beginning*] Taught by Christ and his Apostles, at the beginning of the preaching of the Gospel. So that this is not the first time of the publishing of it. Or, taught from the beginning of the world, and recorded in the old Testament.

V. 8. *a new commandment*] John 13.34. Whereas it might seem, by disuse, to be out of date, and buried in legal ceremonies; or abrogated, as some other things used in the old Testament were; it is renewed in the New Testament, and explained more fully. Or, it is called new, because we have daily new occasions of exercising our charity. Or, new, in regard of the manner of propounding (though old, for matter and substance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Christ, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exercised love to us in the highest degree, in dying for us, John 15.13. In you, who must use charity towards others.

because] Or, *that*.

the darkenesse is past] Shadows, figures, Col.2.17. or state of ignorance and sin, wherein formerly ye lived, Rom.13.12. Eph. 5.8. 2 Pet.1.19.

the true light now shineth] Christ, who is the light it self, not enlightned by others, but enlightning others, John 1.8,9. shineth in the Gospel, or in your hearts, 2 Cor.4.6. Or, ye have right knowledge and true holinesse within you.

V. 9. *He that saith*] See on Chap.1.6,8.

V. 10. *no occasion of stumbling*] Gr. *no scandal*.

V. 11. *is in darkenesse*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkenesse] Liveth foolishly and ungodlily.

V. 12. *Little children*] See on ver.1.

because your sins are forgiven you] Because ye are reconciled to God, though ye be not so wise and strong as other Christians of longer standing, and further growth, 1 Cor.3.1. This is added, for the comfort of weak Christians, lest they should think the sins of strong ones onely to be forgiven, and not their.

for his Names sake] Acts 4.12. & 10.43.

V. 13. *Ye have known him that was from the beginning*] Christ, John 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Christ in a greater measure then other Christians.

because ye have overcome the wicked one] The Devil, Matth.6. 13. Rom.16.20. As old men are noted for wisdome, so young men for strength, and ability to conquer. Strong Christians get more victories over Satan then weak ones. The Devil layes most snares for young men, as for them that are most prone to sin, and may serve him longest. But these young men have overcome him.

because ye have known the Father] Nothing is more needfull for children, then to have a father, whom they may repair to in their wants, and that may take care for them. These had found out God for their Father.

V. 14. *And the word of God abideth in you*] 2 Joh.ver.2. Hence is your power to overcome Satan, Ephes.6.17. not from bodily strength, or natural boldnesse.

V. 15. *the world*] The things that are pleasing in it to mans corrupt nature, and so far forth as they are such.

the love of the Father is not in him] He loveth not God, Jam. 4.4.

V.16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the lust of the flesh] Desire of pleasures, or wantonnesse.

V. 15. *the world*] The things that are pleasing in it to mans corrupt nature, and so far forth as they are such.

the lust of the eyes] Desire of riches, or covetousnesse, Eccles.5.11.

the pride of life] Longing for worldly honours, which are most regarded in this life, John 12.42,43. and it shewes it self in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and so the same word is translated, chap.3. 17. for riches puffmen up, Psal.73.5,6,&c. 1 Tim.6.17.

V. 17. *the world passeth away*] Men would always abide in places they love, and enjoy pleasures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29,&c.

the lust thereof] Those things in the world that are lusted after; as ver.16. So hope, is put for the thing hoped for, Rom. 8.24. Col.1.5. And faith, for the thing believed, Jude ver.3.

V. 18. *Little children*] See ver.1.

it is the last time] Gr. *hour*. The beginning of the last age of the world, Heb.1.2. therefore love not the world, because ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be understood of the neernesse of the end of the world, or of our leaving of the world by death; or, as others think, of the destruction of Jerusalem, before which false christs came, and at which time the Jews were deprived of their pleasures, wealth and honours. It may also signifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichrist shall come] Ye have heard of a noted antichrist, 2 Thess.2.3,&c. He is not yet come, but there are divers fore-runners of him come into the world, Act.20.29, 30. 1 Tim.4.1,&c.

there are many antichrists] Many false or pretended christs, such as in likelihood Judas and Theudas were, Acts 5.36, 37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, heretickes also, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the last time] Because our Saviour foretold, that, towards the later end of times, many such should come, Matth.24.11,24.

V. 19. *They*] Those antichrists, vers.18. Jude ver.19.

went out from us] Either from the body of Gods people, the Jews; or from the society of professed Christians.

but they were not of us] Of us true believers, who cannot fall away, Matth.24.24. John 6.37. & 10.28,29. Rom. 8.28,29,38, 39. 2 Tim.2.9. Marvel not, nor be not troubled, that many forsake Gods Church. If they had been found members, they would never have done so. They were in the Church in body onely, not in spirit; and the Church loseth nothing by their departure, as corn loseth nothing when the chaffe is gone (but is the purer) nor the body, when bad humours are worn away.

that they might be made manifest] 1 Cor.11.19.

that they were not all of us] That none of them were of us. An Hebrew phrase, as Psal.143.2. Chap.3.15. Or, that it might be made manifest in them, that all were not of us, that seemed to be so by their conversing with us.

V. 20. *But ye have an unction*] Ye need not fear seducing: Gods Word and Spirit will safeguard you from false teachers. The Spirit of God, that anointed Christ for a King and a Priest, hath also anointed you to be such, spiritually, Rev.1.6. that ye may be able to guide and defend your selves against false teachers. Oyl was used in consecration, Exod. 30. 25. Thereby are signified the gifts of the Holy Ghost, bestowed on believers, whereby they are consecrated to God, Psal.45.7. Heb.1.9.

from the holy One] From Christ, in whom the graces of Gods Spirit are, as in a spring, to be communicated to us, Dan. 9.24. Luke 1. 35. John 1. 16. & 3.34. Psal.133.2. Isai.61.1.

ye know all things] That are needful for you to know, to preserve you from being seduced by these false teachers, Matth.24. 24. or, that are necessary to guide you to heaven. See the like phrase, Col.3.20. For no man knows all things simply; that is Gods prerogative, Joh. 21. 17. not anything so perfectly, as they shall do in heaven, 1 Cor.13.9,10,12.

V. 21. *I have not written unto you, because ye know not the truth*] I write not unto you to acquaint you with any new doctrine, v. 7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet.1.12.

no lye is of the truth] And that ye may be the better able thereby to discover the false doctrines of these seducers, considering how they swerve from it.

V. 22. *Who is a lyer, but he that denyeth that Jesus is the Christ?*] What untruth can be more palpable, or more pernicious then this, that opposeth a truth that hath so pregnant and so plentifull evidences, and is the main scope of the whole Gospel, John 20.31.

He is antichrist, that denyeth the Father, and the Son] The very word *antichrist*, doth signifie a direct opposition to Christ, and that as he is the Son of God, Father: whereupon it followeth, by just consequence, that the denyal of the Son, is the denyal of the Father: and this is a just character of antichrist.

V. 23. *Whosoever denyeth the Son*, &c.] The Jews thought it a wrong to God, to confesse that he had a Son. False teachers arose then, who taught, that it was injurious to God to make Christ equal to him. Both thought it sufficient to acknowledge the Father onely to be God. John shews, that it is an injury to the Father, to deny equall honour to his Son, John 5.23.

V. 24. *whichye have heard from the beginning*] See on vers.7. When once we doubt of things taught in the Scripture, we soon are seduced.

ye also shall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the constant profession of the truth?

V. 25. *And this is the promise*] What greater profit is there to see before us, then eternal life?

V. 26. *These things have I written*, &c.] I have done my part to warn you of these seducers; if ye be drawn away by them, it is your fault, Ezek.33.9. Acts 20.26,27,30.

V. 27. *But the anointing*] See on ver.20.

abideth in you] Remaineth with you, to teach you on all occasions, though other teachers should fail.

ye need not that any man teach you] The true grounds of religion. Ye need onely to persevere in the profession of them. Or, that I should take much pains to inform you in the truth, as ver.21.

of all things] See on vers.20.

ye shall abide] Or, ye will abide. I am so perswaded of you.

in him] In Christ, the holy One, vers.20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 8. *when he shall appear*] In judgment, Col.3.4.

V. 29. *that he is righteous* Christ, of whom he spake last: or, God the Father, of whom we are new born.

ye know] Or, *knowye*.

doth righteousnesse] Liveth righteously, 1 John 3.7.

is born of him] Sheweth the truth of his regeneration, according to Gods image, by his godly life, Eph.4.24. 1 John 3.7.

CHAP. III.

Vers.1. BEhold] Take notice of it, as of a certain truth, and a great privilege, John 1.12.

what manner of love] And how great, Matth.8.27.

that we should be called the Sons of God] Both be so, and also acknowledged, Matth.5.9.

the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15.21,24. & 16.3.

V. 2. *now are we the Sons of God*] John 1.12,13. For we have received the Spirit of adoption here, Rom.8.15. Gal.4.5. and so have right to glory, as Gods children.

and it doth not yet appear] Or, *but it doth not yet appear*; as Mat.11.19. It hath not yet been made manifest.

what we shall be] How glorious we shall be.

We know] Or, *yet we know*. See on Chap.2.1.

he shall appear] See on Chap.2.28. Or, *it shall appear*; as in this verse before.

we shall be like him] Col.3.4. Phil.3.21.

for we shall see him] And therefore must be made like him; else are we not fit to live ever in his presence, which is called seeing of God, Matth.5.8. Heb.12.14.

as he is] As he is, now, in glory, not as he was, in the form of a servant, John 17.24. Phil.2.7,9. & 3.21.

V. 3. *every man that hath this hope*] All that look for salvation by Christ, besides the righteousnesse imputed by God, seek to be inherently holy.

in him] Or, *on him*. On Christ.

purifieth him self] Matth.5.8. Heb.12.14.

V. 4. *whosoever committeth sin*] Good men must not flatter themselves in their sins, nor give way to their infirmities, as if they were no sins; for they are breaches of Gods law.

transgresseth also the law] It condemns their opinion, who think, that such as are freed from the curse of the law by faith in Christ, are not subject to the command of it, 2 Pet.2.19. Jude vers.14.

sin is the transgression of the law] For, where there is no law, there is no transgression, Rom.4.15. & 5.13. And these two are convertible: for every transgression is a sin, and every sin is a transgression.

V. 5. *He was manifested*] Christ took our nature on him, 1 Tim.3.16. Chap.1.2.

to take away our sins] The guilt of them, by his blood, chap.1. 7. Rev.1.5. The filth of them, by his Spirit, 1 Cor.6.11.

and in him is no sin] Who neither did sin, nor had sin, 2 Cor. 5.21. Heb. 7.26. and 4.15. We must not continue in sin, because Christ came to take sin away, and had no sin in himself. Or, for those two reasons, we must not despair of pardon of sin.

V. 6. *Whosoever abideth in him*] John 15.4,5.

sinneth not] Doth, nor practiseth sin, as ver.8,9. John 8.24. Maketh it not his trade. He sinneth not out of malice, or, liveth not in a course of known sin.

hath not seen him] Had never any true sight of him, much Jesse was ever thoroughly acquainted with him, Matth.7.23. Joh. 10.14.

V. 7. *Little children*] See on Chap.2.1.

he that doth righteousnesse] Not that heareth or talketh of it onely.

is righteous] Doth thew that he is so, Chap.2.29.

as he is righteous] Like him, as Lev.11.44. 1 Pet.1.16. Mat. 5.48. not equal to him, as 1 Sam.2.2.

V. 8. *He that committeth sin*] With plotting beforehand, and delight in it, Rom.13.14. and practising it, as vers.6.

is of the devil] John 8.44. Acts 13.10.

the devil sinneth] Continueth sinning still.

from the beginning] Of the creation, or, of sin; for he was the first sinner, John 8.44.

the Son of God was manifested] See on vers. 5.

that he might destroy] Gr. *dissolve*. For many things are destroyed by dissolution.

the works of the devil] Our sins, as vers.5. and the power the devil hath over us, by occasion of them, 2 Tim.2.26.

V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap.5.1.

doth not commit sin] See on vers.6.

for his seed] The graces of the Holy Ghost, by whose power he was regenerate.

remaineth in him] Holinesse, planted in him by God, keeps him from sinful courses, and, like good seed, makes him bring forth good fruit; whereas before, like ground not sown, he brought forth nothing but the weeds of sin.

cannot sin] See vers.6.

V. 10. *whosoever doeth not righteousnesse*] Purity of life, and charity, are two sure signs of a child of God.

V. 11. *message*] Or, *commandment*.

from the beginning] See on Chap.2.7.

one another] Not our kindred onely, but others also, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, nor that we should do as Cain.

of that wicked one] The devil, the first murderer, Chap.2.14. Joh.8.44.

and slew his brother] Gen.4.8.

because his own works were evil, and his brothers righteous] Out of mere envy, and malice proceeding from it, Psal.38.20.

V. 13. *Marvel not, if the world hate you*] Because the same spirit of envy that was in Cain, and the same occasions, are still in the world, Gen.3.15. John 15.18,19.

V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap.5.13.

that we have passed] Already, and are in the state of grace and life.

from death unto life] Out of the state of nature, which leads to hell, into the state of grace, which tends to heaven, John 5. 24. Chap.4.7.

because we love the brethren] This is not the cause of our passing from death to life; but the cause of our knowledg thereof, or the mark whereby we know it; as Luke 7.47.

V. 15. *Whosoever hateth his brother, is a murderer*] For he standeth guilty of transgressing the sixth commandement, Matth.5.22.

no murderer hath eternal life] Gal.5.21. Rev.21.8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh. 15.13. Rom.5.8. Chap.4.9.

because he laid down his life] Because Christ dyed for us, Joh. 10.15. He thewed love to us, in his incarnation; but most of all, in laying down his life willingly for us, John 10.17. He needed not to have done it.

for us] Whom he had no need of, nor no cause given to love; but much cause to hate, Rom.5.8,9.

V. 17. *whosoever hath this world's good*] That is, things needful for preserving life. So Mark 12.44. Luke 8.43. & 15.12. & 21.4.

his brother] His neighbour, especially a believer, Gal. 6. 10. whom he ought to relieve, because they are brethren.

shutteth up his bowels] Sheweth, by not relieving him, that he is not at all moved with any pity of his wants, or compassion of him, Lam.2.11. Luke 1.78. Philip.2.8. & 2. 1. Col.3. 12. 2 Cor. 7. 15. Philem. verf. 7, 12. Ile. 63. 15. For pity doth, as it were, open the bowels, Gen. 43. 20 1 Kings 3. 16. Matth.9.36. Fraternal charity, should come from maternal affection.

how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never so much, Chap.4.20. James 2.15. The love of God, and of our neighbour, are inseparable, Matth.22. 38,39. Chap.4.21. & 5.1.

V. 18. *My little children*] See on Chap.2.1.

let us not love in word] Not in word onely; as Hos.6.6. Matth. 9. 13. & 12.7. Rom.2.28. By giving good words, without actual relief, which is nothing worth, Jam.2.15.

and in truth] Not giving to avoid the importunity of the poor, as Luke 18.4,5. but out of love to them, and pity of their wants. Or, *in deed and in truth*. Because that is true charity, which is manifested by deeds.

V. 19. *And hereby*] Or, *For hereby*. See on Chap.2.2.

that we are of the truth] Sincere Christians, not hypocrites. Or, professours of the heavenly truth, and livers according to it, Joh. 18. 37. Or, the true children of God, ver. 10. Chap. 4. 4, 6. Therefore it followeth, *before him*.

shall assure our hearts] Gr. *persuade*. It hath no assurance by nature, and needeth sure signes to persuade it, that we are sincere, and in favour with him, Luke 1. 6.

before him] Before Christ with confidence, Chap. 4. 17. 2 Pet. 1. 10.

V. 20. *if our heart condemn us*] Though our life be so fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a secret wicked course of life, or of want of charity, ver. 17. God will much more do it, Job 34. 21. Psal. 19. 12.

condemn us] Or, passe sentence against us, according to the Greek etymologie.

God is greater than our heart] We must take notice that God is greater then our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, Job. 10. 22.

and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chron. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our secret sins, which we know not: and hath more cause, as well as power, to condemn us.

V. 21. *if our heart condemn us not*] Of hypocrisie, or want of charitie; as ver. 20.

confidence] To pray freely to him, as v. 22.

V. 22. *whatsoever we ask*, &c.] If we love our brethren, we may be sure God will hear us, and grant our requests, Mat. 7. 7, 8. & 21. 22. Mark 11. 24. Luke 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwise we have cause to doubt of it.

because we keep] Not for our merit, but for his merciful promise to hear such, Dan. 9. 18. Joh. 9. 31.

his commandments] Gr. *commandment*. Of faith in Christ, and love of God and man, ver. 23. Chap. 4. 21.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himself in his Gospel, Chap. 2. 12. Acts 2. 21. Rom. 10. 13

as he gave us commandment] Joh. 13. 34. & 14. 1.

V. 24. *And he that*] Or, *For he that*; as v. 19. Chap. 2. 2.

dwelleth in him] Abideth joyned to him by faith, Joh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verse. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11.

CHAP. IV.

Vers. 1. BEliever not every spirit] Every doctrine propounded as received by inspiration from Gods Spirit. Or, every teacher that saith, he hath such a revelation, 1 Cor. 12. 26, 29. 32.

trie the spirits] False teachers will boast of the Spirit, and therefore we must trie what spirit their doctrine cometh from; and that by the touch-stone of Gods word, with all diligence, Ioh. 5. 39. Acts 17. 11. 1 Thess. 5. 21. Revel. 2. 2. 1 Thess. 5. 21.

whether they are of God] By inspiration or revelation.

many false prophets] Chap. 2. 18. 2 Pet. 2. 1.

V. 2. *Every spirit*] See on v. 1.

that confesseth, &c.] And withal embraceth Christ, by relying on him for eternal life. Or, it may be interpreted negatively; No spirit that denyeth it, is of God. As 1 Cor. 10. 31. Do all to Gods glory: that is, Do nothing to dishonour him, by offending his children, as v. 32.

that Jesus Christ is come in the flesh] Clothed with it. Is become true man, Joh. 1. 14. He doth not say, *is came into the flesh*, left any should deny the personal union of both natures in Christ, or think his Godhead comprehended within the limits of his body: but, *in the flesh*, Rom. 8. 3. 1 Tim. 3. 16.

is of God] Is sent of God, and preacheth true doctrine; as v. 6. Yet his person may be unregenerate, as Iudas was. Or, doth so far forth speak from God, 1 Cor. 12. 3.

V. 3. *And every spirit*] Or, *But every spirit*; as Chap. 3. 2.

that spirit antichrist] See on Chap. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, Chap. 5. 1. Joh. 1. 13. James 1. 18. 1 Pet. 1. 3, 23. Though there be so many seducers, yet ye are safe, as having discerned and overcome their allurements, by the wisdom and power of God dwelling in you.

little children] See on Chap. 2. 1.

and have overcome them] Those false prophets, v. 1. and antichrists, v. 3.

for greater is he that is in you] Chap. 2. 20. Gods Spirit Chap. 3. 24. Ye overcame them not by your own strength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Revel. 12. 11.

then he that is in the world] The Divel, Joh 12. 31. 1 Cor. 2. 12. Ephes. 2. 2. and 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, Joh. 15. 19. & 17. 9.

therefore speak they of the world, &c.] Because they are of the world, they speak fitably, and are heard readily: for, being sensual themselves, 1 Cor. 2. 14. and speaking to such as themselves, of things pleasing to them, as they have learned by their senses here; men readily heaken to them, Joh. 3. 31.

V. 6. *We are of God*] Those false teachers, v. 1, 3, 5. are not sent of God to preach his truth, as we are, Joh 3. 31.

he that knoweth God, heareth us] Assenteth to our doctrine, and not to those false teachers, Joh 10. 3, 5.

hereby know we, &c.] By teaching the same doctrine, which the other apostles taught. For Gods Spirit varieth not from himself: and he hath given the word for a perpetual rule to try the spirits by, Isai. 8. 20.

the Spirit of truth] True teachers, who have received the truth by inspiration of Gods Spirit. See on v. 1.

V. 7. *is born of God*] Chap. 3. 9. & 5. 1.

and knoweth God] Chap. 3. 17.

V. 8. *God is love*] He doth not call God Loving, but Love it self: for love is essential to him, and cannot be parted from him.

knoweth not God] See on Chap. 3. 6.

V. 9. *In this was manifested the love of God*] In nothing more, then in giving Christ for us, Chap. 3. 16. Ioh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten son] And therefore most dear to him, Mat. 3. 17. Gen. 22. 2.

that we might live through him] Ioh. 3. 6. Under life, is contained all happinesse.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot so love him, but must love him for his gifts, as well as for himself. Ours therefore is not worthy of the name of love, in comparison of his, because it cannot be every way so free. And the pure nature of love is more seen in Gods love to us, then in ours to him.

not that we loved God] So freely as he loved us. Or, first, as v. 9. Or, we were so far from loving him, as that we hated him, Rom. 5. 8, 10.

to be the propitiation for our sins] See on Chap. 2. 2. His love appeared the more, in that he sent his son, not onely to teach us the way to heaven, but also to dye for us.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phrase, 1 Pet. 4. 18.

so loved us] If he, being so great, so freely loved us, vile, wretched, unworthy and ungrateful persons, as not onely to give his creatures to us, but also his Son to death for us, we ought to love others, that differ not so much from us, though they deserve it not of us. See on v. 10. They may do us good hereafter, we cannot to God.

V. 12. *No man hath seen God*] I propound not God simply to be imitated in all things, because he is invisible, John 1. 18. 1 Tim. 1. 17. Exod. 33. 20. but in his love to us, which hath been so fully manifested. Or, ye may more easily love your brother, whom ye can see, then God whom ye cannot see; as vers. 20.

If we love one another] As we know we have a soul in us, by the working of it, though we see it not: so we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us sure that he loves us. or, he makes us love him more fully: or, to know that our love to him is true, ver. 17. or, our love to him is more fully manifested, 2 Cor. 12. 9. Iam. 2. 22.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our measure, John 1. 16. Numb. 11. 17. Not all of them, or without measure, as to Christ, Ioh. 3. 34.

V. 14. *And we have seen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16.

V. 15. *whosoever confesseth*, &c.] See on v. 2. 1 Cor. 12. 3.

dwelleth in him] See Chap. 3. 24.

V. 16. *God is love*] See on v. 8. He is love it self; yet sometimes he is called Loving, left we should think him to be a quality, and not a living substance.

and he that] Or, *therefore he that*, as 1 Cor. 5. 13.

dwelleth in God, and God in him] Chap. 3. 24.

V. 17. *Herein is our love*] Gr. *Love with us*, as 1 Cor. 15. 10.

made perfect] Verf. 12. Chap. 2. 5.

that we may have boldnesse] Or, *freedom, or confidence*, Chap. 4. 19, 21. Matth. 25. 34, 35.

as he is, so are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Ephes. 4. 14. Col. 3. 10. Hebr. 12. 10. 2 Pet. 1. 4.

in this world] Even while we abide here, John 17. 11, 15.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, v. 16. we may well be fearlesse of damnation,

nation, and not give way to terrours of conscience, timorousnesse, or desparation. There is no cause of fear of hell, Rom. 8. 31.

perfect love] Sincere, without hypocrisie; as Chap. 3. 18, 19. Or, full, wanting no degree, James 1. 4.

casteth out fear] He that truly loveth God, doth not forbear sin for fear of hell onely, but rather out of love to God; as a loving wife forbeareth all disloyal and undutiful carriage not for fear of death so much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exercise his work, while love doth exercise his; but sometimes it may be of good use in a good man, when the flesh would prevail. Or, perfect love in heaven casteth out all fear of hell.

V. 19. *because he loved us first*] Verf. 10. Not only because of his excellency, which is most worthy of love; but also because he hath cast his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If visible objects move him not, invisible will not, Chap. 3. 17.

V. 21. *this commandment*] Matth. 22. 37, 38, 39.

CHAP. V.

Verf. 1. WHosoever believeth, &c.] See on Chap. 4. 2.

is born of God] Chap. 3. 9 & 4. 7. John 1. 12, 13.

loveth him that is begotten also] Loveth Christ, or all Gods children, Chap. 4. 21.

V. 2. *We love the children of God, when we love God*] Gods children bearing Gods image; we cannot love God, but we must needs love them: And our love to God, shews that we love them in and for God.

his commandments] Whereof six, to wit, all of the second table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us.

his commandments are not grievous] Because Gods Spirit gives us power and will to do them, Matth. 11. 30. Rom. 8. 2, 4. Phil. 2. 12, 13. And because we love him, we will readily obey him. And God removeth rubs, and maketh our way smooth before us, Prov. 4. 11, 12. Esay 26. 7.

V. 4. *is born of God*] verf. 1.

overcometh the world] See Chap. 2. 15. Or, Satans temptations, who worketh by the world. Or, that which savours of the world, against God, or right reason. These he hath overcome in part already, and shall wholly, as sure as if he had already done it. So the Scripture speaketh of things to come, as past, to shew the certainty of them, Hos. 10. 7. Rev. 14. 8. & 18. 2.

the victory] The means whereby we have begun to conquer, and shall finish it.

our faith] Whereby we lay hold on Christ, and apply his victory to us, Joh. 16. 33. 1 Cor. 15. 57. Rev. 12. 11. Chap. 4. 4. and get strength from him to go on in this spiritual warfare, till we have fully overcome all Satans temptations, Rom. 16. 20. 1 Pet. 5. 9.

V. 5. *who is he*, &c.] Not that every one that believeth this, overcometh the world, but none else do it. See on Chap. 4. 2.

V. 6. *that came by water and blood*] That shed water and blood out of his side, John 19. 34, 35. Or, that observed the legal washings and sacrifices. Or, that appointed two sacraments, one in water, the other in wine, a type of his blood. Or, that washeth away the filth of our sins by his Spirit, and the guilt of them by his Blood. Of the first, the legal washings were a type: of the second, the sacrifices.

it is the Spirit that beareth witnesse] By descending on Christ like a dove, Matth. 3. 16. Joh. 1. 32, 33. Or, by raising him from the dead, Rom. 1. 4. Or, by working miracles by him. Or, by assuring us of it in the word, and in our consciences: for, the Spirit is of Gods privy counsel, John 14. 26. & 15. 26. & 16. 13. 1 Cor. 2. 10, 11.

the Spirit is truth] And therefore cannot bear false witnesse of Christ to us, as being truth it self.

V. 7. *For there are three*] The fifth verse may be in a parenthesis; and this verse may give a reason of the end of the fifth verse, that Christ is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witnesse also.

that bear record in heaven] Or, *in heaven, that bear record*; To wit, to us men on earth, that Christ is the Messias, or Son of God. The Father, John 5. 32. & 8. 18. by voyce, Matth. 3. 17. The Son, by miracles, John 5. 36. The Holy Ghost, by cloven tongues, Act. 2. 3, 4, 33.

the word] Christ himself, Chap. 1. 1. John 1. 1.

these three are one] In essence, though they be three distinct persons, John 10. 30. and agree in their testimony concerning Christ.

V. 8. *There are three that bear witnesse in earth*] Or, *There are three in earth, that bear witnesse*.

the Spirit, &c.] See on ver. 6. Some understand it of the Spirit which he sent forth on the crosse at his death, Matth. 27. 50. which, with the water and blood coming out of his side, shewed him to be true man.

these three agree in one] Gr. *are for one thing*; or, *are for that one thing*: To wit, to testifie of Christ, as the heavenly witnesses did, ver. 7.

V. 9. *This is the witnesse of God*] Testified by the three heavenly and earthly witnesses, ver. 7, 8. Of Christ, and of salvation by him, ver. 11, 12.

V. 10. *The witnesse*] Or, *That witnesse*, mentioned, verf. 9, 11.

a liar] Chap. 1. 10. He believeth that he doth, or at least, that he can lye. *He hath made him a liar*: To wit, in his heart: for he would not have doubted of the truth of his testimony, if he had not first suspected the truth of God himself.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is used, Mark 4. 25. For the tenth verse may be in a parenthesis, as not including the testimony, (which is recorded in this verse) but shewing who have this testimony in them. See the like on ver. 7.

this life is in his Son] The original of it is in Christ. We have it for his merits, and derived unto us from him by his Spirit, John 10. 10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Ephes. 3. 17.

hath life] Is raised from death to life, Chap. 3. 14. and hath in him a principle of eternal life, John 3. 36.

V. 13. *These things have I written*] John 20. 31. On the Name of the Son of God, Chap. 3. 23.

that ye may have eternal life] A right to it, and earnest of it, here, and the thing it self in heaven, in perpetual joy and happinesse.

and that ye may believe] That ye may persevere, encrease and grow strong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not onely believe, as verf. 13. but also have confidence in prayer.

in him] In Christ. Or, *concerning him*.

he heareth us] And will give us what we ask, ver. 15. Chap. 3. 21, 22.

V. 15. *we know that we have the petitions*] That we shall have them granted, as surely as if we had the things already which we pray for. See on ver. 14. John 14. 13, 14. & 16. 23, 24, 26. Gods hearing us, then, is granting our requests.

V. 16. *his brother*] Therefore he must pray for him, because he is his brother.

a sin which is not unto death] Which doth not necessarily bring damnation (though it deserve it) as the sin against the Holy Ghost doth, because God will not give repentance to any that committeth that sin, Heb. 6. 4, 6.

he shall ask] Or, *let him ask*, Pardon for that sinner.

he shall give him] Christ; mentioned ver. 13.

life] Salvation, or deliverance from destruction, when his sin is pardoned at the others request, Job 42. 8. which sheweth that he deserved hell.

for them] Not for one onely, but for many such sinners.

there is a sin unto death] The sin against the Holy Ghost, which is unpardonable, Matth. 12. 31, 32. Heb. 6. 4, 6.

I do not say that he shall pray for it] I do not advise him to pray for pardon for any that hath committed that sin: or, I forbid him to do it.

V. 17. *All unrighteousnesse is sin*] As Chap. 3. 4.

and there is] Or, *but there is*; as Chap. 4. 3. Or, *yet there is*; as Chap. 2. 1.

a sin not unto death] Which may be repented, and forgiven. See on ver. 16.

V. 18. *is born of God*] Chap. 3. 9.

sinneth not] That sin to death, ver. 16. Or, liveth not in a sinful course; as Chap. 3. 6, 9.

keepeth himself] From that sin unpardonable.

that wicked one] The Devil, Matth. 6. 13. Chap. 2. 13, 14. & 3. 12.

toucheth him not] So as to bring him to that sin, and to hell. Or, cannot do him the least hurt, Iob 2. 5.

V. 19. *We are of God*] Chap. 4. 6.

the whole world lyeth in wickednesse] All men out of Christ; John 17. 9, 16. are altogether buried in sin: or, lye in it, as in a deep dungeon, or a dead sleep.

V. 20. *And we know*] Or, *But we know*; as verf. 17.

that the Son of God is come] See Chap. 4. 2.

and hath given us understanding] Jer. 24. 7.

him that is true] The true God, verf. 19. as followeth in this verse, opposed to Idols, verf. 21. Or, Christ, spoken of before in this verse.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, Chap. 2. 24.

this is the true God] Christ is the true God, John 17. 3.

Tit. 2. 13. and 3. 4. Jude verſ. 25.

and eternal life] The author of it, ver. 11. Chap. 1. 2. John 6. 68, 69.

V. 21. *Little children*] See on Chap. 2. 1.

keep your ſelves from idols] From image-worſhip; for, *idol* and *image* ſignifie the ſame thing, but onely the one is a Greek word originally, and the other a Latine. This overthroweth Popiſh ſerving God in images, and adviſeth men to be careful to avoid not onely palpable idolatry, but all dealing with idols.

Amen] See on Math. 6. 13. Jude verſ. 25.

ANNOTATIONS

On the ſecond Epiſtle of Saint *JOHN*.

The Argument.

THis is the onely Epiſtle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and reſpect in the Church: wherein after ſalutation of her, and her children, he ſhews his joy in their Gracious carriage, warns them to take heed of deceivers, and concludes with a promiſe of a pious viſitation, and ſalutation from her Siſters Children.

CHAP. I.

Verſ. 1. THe elder] Some conceive that the Apoſtle calleth himſelf ſo in humility, to equal himſelf with ordinary paſtours, as Peter doth, 1 Pet. 5. 1. Others think John called himſelf ſo, in reſpect of his age. See on 1 John 2. 1.

unto the elect lady] Some think her name was Elect. Others, that ſhe was ſo called, becauſe ſhe was a choice woman for grace. Others, becauſe the Apoſtle knew by the Spirit that ſhe was one of Gods elect, 1 Theſſ. 1. 4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had ſome civil title of honour above others.

whom I love] Both mother and children.

in the truth] With a true and ſincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17. 17. Or, in Chriſt, who is called *The Truth*, John 14. 6.

but alſo all the, &c. Such of them as lived in thoſe parts, and knew her piety. This ſheweth, it was no private indirect love which John bare to her, ariſing out of particular ends; but a religious love, common to all Saints.

V. 2. *for the truths ſake which dwelleth in us*] The ground of my love, is the ſame lively faith wrought in us by Gods Spirit.

and ſhall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1. 23, 24, 25.

V. 3. *Grace be with you, mercy and peace*] Paul uſeth the ſame ſalutation, 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. He witheth them Gods favour to their perſons, mercy to pardon their ſins, and peace of conſcience.

the Son of the Father] John 1. 18. & 3. 16.

in truth and love] Or, *with truth and love*. So that particle is uſed, Mark 1. 33. & 12. 14. He witheth them encreaſe of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he converſed with them; or by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or, as the truth of Gods Word preſcribes. See on verſ. 1.

V. 5. *I beſeech thee, Lady*] He intreateth, where he might command, as Paul doth, Philem. verſ. 9, 10. It may be he had ſome reſpect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2. 7, 8. I teach you no other doctrine then what ye received at firſt from the apoſtles, John 13. 34.

that we love one another] John 13. 34. & 15. 12.

V. 6. *This is love*] Herein it conſiſts. Or, *this is that love*, mentioned verſ. 5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14. 15, 21, 23. & 15. 10. 1 John 5. 2, 3. Rom. 8. 1. Luſt, then, and ſparing offendours whom we ought to reprove or puniſh, is not love, becauſe it is contrary to Gods commandments. Or, love is it whereby we are enabled to keep his commandments, John 14. 21. & 15. 9, 10. Chap. 2. 23. & 5. 2, 3. Love muſt not be idle, but employed in doing good, according to Gods word.

this is the commandment] Of walking in the truth, verſ. 4. or of love, verſ. 5.

from the beginning] 1 John 2. 7.

V. 7. *For many deceivers*] I have reaſon to urge you to conſtancy, becauſe of falſe teachers, who ſeek to ſeduce you, 1 Joh. 2. 18, 22. and 4. 3. Theſe are impoſtours or juglers, who can deceive quick-ſighted-men, if they be not very careful, Matth. 27. 63.

that Jeſus Chriſt is come in the fleſh] 1 John 4. 3.

V. 8. *that we loſe not the things*] We Chriſtians, or we that taught you, if ye continue not in good ways; for the reward is promiſed to ſuch as continue to the end, Matth. 24. 13. others loſe it, Gal. 3. 4.

we have wrought] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whoſoever tranſgreſſeth*] Gods command of hearing Chriſt, Matth. 3. 17. Or, by apoſtacy forſaketh the truth in doctrine and life, contrary to verſ. 4.

hath not God] To his father, nor his Spirit to guide him.

V. 10. *And bring not this doctrine*] Received from Chriſt, verſ. 9. The meaning is, If he bring a contrary doctrine: elſe we ſhould refuſe the ſociety of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your houſe] Lodge not a falſe teacher; nor have no familiarity with him, leſt he ſeduce you; and that ye may ſhew your zeal for the truth, and actually reprove him.

God ſpeed] Gr. *to rejoyce*. That was the ordinary ſalutation of the Greeks, Acts 23. 26. as *Peace be to you*, was of the Jewes, Luke 10. 5. That is, ſhew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and ſo may further him in ſeducing others, who would not regard the falſe teacher by himſelf.

V. 12. *Having many things to write*] He excuſeth the ſhortneſſe of his epiſtle, not by want of matter to write, but by the hope he had of ſeeing her ſhortly. For all things were not fit to be written; and a lively voyce affects more then a letter.

face to face] Gr. *mouth to mouth*. Without any letter or meſſenger coming between, Exod. 33. 11. Num. 12. 8. 2 Cor. 13. 12. 3 John verſ. 14.

V. 13. *The children of thy elect ſiſter greet thee*] Verſ. 1. Which were with John. So he ſendeth other ſalutations, 3 John verſ. 14. So doth Peter, 1 Pet. 5. 13. And Paul often, Rom. 16. 16, 21, 23. 1 Cor. 16. 20. 2 Cor. 13. 12. Phil. 4. 22. Col. 1. 14. 2 Tim. 4. 21. Tit. 3. 15. Philem. verſ. 23, 24. Heb 13. 25.

ANNOT.

ANNOTATIONS

On the third Epiſtle of S. *JOHN*.

The Argument.

THis Epiſtle is inſcribed to Gaius, *to whom the Apoſtle firſt wiſheth all happineſſe, then commends him for his zeal to the Truth, and hoſpitality to the Brethren, adviſing him not to be diſcouraged by the proud and perverſe carriage of* Diotrephes, *but to follow the good example of* Demetrius. *Laſtly, he concludes with a reſolution to ſee him quickly, and confer with him lovingly of theſe things; and ſalutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Verſ. 1. THe elder] See on 2 John verſ. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20. 4. nor of Macedonia, ſpoken of, Acts 19. 29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls hoſt, Rom. 6. 23.

in the truth] Or, *truly*. See on 2 John verſ. 1.

V. 2. *I wiſh*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He witneſſeth that Gaius may proſper in all perſons and things belonging to him.

that thou mayeſt proſper] Gr. *go well in the way*, Rom. 1. 10. Our life is the way to heaven, and John witneſſeth Gaius a comfortable paſſage thither, 1 Cor. 16. 2.

and be in health] In bodily health; for ſpiritual health followeth.

as thy ſoul proſpereth] By peace of conſcience, through faith in Chriſt, Rom. 5. 1, 2.

V. 3. *I rejoyced greatly*] See on 2 John verſ. 4.

when the brethren came, and teſtified of the truth that is in thee] The brethren ſent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns epiſtle, verſ. 9. refuſed by Diotrephes, verſ. 10. entertained by Gaius, verſ. 5, 6. and now returned to John, teſtified of Gaius his ſincerity in religion, (John 3. 21.) and his kind entertainment of them, verſ. 6. So Paul doth, Phil. 4. 10, 18. 2 Cor. 9. 1. Heb. 6. 10. Or it may be underſtood of any Chriſtians that came from thence.

even as thou walkeſt in the truth] In the true way ſet out in the Goſpel. See on 2 John verſ. 4.

V. 4. *then*] Gr. *then theſe joyes*. Or, *then of theſe* things.

that my children] Converted by my miniſtery, 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. verſ. 10. Gal. 4. 19. Tit. 1. 4.

walk in the truth] See on verſ. 3.

V. 5. *thou doſt faithfully*] As becometh a faithful Chriſtian. Or, like a good ſteward of worldly goods received from God, 1 Pet. 4. 10.

whatſoever thou doſt] In entertaining the Saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers diſliked.

to the brethren, and to ſtrangers] To thoſe poor Chriſtians that live by thee, and to others that come to ſojourn there a while, Iſa. 58. 6. Matth. 10. 40. & 25. 35. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. Or, *to the brethren, yea, to ſtrangers*; as this particle is uſed, Matth. 26. 60. Thy kindneſſe ſtayes not at thy neighbour-Chriſtians, but extends it ſelf to ſtrangers alſo. Or, by *and*, is meant *eſpecially*, as Matth. 13. 41. Mark 16. 7. and elſewhere, where a ſpecial is put after his general. Thy kindneſſe to all Chriſtians, ſheweth thy faithfulneſſe to God, but eſpecially that which is ſhewed to ſuch as came to preach the Goſpel, or were driven from their own home for the profeſſion of it, verſ. 7. For ſuch being unknown there, and not able to recompenſe kindneſſe received; this kind of charity is highly praiſed by God, Deut. 10. 18, 19. Luke 14. 14. Or, *to the brethren, even to the ſtrangers*: To wit, ſent by John. See on verſ. 3. So the particle is uſed, Mark 18. 25.

V. 6. *which have born witneſſe*] See on verſ. 3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the aſſembly where John was.

whom if thou bring forward on their journey] It may be they might be ſome godly Chriſtians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly uſed; and now he adviſeth him to do ſo in their return. Or, if it be meant of thoſe that had returned to John, being ſent from him before, he perſwadeth Gaius to uſe them kindly when he ſhall have occaſion to ſend them again. Or it may be underſtood of others ſuch like, verſ. 5. whom John would have Gaius to go along withal ſome part of their way, as Chriſtians uſed to do to their brethren that were ſtrangers, eſpecially to miniſters, Acts 15. 3. & 20. 38. & 21. 5. 1 Cor. 16. 11. 2 Cor. 1. 16. Tit. 3. 13. either becauſe they were ignorant of the way, or the way might be unſafe, or they ſubject to perſecution there; ſo that rich men, and great ones, ſuch as Gaius ſeems to be, might be a great ſecurity to them, by going or ſending company with them. Or it might be done to honour and comfort thoſe ſtrangers, or that themſelves might get as much good by their ſociety as might be. Others underſtand it of providing things needful for their journey, till they might come to other Chriſtians, who might take further care of them.

after a godly ſort] Gr. *worthy of God*. According to Gods command. Or, worthy of the profeſſion of Gods truth, as Chriſtians ought to do, to credite their religion. Or, honourably, as the miniſters and children of God ought to be received. Or, as they would receive God, Matth. 10. 40.

thou ſhalt do well] Or, *thou ſhalt do them a good turn*.

V. 7. *Becauſe*, &c.] Becauſe their wants come on them for their love to the true religion, they are worthy to be relieved by the true profeſſours of it.

for his Names ſake] God's, verſ. 6. To make his Name known, by preaching it, or ſuffering for it; as on verſ. 5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth. 10. 7, 8. that men might more willingly receive the Goſpel, 1 Cor. 9. 18, 19. 2 Cor. 11. 9, 12. & 12. 14. Or, being perſecuted for their religion, they left all their goods to their perſecutours, and fled for their lives.

V. 8. *We therefore*] We Chriſtians, yea, we Jewiſh Chriſtians eſpecially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive ſuch] To offer and afford them entertainment voluntarily, before they ask for it, Gen. 18. 2, 3. & 19. 1, 2. Luke 24. 29. Heb. 3. 2.

that we might be fellow-helpers] Gr. *fellow-workmen*. By ſupplying them with means, that they may preach the truth, or ſuffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and ſhall have a part in the reward, Matth. 10. 41. Alſo it may intimate, that as they were relieved by theſe now, ſo theſe may by them in the work another time, 2 Cor. 8. 14.

to the truth] Or, *for the truth*, or, *in the truth*.

V. 9. *I wrote*] To recommend theſe brethren to the Churches which they were to paſſe by.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refuſed to receive them.

who loveth to have the preeminence] It ſeemeth he was paſtour there, and would not let ſtrange miniſters be received, leſt he ſhould be ſlighted.

receiveth us not] Acknowledgeth not our authority, by receiving our epiſtle. Or, receiveth not me, and ſuch as I am; as verſ. 10.

V. 10. *I will remember*] Gr. *I will make mention of*. I will ſpeak of them publickly there, to his diſgrace.

prating] Gr. *talking foolihly*, or *vainly*.

againſt us] Againſt me John; as v. 9. See on v. 12. Or, me, and them I ſent.

and not content therewith] As if he were not ſatisfied with diſgracing

disgracing my person, he refuseth, and hastily useth, such as are sent by me.

receive the brethren] We should have entertained them kindly, because he professeth himself a brother to them, as being one of the same religion. See on v. 5.

forbiddeth them that would] This sheweth great malice against them. He will not let any receive them.

and casteth them out of the Church] Refuseth communion with these strangers, or those that received them, Joh. 9.34. No doubt this was a great discouragement to Gaius, from his pastour; yet he obeys the Apostle, who had more power over him, v.5.

V. 11. *Follow not*] Gr. *imitate not*. for they that follow, go the same way. And, to walk after Gods precepts, or according to them, in Scripture-phrase is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, v.9.10. but the good example of Demetrius, v.12. Rom.12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheless in any thing that is good, Matth.23.3.

hath not seen God] By the eyes of faith. Hath not known him to his good, 1 Joh. 4. 8. For God cannot be seen, Joh.1.18. 1 Joh.4.20.

V. 12. *Demetrius hath good report of all men*] Of most men, yea, of heathen also, 1 Tim. 3. 7. because they got good by him, or heard him much commended by others. Or, of all the brethren that live in those parts, and would have of all others, if they knew him.

and of the truth it self] From his actions, Job.3. 21. Prov. 31.31. Or, of God, who is the truth it self, 1 Joh.5. 6. Or, he is to be commended indeed, not for the speech of the people onely, which sometimes proves untrue.

yea, and we also bear record] I John do it, as v.9. Or, we have found him kind to us, and do acknowledge it, as v.6. This also might comfort Demetrius against Diotrephes, who took a contrary course. See on v.5.

and ye know] Joh.19.35. & 21.24.

that our record is true] That we use not to flatter, but to speak truly, John 21.24.

V. 13. *I have many things to write*, &c.] See on 2 Joh.v.12. V.14. *But I trust*, &c.] See on 2 Joh.v.12.

face to face] Gr. *mouth to mouth*. See on 2 Joh.v.12.

peace be to thee] Joh.20.19.21.26. See on 2 Joh. v.10.

our friends] The faithful Christians with me here, who love both me and you.

salute thee] With thee all happiness.

greet the friends] Our Christian brethren which are with you; so called, because of their great affection they bear one to another, Tit.3.15. Our natural brethren may fail one another, before Christian friends will, Prov.18.24.

by name] Severally. Either John knew all their names, or else they were as dear to him as those friends whom he knew by name, Exod. 33.12. Thus he sheweth not a vulgar or common, but a peculiar paternal, pastoral love unto them.

ANNOTATIONS

On the Epistle of St. Jude.

The Argument.

This Apostle seeeiving many of his Colleagues, as it seems, Verse 17. *writes this general Epistle, wherein after he hath wished much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and conversation, left they should be seduced by false Teachers, whose manners he describes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apostles doctrine, though they were dead; to build up themselves in grace, to stick close to God, to seek to save others, and concludes all, with the praise of God.*

CHAP. I.

Vers.1. 

Jude] The name is prepofed, not subscribed, as the manner then was, Act. 23. 26. Of this name was Jacobs fourth son, from whom the Jews had their name. We read also of Judas of Galilee, an author of sedition, Acts 5. 37. Judas called Barsabas, Acts 15. 22. Judas Iscariot, Matth.10.4. And this Judas mentioned also, Luke 6.16. He is called Thaddeus, Matth. 10. 3. He hath also the name of Lebbeus, Matth. Matth. 10. 3. His fathers name was Alpheus, who is called the father of James his brother, Matth.10.3. His mothers name seems to be Mary, Matth.27.56. compared with Matth.13.55.

the servant] See on Revel.1.1. He might have written himself, An Apostle, as Paul doth, Rom.1.1. 1 Cor.1.1. 2 Cor.1.1. and Peter, 1 Pet.1.1. which was a more glorious title: or, a kinsman of Jesus Christ, as indeed he was, Mat. 13.55. but in humility he chuseth the title of a servant. So doth his brother, James 1.1.

of Jesus christ] See on Mat. 1.1.

brother] Christ called some pairs of brethren to be apostles, See on Mat.4.18.21.

of James] The same name with Jacob. See the reason of the name, Gen.25.26. & 27.36. Hos.12.3. He mentioneth his brother, first, because he was famous among the Apostles, gave sentence in the Council of Jerusalem, Acts 15. 13, 19. abode there much, Acts 21.18. Gal.1.19. Secondly, to shew that he was no other Iude but the Apostle, Luke 6.16. Act.1.13. Thirdly, to distinguish him from Iudas Iscariot, who betrayed Christ, and was also an apostle; and from the other Iudes mentioned before.

to them, &c.] A general Epistle, not directed to any particular Church, as that to the Romanes, and many other.

that are sanctified] Regenerate, and made holy by faith in Christ. Acts 26.18.

by God] Gr. *in God*.

the Father] This work useth to be attributed to the holy Ghost, Iob.3.5. Tit.3.5. yet the Father hath an hand in it also, Iob.17.17. 1 Pet.1.3.

preserved in Christ Jesus] As v. 11. in the way. Kept true members of Iesus Christ. Or, *preserved to Jesus christ*. Kept by God the Father, Iob.6.39,40. & 10.29. to be presented to Christ blameless at the day of judgment, Ephes. 5. 27. 2 Cor. 11.2.

called] To the heavenly marriage-feast, Mat.22.2, &c. and that externally, by the preaching of the Gospel; for internal calling is all one with sanctification mentioned before.

V. 2. *Mercy unto you*] Compassion, in regard of your infirmities and miseries, which ye are subject to in this world, as well as wicked men.

peace] A sensible persuasion of Gods love, or peace of conscience: for they were at peace with God before.

love] He prayeth God to shew forth the fruits of his love, in doing them good spiritually and corporally. We may be merciful to enemies, and pity them in their miseries. We may be at peace with strangers, and do them no harm. But to those we love, we do all the good we can.

be multiplied] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epistle, and should move them to heed it. Good ministers love their people.

when I gave all diligence] Or, *giving all diligence*. Not as if the apostle were one while diligent, and another while negligent; but he waited always for a fit occasion to write to them. The same Greek word signifieth *haste*: for diligent men make haste to dispatch their work.

to write unto you] He was so carefull of them, that when he could not be present to teach them, he wrote to them. There was also an hand of God in it, as in all the other Epistles of the apostles, that such in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common salvation] That salvation in which all the Elect have a joynt part, Ephes. 4.4. Tit.1.4.

it was needful] For him as an apostle, 1 Cor.9.16. for them, because false teachers rose up among them, who might seduce them, v.4. Acts 20.26,27,28,29.

and exhort you] Not to praise you, or reprove you, or barely to intimate to you what you have to do, but to seek to work on your affections by persuasion.

that ye should earnestly contend] As Wrestlers do for the victory.

for the faith] His care to save their souls, made him write to them to keep the faith, which is the way to salvation. Faith is not here taken for Faithfulness, as Deut. 32.20. nor for credulity, as James 1.19. nor for confidence, as John 3.16. nor for faith of Miracles, as Mat.17.20. but for the doctrine of the Gospel, which is to be believed. So hope is taken for the thing hoped for, Rom.8.24. Col.1.5.

once] Justifying faith wrought in the souls of Gods Elect, is often given; but the doctrine of faith is once, or already given, as v. 5. and never to be changed, Eph.4. 5. but must be kept in purity and integrity, as it was first delivered, without any alteration. Or, once for all; not to be delivered any more, Heb.12.26,27. Hence it is, that a curse is pronounced against such as add to it, or take away from it, Rev. 22. 18, 19. Those dreamers mentioned, v. 8. might both add and take away. Jude biddeth the Christians hold what they had, and refuse the additions and alterations of those false prophets, Gal.1.8.

delivered] From heaven.

to the saints] Who live in the Church of God here on earth, v.1. Rom.1.7.

V. 4. *crept in unawares*] Beside your expectation; as soldiers that march by a town, and suddenly return and take it or, as pioners, who enter by a mine while the souldiers defend the walls. Or, not sent by God, but taking the ministery upon them of their own heads, Iob.10.1. 2 Tim.3.6.

of old ordained] That no man might be offended at their sudden coming in, he sheweth that God knew it before, and did ordain them to destruction.

to this condemnation] To hell, as the angels that fell, v.6. and the Sodomites, v.7. Or, *to this judgment*, 1 Cor. 11.29, 31, 32. To be permitted to fall into these sins, that bring damnation.

ungodly men] Such as worship not God aright; or, have no fear of God at all, Gen.20.11. Psal.50.1. Rom.3.18.

turning the grace of our God into lasciviousnesse] The grace of God inviteth us to sobriety, Tit.2.11,12., but they turn it to a contrary end.

denying the onely Lord God, and our Lord Jesus Christ] Denying Christ to be God, who was their master by profession (for they professed themselves to be of his houshold) and their Lord by publike authority over them. Or, by their deeds denying Christ.

V. 5. *I will therefore put you in remembrance*] As ministers are Gods remembrancers, Isa.62. 6. so they are the peoples also: the former, by praying; the later, by preaching.

though ye once know this] He conceiveth, that, being Christians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet. 1.12.

how that, &c.] Three examples are given: one in the Church, in this verse; another in heaven, v.6. another in the world, v.7. shewing that sinners can no where escape Gods judgements.

the Lord] The deliverance of the people came from God, Exod. 20.2.

having saved] Some read, *Though ye know this, how that the Lord, having once saved*. This is added, to make the judgement the greater, because it came not on them while they were slaves in Egypt, but after they were set at liberty. To this purpose the angels first condition is mentioned, v.6.

the people] Of Israel. He speaketh to them, as men conversant in Scripture, who know what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and misery, Exod. 1.

afterward] Gr. *the second time*: To wit, after he had once delivered them, he destroyed them. Or, they were once in a fort lost in Egypt, and now the second time in the wilderness, Heb.11.19.

V. 6. *their first estate*] Gr. *their beginning*: The estate they were first made in. God made them good and happy, as he did men; but they, by their fall, made themselves wicked and unhappy. Or, *principality*: their glorious condition.

but left] Negligence is here attributed to the angels, in that they were not careful to keep so glorious a condition. They are not said to be put out of heaven, but not to keep it, and to leave it; to wit, by sinning, 2 Pet.2. 4.

their own habitation] Gr. *their proper habitation*: Which God had prepared for them, as fit for such glorious creatures.

He hath reserved in everlasting chains] As prisoners are kept in prison bound till the assizes come; so are they kept by Gods power, that they cannot escape. This sheweth, their pains are not yet at greatest. He sheweth also, that they are unavoidable.

under darknesse] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world shall be judged; as verf.14,15. Acts 17.31. 2 Tim.1.18. 1 Cor.6.3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleasant, but very sinful, Gen.13.10,13. & 18.20.

and the cities about them] Adma and Zeboim, Hos.11.8.

in like manner] Being corrupted by their bad example.

strange flesh] Gr. *other flesh*: Mans flesh, which they should not have uted in that kinde. Or, *diverse flesh*: not created by God to that end, Rom.1.26, 27. This sin hath the name of Sodomy from them.

are set forth for an example] Not to imitate, but to instruct others to take heed of their sins, left they perish like them, Revel.18.4. 1 Cor.10.6,11. Are sent to hell, as an example of Gods eternal judgement on grosse sinners. Or, being destroyed by fire from heaven, lye still in the dust, as a type of eternal destruction in hell; so that those cities, being drowned in the dead sea, can be built no more, 2 Pet.2.6.

V. 8. *Likewise also*] They were like the Sodomites in uncleanneſſe, v. 7. like the angels that fell, in despising dominion, v. 6. like the Israelites who murmured against Moses and Aaron, in speaking evil of dignities, v. 5. No sin is recorded in Scripture, but some practise it in after-times.

these filthy dreamers] They were so given to wantonnesse, that they not onely practised it being awake, but also dreamed of it, and defiled themselves in their sleep. Or, dreamers, because they vented their own dreams and fancies instead of Gods truth, Jer.23.25. to 28. 32.

defile the flesh] Make their bodies abominable before God and men, as swine make themselves filthy by wallowing in the mire, Gen.49.4. Levit. 20.12,13,14. 1 Cor.6.18.

despise] Gr. *depose*. Or, *abrogate*. To wit, in their hearts; for they live as if there were no rulers over them, Psal. 14. 1. They do as it were reject them, or put them off the throne, Luke 10 16. John 12. 48.

dominion] Not the governours onely, as some do, for their weaknesses, and abuse of their power; but the government itself: they would have no authority to be in the world.

speak evil of] Gr. *blaspheme*. They hurt their fame by reproaches and slanders.

dignities] Magistrates, who were more honourable then others.

V. 9. *Yet*] Though these be thus bold to rail upon magistrates, yet the arch-angel would not rail on the devil, though he were greater then they, and devils far worse then wicked magistrates; and though he were greater then the devil, and they lesse then the magistrates when they revile.

Michael] Jude had this history either from some canonical book lost, as some think; or, as others, from some history, not canonical; for such are cited in Scripture sometimes: or, by tradition, which was in use before the Scripture was written: or, by inspiration. No doubt it was true, because Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Christ: others, to be a principall angel, Dan.10.13.

when contending with the devil he disputed] That is, he used might in deeds, as well as reason in words. Or, he disputed earnestly.

about the body of Moses] Some understand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. because there the devil, and the words following, are found. Others take it literally, that when God is faid to bury Moses his body, Deut.34.6. he employed the arch-angel Michael to do it, that no man might know where it was laid; but Satan resisted him, that so the people might know where it was, and worship it in after-times; or, that Moses might not be so honourably buried; or, that his body might lye above ground, out of the land of Canaan, to be abused by the enemies of Gods people.

durst not] Or, *could not endure*. It seemeth Michael had occasion given him to use bad language, and was much provoked by Satan; yet, out of fear of God, durst not do it. See the like in Joseph, Gen.39.9.

bring against him] Or, *add*: to wit, to Satans words, who, as it seemeth, spared no ill language.

railing accusation] Gr. *judgement of blasphemy*.

the Lord, &c.] Zech.3.2.

rebuke thee] Stop thy foul mouth; or, put thee to silence, as Mark 1.25. Luke 4.35. & 23.40.

V. 10. *Speak evil of those things which they know not*] Ignorance should keep them from censuring, especially such persons as are above them, or such things as are above their reach. But they are impudent, and speak evil of the greatest persons on earth, and the greatest mysteries of religion.

what they know naturally] They live not according to natural principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compasse of their senses, and follow sensual objects to their destruction.

as brute-beasts] By natural light and experience, which things the brute-beasts in part know.

in those things] Or, *by those things*. So, *in the holy Ghost*, v. 20. that is, *by the holy Ghost*.

they corrupt themselves] Gr. *they are corrupted*. Such things they

they corrupt themselves] Gr. *they are corrupted*. Such things they without choise abuse, to satisfie their sensuality, 2 Pet. 2. 12.

V. 11. *They have gone in the way*] So the Scripture useth to aggravate sinners evil courses, by comparing them with grosse wicked mens ways for out in Scripture to their perpetual disgrace, 1 Kings 16. 26, 31.

of Cain] They persecute Gods servants for their goodnesse, as he did his brother Abel, 1 Joh. 3. 12.

ran greedily] Gr. *were powred out*. They made haste to sin for gain, as water runneth apace out of a bottle. Or, they lost their souls for gain, as water spilt on the ground is lost, 2 Sam. 14. 14.

the error] Gain led them out of the right way.

of Balaam] Who would have cursed Gods people, and gave ill counsell against them, for money, Numb. 31. 16.

perished] Were utterly lost in this sinful course, without hope of amendment. For they were not yet in hell, v. 12.

in the gain-saying] Opposing magistrates, v. 8.

of Core] Others joyned with him, but he was the ringleader, Numb. 16. 1.

V. 12. *These are*, &c.] The apostle, to shame these sinners, bringeth similitudes from feasts, where spots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the sea in the waves, from the heaven in the planets.

spots] Such as pollute mens garments in feasts, arising out of fat or liquor falling on them. Others take it to be an allusion to spots on the body, which disgrace it. Others, to the spots on cattel, that made them unfit for peace-offerings. The sense is, that they were a blemish to their festival meetings.

in your feasts of charity] Made for the poor, as Luk. 14. 12, 13. Or, for others of the same religion with us, 1 Cor. 11. 33, 34.

when they feast with you] They came without bidding, thrust themselves in, and defiled the tables with gluttony and drunkennesse, evil doctrine, wanton words, gestures, looks.

feeding themselves without fear] Impudent persons, not fearing to offend God by intemperance, nor regarding what men might say of them therefore, Luke 18. 4.

clouds they are without water] Promising rain to the husbandman, but giving none: so these made shew of great learning and piety, whereby they might do good to others; but were empty of both, and deceived mens expectations.

carried about of winds] Unstable, and comming to nothing in the end, Eph. 4. 14.

trees whose fruit witherth] Gr. *autumn-trees*: Such as put out in autumn, when they should give fruit.

unfruitful] Because blowing so late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, first losing their fruit, and then dying themselves, as trees blowing so late use to do: so these apostata's were first dead by nature, born in sin, Eph. 1. 1, 2. Secondly, having made a shew of spiritual life, by professing the true religion, they lost that also, by falling into errours and vices. Or, twice dead: that is, altogether or certainly dead, as Psal. 62. 11. Job. 33. 14. so these were sure to go to hell, v. 4.

plucked up by the roots] Past all hope of springing up again. It is a bad condition for a tree, to blossom, and yet bear no fruit: it is worse to die, and have no hope of ever bearing any fruit hereafter: worst of all, to be plucked up by the roots: then it is good for nothing but the fire. Such was the condition of these false teachers.

V. 13. *raging waves of the sea*] Gr. *wilde*. For the waves roar like wilde beasts in the wood. Hereby is signified, men given to extream lusts, or passion, or pride, triumphing and insulting over others, as one wave in the sea throweth down another 2 Pet. 2. 18.

Foming out their own shame] By their vain words revealing their internal corruptions, as the raging sea casteth out dirt and mire, Isa. 57. 20. Phil. 3. 19. The Greek word is *foames*: that which doth moult of all shame them.

wandring stars] Not constant, like the fixed stars, but passing from one course of religion or life to another, as planets remove: or rather, as blazing stars, which have no regular motion, and quickly vanish away, notwithstanding their glorious shew for a time.

to whom is reserved] See on v. 6.

the blackenesse of darknesse] The most black darknesse. So hell is described, Mat. 8. 12. & 22. 13.

for ever] In hell.

V. 14. *And Enoch also*] Or, *For even Enoch*. So the one particle is translated, Mat. 13. 21. and the other, Mark 3. 19. He foretold of their destruction, and therefore it is certain. Whence this history was taken, see in the like, on v. 9.

the seventh from Adam] Including Adam for one. See the like, Mat. 1. 17. This is mentioned to shew the antiquity of this prophecy: for he lived some while with Adam. The worlds end is certain, and the day of the general judgment; for it hath been foretold wel nigh from the beginning of the world.

prophesied of these] Of such men as these, that should trouble the Church in future times. Or, *to these*: that is, to such as these in his time, whose destruction he foretold. So will these be destroyed now also.

behold] This sheweth the certainty and glorious nesse of his coming, Isa. 7. 14. Hab. 1. 5.

the Lord cometh] He will as surely come, as if he were now coming, Hos. 10. 7. Revel. 14. 8. & 18. 2. That manner of curse which the apostle useth in that solemn curse, Maranatha, 1 Cor. 16. 22. seemeth to be taken from the first words of this prophecie.

with ten thousand] Divers millions, Dan. 7. 10. Rev. 5. 11.

of his Saints] Holy Angels to attend him, Matth. 25. 31, 32. 2 Thess. 1. 8. Or, holy men risen again, as Mat. 19. 28. 1 Cor. 6. 2. 2 Thess. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, especially such as are particularly mentioned in the words following, to eternal misery, Mat. 25. 32, 34, 41, 46.

to convince] To prove them not to be such as they pretend, and to make them acknowledge the justice of their condemnation, Luke 19. 22.

of all their ungodly deeds] These false teachers did much hurt by bad life, as well as by evil words, and must answer for both.

ungodly committed] Ungodlily: after a wicked manner, without all fear of God, v. 4.

of all their hard speeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Psal. 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

which ungodly sinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have spoken him] Against God himself, Psal. 73. 9. & 78. 19. Mal. 3. 13.

V. 16. *These are murmurers*] Privy whisperers, Mat. 20. 11.

complainers] Out of discontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

walking after their own lusts] After the corrupt motions of the flesh, Rom. 8. 1. 2 Pet. 2. 3.

their mouth speaketh] They not onely think so, but utter it aloud, Psal. 73. 9, 11.

great swelling words] Vainglorious words, rising like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

mens persons] Or, *faces*. Their external shew of wealth or greatnesse, Prov. 24. 23. Acts 10. 34. Gal. 2. 6.

because of advantage] They respected not godly wise men, but flattered great men in the world, to raise or enrich themselves, v. 11. and made the profession of piety a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongst these false teachers, take heed therefore that ye be not seduced by them.

beloved, remember the words] Charity teacheth us to judge, that the sins of Gods servants come, out of forgetfulnesse, not out of evil purposes. So men judge of the errours of them they love.

which were spoken before] That they might not be offended at the rising up of these wicked ones in the Church, he sheweth that there coming was foretold, v. 4, 14.

of the apostles] That is, by the apostles. Not which others spake of them, but which they spake. It seemeth Jude was alive, when most of the apostles were dead, and therefore he putteth them in minde of their sayings, that they might not die with them.

V. 18. *mockers*] A great part of the miseries of Gods people come from mockers, 2 Pet. 3. 3. Gen. 21. 9. Gal. 4. 29.

in the last time] 1 Tim. 4. 1. 2 Tim 3. 1.

who should walk after, &c.] See on v. 16.

their own ungodly lusts] Gr. *lusts of wickednesse*. Most wicked ones. See the like phrase, Dan. 10. 11, 19. For the matter, see on v. 15, 16. They should live well who deride others, lest they lay themselves open to contempt: but lightly, they themselves are evil and shamelesse.

V. 19. *who seperate*] Themselves, as Heb. 10. 25. Or, others, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

sensual] Men that follow their sensse, and lose heaven for pursuing worldly objects, as v. 10. Or, *natural*, or *animal*. Men having nothing in them more then beasts, but a reasonable soul remaining yet in their natural condition, and not new born, although they make much shew of godlinesse. So the word is used, 2 Cor. 2. 14. and so the opposition following seemeth to interpret it.

having not the spirit] And therefore have no holinesse in them, nor nothing to do with Christ, Rom. 8. 9.

V. 20. *But ye, beloved*] They destroy the building, by separating the parts one from another; but do ye build it up, as the wise woman doth, Prov. 14. 1.

building

building up your selves] It is not enough that ye have laid a right foundation, but ye must confirm and advance your selves daily in your spiritual estate, on the foundation of faith in Christ, as a building ascends. For Christian men are not dead, but living stones, and help to build themselves, 1 Pet. 2. 5. It may be understood of encreasing their own graces severally, as 2 Pet. 3. 18. or, of edifying one another, as vers. 22, 23. Heb. 10. 25. Acts 9. 31.

on your most holy faith] Vers. 3. Faith either of credulity, or of confidence, ought to have holinesse attending on it.

praying in the Holy Ghost] That is, by the holy Ghost. See on vers. 10. Mark 12. 36. & 13. 11. Not putting up such faint petitions as flesh and blood suggesteth, but such fervent ones as Gods Spirit putteth into us, Rom. 8. 26.

V. 21. *Keep your selves*] See on vers. 20. 1 Tim. 5. 22.

in the love of God] Whereby ye love God. Persevere constantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the sense of his favour from you, or cause him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful sentence of Christ at the day of judgement, whereby he will bestow eternal life on us, that have deserved eternal misery, Matth. 25. 34.

V. 22. *And of*, &c.] It is not sufficient to look after our own salvation, but we must promote other mens also.

some] Of weak, simple, seduced persons, or men more flexible, and of a more tender nature then others.

have compassion] Out of mercy admonith them gently of their duty, when ye have lovingly shewed them their errours, Gal. 6. 1. Rom. 14. 1. & 15. 1.

making a difference] Not dealing so severely with them, as with others that are more obstinate.

V. 23. *And others*] *Hardened ones*; or, perverse, or seducers themselves.

save] That is, endeavour to save. It is not in our power to save, but it is often attributed to the instruments, to persuade them to diligence, Rom. 11. 14. 1 Cor. 7. 16. & 9. 22. 1 Tim. 4. 15. James 5. 20.

with fear] Gr. *in fear*, or, *by fear*; as vers. 10, 20. Out of fear of their sudden perdition, if ye should not presently help them. Or, by terrifying them with Gods judgments, unlesse they repent. Or, by sharp censures, 1 Cor. 5. 5.

pulling them] Gr. *snatching*. That is, pulling hastily, and with violence. As the mother apprehending the danger of the child fallen into the fire, more then it self doth, and fearing the death of it, though he be tender-hearted, yet pulleth it out with violence, and, it may be, paineth some member, to save the life of the child: so do ye hastily, with a kind of harshnesse, seek to save obstinate sinners, Tit. 1. 13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not onely the pollution it self, but even the garment wherein it is.

spotted by the flesh] As cleanly persons cannot endure spots of grease or blood on their garments, ver. 12. Or, as under the law men might not touch a menstruous cloth, or as God in the law would not accept a spotted peace-offering: so do ye not onely hate their sinful lusts, ver. 8. but also come not in their company. Or, avoid not onely grosse sins, but also the very signs and tokens of them, 1 Thess. 5. 22.

V. 24. *Now unto him*, &c.] The apostle, after inscription, ver. 1. beginneth his epistle with prayer, ver. 2. Now he endeth it with the praise of God. So God must be the alpha and omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, shewing that we have cause to praise him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor. 9. 24. wherein men hasting to the goal, and not observing the ruggednesse of the way, may fall. God onely can keep us from falling. The best have had their slips, when they trusted to their own strength, Matth. 26. 35, 70.

and to present you faultlesse] Gr. *to make you stand*. At the day of judgment, to make you stand, without guilt or filth of sin.

before the presence of his glory with exceeding joy] Being free from sin, to look upon Christ sitting on his glorious throne without any fear, yea with great cheerfulnesse, when wicked men cannot endure the sight of his majesty, Luke 23. 30. Revel. 6. 13.

V. 25. *To the onely wise God*] Rom. 16. 27. 1 Tim. 1. 17. Some men were wise, as Solomon; but God is onely wise: First, because he onely is wise originally: the wisdome of the wisest men is from him, Gen. 41. 39. Psal. 119. 98. Gods wisdome is from himself. Secondly, because he onely is insparably wise: he sheweth wisdome in all his actions, 1 Cor. 1. 25. men do not so, Eccles. 10. 1. Thirdly, he is insuperably wise: he overcometh the wisdome of the most subtil men, 1 Cor. 1. 19. but no creature can go beyond him.

our Saviour] Tit. 2. 13. & 3. 4. Gods wisdom is used for our good and salvation: and every believer hath as much right to salvation by Christ, as the Apostles.

be glory] Let him be honourably accounted of by all, especially by those that shall be saved by him.

majesty] Heb. 1. 3. & 8. 1. 2 Pet. 1. 16. Let him be royally attended by all, as the supreme Governour of all.

dominion] Or, *strength*. Let all acknowledge him able to do what he will, and to over-rule all creatures, Psal. 115. 3.

power] Or, *authority*. Let them confesse his just authority over all.

now] At this very present. We that now live, are subject to him. The Kings that had power over us, when they dye have no more; but God liveth still, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages*, of the world. His dominion will last to the end; therefore is he called *Eternal*, 1 Tim. 1. 17. which in the Greek there, is, *The King of ages*, to distinguish him from all other kings, who rule but in one age; as David, Acts 13. 36.

Amen] See on Matth. 6. 13.

ANNOTATIONS
On the Revelation of S. *JOHN*.

The Argument.

THis last Book is of singular use for Christians to the end of the world. The division of it is to be found, Chap. 1. 19. *The things that* John *had seen, contain the glorious vision of Christ among the Golden Candlesticks*, Chap. 1. *The things which are, are the Epistles to the seven Churches then in being*, Chap. 2. and 3. *The things which shall be hereafter, are the Prophecies following, wherein God frames himself a Church to worship him to the worlds end, and shewes the patern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals*, Chap. 5. *Six whereof are opened*, Chap 6. *and the glory brought down to* Constantines time. *The Heathen persecution being then ceased, and a more bitter to come under the Popes; God prepares him a Church, and Seales such as should stand out this storm in a more private course of worship in the Wilderness*, Chap. 7. *The seventh Seal being opened, six Angels blow their Trumpets, and foretell the miseries that should fall on Popish* Rome, *before this time of Reformation*, Chap. 8. 9. *The little Book containing the residue of the* Revelation, *is brought forth*, Chap. 10. *The Church in the Wilderness persecuted, is set out; and the seventh Angel blowing the Trumpet, proclaims liberty of Religion again*, Chap. 11. *The beginning of this troublesome time is set out to be a little before* Constantines time, *when the Church was in labour to bring forth a Christian Emperour; and the end of it foretold to be after a thousand two hundred and threescore years*, Chap. 12. *which falls out to be the time of the establishing of the Protestant Religion in the Empire, as appears in the Notes. The two great Beasts that shall persecute the Church all this while, are set out*, Chap. 13. *The restauration of Religion, and ruine of Popery*, Chap. 14. *Gods people praising him for the same*, Chap. 15. *The seven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will hye every destroy* Babylon *and Antichrist, are poured out*, Chap. 16.